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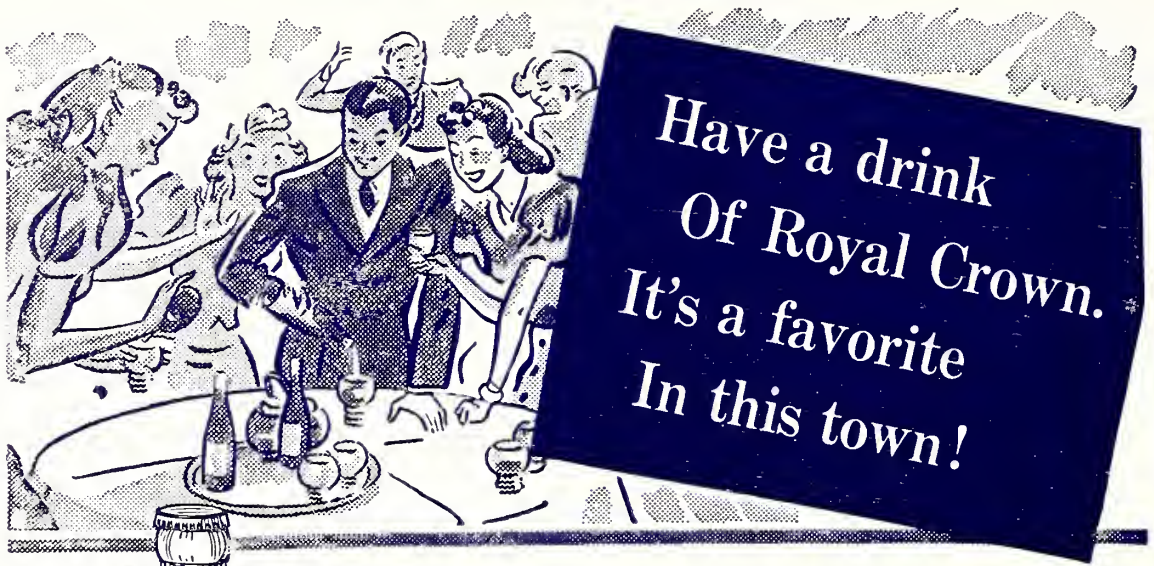
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A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

NEW YEAR
EDITION

SEPT., 1939
TISHRI, 5700







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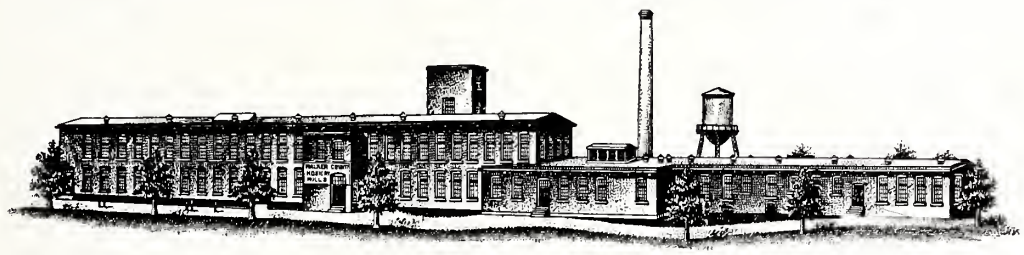
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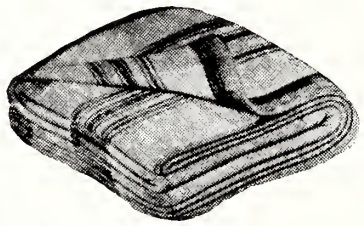
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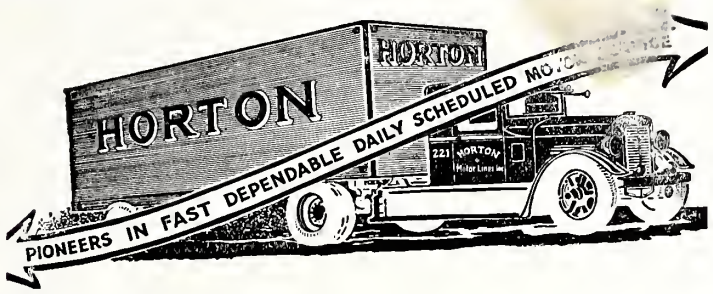
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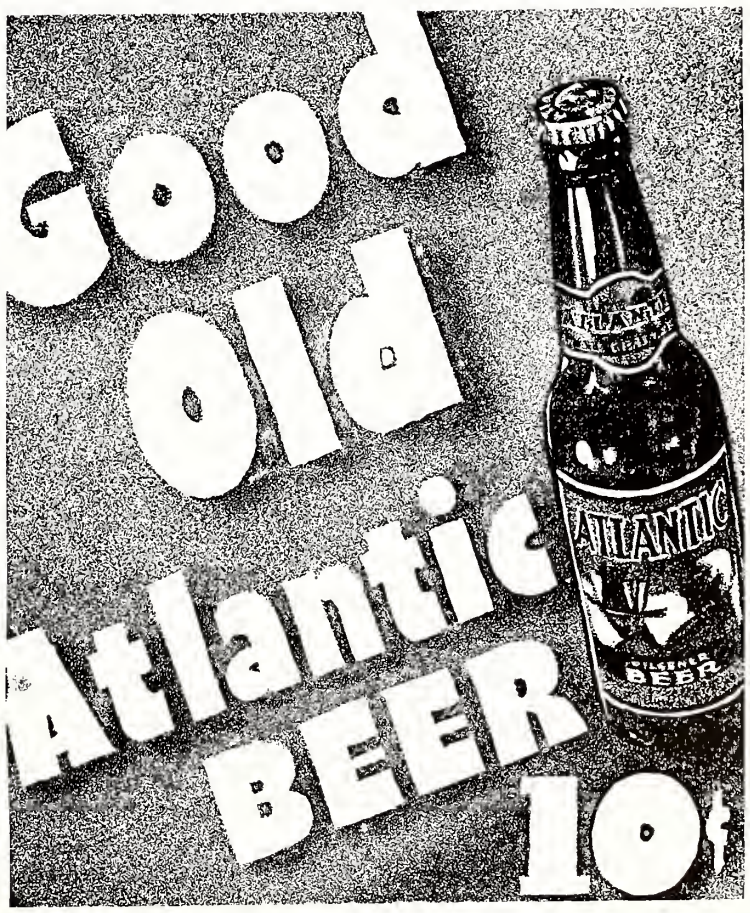
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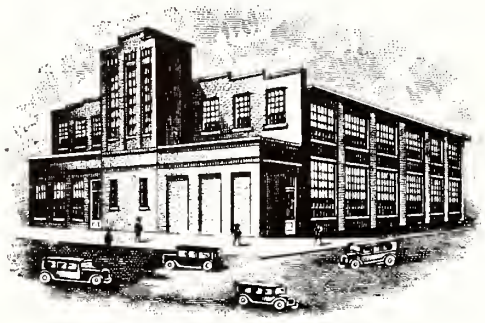
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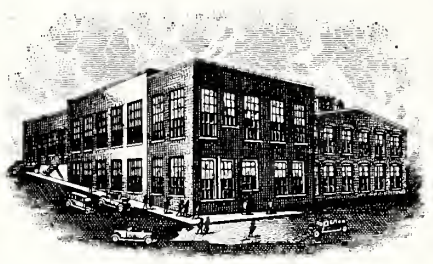
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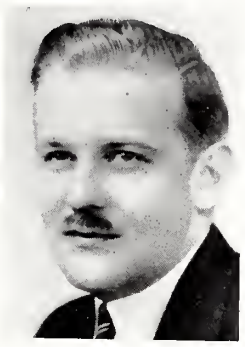
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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | SEPTEMBER, 1939 | NUMBER 1

AS I SEE IT



By RABBI WILLIAM GREENBURG
Charlotte, N. C.

We Must Return To Our Ancient Mission

THE normal routine of daily existence ceases and Jewish men, women and children crowd the synagogues of the world as a whole people bows its head in reverence at the throne of Almighty God. Pæans of praise are sung to God on high and petitions pour forth from the hearts of a distressed and tortured people. Another year has come to its end and our plaintive cry for an inscription in the Book of Life wends its way toward the Heavenly throne The Day of Memorial is at hand. The memorials which sweep through our mind of the past year can fill us with nothing but discouragement and a sense of despair. The events of the past twelve months have left us battered and torn on every side and we have been forced to bend every effort to help relieve the suffering of hundreds of thousands of our brethren and at the same time try to keep intact those fences which still protect us in this blessed land. And now we look ahead and must seek to formulate a program of action which shall enable us to meet those terrific days which we all know lie ahead of us.

WHAT shall be our attitude? What program of action shall we pursue? The problem of anti-Semitism and its growth both here and abroad has been the one thing uppermost in the minds of most of us and we have all been concerned with the task of finding the antidote for this poison. Has not the time arrived when we should re-examine our program and attempt to answer the question of whether or not we have been attacking the problem from the wrong end?

As I see it, the present plight of our people is not an isolated item in the world scene. The persecution of our people and the renascence of medieval anti-Semitism is something which has its roots in the fact that the whole moral and spiritual foundation of civilization has been shaken to its roots. Men have lost sight of the aim and purpose of human existence and have become willing to make prey of anyone and anything which lies in their path of acquisition of power and position. It is this loss of spiritual insight on the part of man which has placed the Jewish people and other minority groups in jeopardy. There will be no hope for us or for civilization until man's steps have again been turned toward God.

Once again we are called upon to perform our ancient mission. Once again we must assume the role of religious instructors to the race of men. If Israel would be saved let her assume the role of the savior of mankind from its own wilfulness.

THIS must be our program. Jews must learn that we are concerned over the present problem, not only because of the suffering of thousands of people abroad and the possible future suffering which may come to us,—we are concerned not only with (Continued on Page 56)

לשנה טובה תכתבו

The American Jewish Times

wishes to take this opportunity to extend to its readers and friends its very best wishes for

A HAPPY NEW YEAR

1939-40 5700

WE ARE NOT ALONE

No More Tragic Blunder Could We Make at This Time Than To Think, and To Color All the Activities of Our Life With the Self-Pitying and Unhealthy Thought, That the Whole World Is Against Us

By RABBI MORDECAI M. THURMAN
Temple of Israel, Wilmington, N. C.

I WELCOME this opportunity to extend New Year greetings and best wishes to my friends and to the many readers of The American Jewish Times.

The New Year finds Jews still wandering over the face of the earth. In many parts of the world, where they have lived and toiled and created and sacrificed like all other human beings, they are today harassed, despised and unwanted. The oppressors of the Jew, not satisfied with exiling him, are bent upon making of him a refugee everywhere. And so he has left one land and gone to another, only to be told again that he must leave. When this forced Odyssey of the "Hagars and Ishmaels" of history will end no one knows.

For the Jew the present moment is indeed dark and perilous. The spearhead of the murderous attack of pagan ruthlessness against the world, the Jew, more than anyone else, has been humiliated, spat upon, despoiled, and terrorized. In the 20th centnry he is once more the denied and persecuted on earth. He knows well the bitterness of degradation, for he is again being schooled by an apparently indifferent world in the horrors of isolation and loneliness.

Is it small wonder, then, that in the synagogues on this Rosh Hashonah, Jews, wherever assembled, should cry out in their agony and despair: "How long, O Lord, how long?" How long will human misery be the football of nations and men? How long will justice be gagged and honor forgotten? Is there no more pity? Has man become so callonsed to tyranny and bestiality as to have lost the quality of righteons indignation? Must man's humanity to man turn into man's inhumanity to man? Is there no end to our suffering? "How long, O Lord, how long?"



RABBI MORDECAI M. THURMAN, whose work in Jewish and communal affairs of Wilmington and the surrounding towns during the past three years has been outstanding. During the past summer he occupied the pulpit of the Temple Israel, Boston, for the month of August.

This cry from the anguished heart and tortured soul of the Jew is easy to understand. It is a natural reaction to the repeated atrocities and barbarities to which he has been so mercilessly subjected. Were the Jew to remain uncomplainingly silent in these days of stress and storm he would, indeed, be more than human. For him to feel that he is alone in a hostile world would be pardonable.

But such a feeling is neither wholesome nor justifiable. Despite the present-day gravity and precariousness of the Jewish position throughout the world, the Jew is not alone either in his misery or in his devotion to freedom and to the preservation of human dignity and all the decencies and idealisms of life.

We are living in a world in which primitive and pagan concepts of life masquerading as governmental policies for self-determination have set man against man and nation against nation. Confusion, uncertainty, and fear are in the saddle. Distrust, sus-

(Continued on Page 31)

Peace on Earth and Good Will To All Mankind

By RABBI W. WOLFSON
Plymouth Hebrew Congregation
Plymouth, Devon, England

"At the root of democracy lie those ideals which can form a common platform upon which Jew and Christian can stand together, and from which they can collaborate in the work of regeneration. Every religion has in it many and diverse elements drawn from many experiences, but there is a way that finds in each the doctrine of human worth and destiny."

IN giving to the readers of The American Jewish Times a message for Rosh Hashonah, I desire to thank the Editors for allotting to me a theme, as suggested by the title, which, at the beginning of a year, becames weighted with increased interest. There is one subject in the minds of a distracted world, and one fervent prayer uppermost in their hearts, that Peace on Earth and Goodwill to all mankind should be vouchsafed to us in the year that has just begun . As we pray in our Synagogues, we hope God will turn our thoughts into other channels, so that the tumult and horror of world catastrophe can be averted. No one will deny that we are passing through the severest trials that test men. New pages for the House of Israel have been written in Europe and Palestine, where Jewish sacrifices have been many; new maps of the world have been carved out and the outbreaks of violence and disorder have been heaped upon the world.

All these are too startling, too confusing and too complex for our comprehension. Only the historian of the future, with his wider outlook, and his detachment from the emotions of the present, will be able to penetrate the lessons of all these years of stress and unrest. Intensely interested as we are on such issues as "peace on earth and goodwill to all mankind," let us not for one moment lose sight of the vital principles for which we hope, strive and pray. All the democracies are fighting for the sanctity of international obligations. They have one thing in common, to remove the totalitarian barriers, which aim at dominating the whole world, as one armed camp, whose principles are to establish the forces of might and the sword as the ultimate arbiter of justice and truth. The conscience of Europe is, for the time being, being lulled into a stupor; but if a spirit of militarism and defiance will be allowed to go unchecked, then a cry of rage and horror will go up when new sacrifices of blood and life's beauty will be demanded. It must be our fixed resolve to destroy the scourge that menaces the happiness of the world; we must never again allow the life of Europe to be whittled down, so that true culture, not its varnish or pretense, should prevail in civilized society.

The greatness of a country's art, commerce, social and political life are bound up with the maintenance of Peace on Earth. On this day of Remembrance two duties are laid upon us. We must be loyal to our heritage, no matter what persecution we suffer, and the second duty is to dedicate ourselves afresh to the tasks that loom in front of us. Let no sense of the manifold disappointments dull our enthusiasm. From our standpoint as Jews, bound by indissoluble ties to our brethren throughout the world, we must unite with all the forces that strive to obtain for mankind complete liberty of conscience and every form of personal freedom, so that the evils of religious intolerance and sectarian hatred may cease, and that people of different sects, whilst adhering to their own form of worship and belief, may unite in the common bond of humanity and brotherhood, for the betterment of the world at large. It is not in resolutions or treaties that wars can be prevented, but in the hidden heart of man. It is he who must seek peace and pursue it, in his daily attitude towards his neighbor, in his daily thoughts, still more in his daily talk, about his fellowmen of other nations, in his restraint of prejudices about them, in his refusal to think the worst, and in his readiness to think the best about them.

Just because the ultimate conquest of war depends upon the conquest of the spirit, there must be some motive power strong enough, constant enough to penetrate and possess this inner region. Where can such a motive power be found? It is idle to trust that democracy will of itself make the world safe. History rebukes this delusion. Neither the instincts of self-preservation nor the memory of the horrors of the last war will suffice. Memories are short-lived, and passion sweeps self-interest before it.

In individual dealings we come to recognize the universality of moral obligations. We owe a duty to any human being that we meet in the course of our daily activities, at least the negative duty of refraining from cheating, robbing, or killing him. We must also remember that the progress of mankind is measured mostly by ENDEAVORS as well as by ACHIEVEMENTS. Lest we complain of the slow pace of our advance, or lose heart because the enterprise is attended with so many hazards and perils so great, let us take courage from the recollection that we are treading rough roads. That is why the difficulties seem so great; that is why men of little vision, who have to live by precedent, anticipate failure. By every occurrence of our time, God is calling us to appreciate the principle enunciated in our Rosh Hashonah ritual, "V'yeosoo koolom agudah achas," that all mankind should be welded into a single fellowship, with one weal and one woe, so that if one member suffer, all must suffer with him, or if one be honored, all rejoice with him. The realization of such an exalted ideal as here adumbrated, which would breathe new life and new hope into the soul of mankind, would be the worthiest outcome of this coming year, as of this century.

Doctrine of Human Worth

At the root of democracy lie those ideals which can form a common platform upon which Jew and Christian can stand together, and from which they can collaborate in the work of regeneration. Every religion has in it many and diverse elements drawn from many minds and many experiences, but there is a way that finds in each the doctrine of human worth and destiny. A partition wall does divide the Jew from the non-Jew, but this wall is not so high that we cannot shake hands across it. I hold strongly to the belief that, whilst each can and should remain loyal to his faith, there is no reason why Jews and Christians should not live on terms of the utmost cordiality, goodwill and friendship, and where mutual respect and understanding should exist for each other. Men and women of the various religious faiths, mostly believe of course that their own faith is the right one; men and women of the various political creeds believe that their political creed is the one everyone should follow.

I remember once hearing an argument between two men. One said, "I hope the time will come when everyone will come round to my way of thinking." The other replied, "Well, I hope that the time will come when each man will try to discover that which is good and true in the other man's point of view." I would indeed venture to say that no one, either in politics or religion, can claim a monopoly of excellence for his own way of thinking. This thought is well illustrated in the story of the "Three Rings," in Lessing's "Nathan the Wise." Lessing was one of the founders of modern German literature, and he wrote "Nathan the Wise" as a protest against racial and theological intolerance. Is it not sad to think that in the land of Lessing, movements for promoting Peace and Goodwill are being swept away, and the whole principle of fellowship and comradeship has given place to a brutal policy of persecution and unreasoning oppression? I will only say in reference to the anti-Semitism in Germany—for the welfare of which country, its Jewish citizens have always loyally given of their best—as many as 12,000 German Jews laid down their lives for their country in the Great War. Jews in the democratic countries are profoundly grateful to the press, and to all sections of the political, religious, civil and commercial life of their countries, for their evidences of their sincere sympathy with our people, and for their indignation at the calculated and systematic persecution of minorities. I very much pray that protests will be lodged by the heads of governments, who still have a vestige of freedom and conscience left, to use their efforts in persuading the German government to stop its acts of injustice and its intolerance toward those that they have been persecuting for six years.

The best spirits of the world can never look upon such conduct as practiced in Europe today with favor; they recoil from it. I am not able to prescribe a cure for anti-Semitism. Perhaps the Jewish problem will be partly solved by the effort to weld together the scattered remnants of Israel into a unity. We Jews, wherever we find ourselves, and particularly at these High Festivals, are bound together by a consciousness which is partly psychological, partly religious, and partly cultural. We will continue to dream and to work, in spite of unmitigated sufferings, with undiminished enthu-

(Continued on Page 28)



RABBI W. WOLFSON



SHOFAR BLOWER
Rosh Hashonah, the traditional Yom Truah—Day of Blowing of the Shofar. (A reproduction of a bronze plaque by Boris Schatz, illustrious Jewish artist).

- Good Will in Action -

It Happened in America

By BERNARD POSTAL

Hate and prejudice had their innings during the past year but good will hit harder and made the greater impression. In a timely round-up of the outstanding instances of specific incidents of good will between Christian and Jew in America, Mr. Postal gives this fact-packed survey of good will in action.—The Editor.

ALTHOUGH the number of those who profess to see American democracy going to the demnition bowwows is no longer inconsiderable, the jittery alarmists are given the lie by unmistakable signs to the contrary. It would be foolish to deny that democratic principles and institutions are under fire in America. But having admitted this, it must also be recognized that the growing concern of the rank and file of Americans with the necessity for preserving democratic traditions has been translated into more action for and support of amity and cooperation among all faiths and races than at any time in several generations.

Dolorous though the past year has been with news of man's inhumanity to man overseas, here at home there accumulated a vast number of isolated but kindred and significant happenings which in sum were indicative of the deep-rooted attachments of Americans to justice, amity, understanding and cooperation among all the races and creeds that make up the American people. The strength of this attachment is vital to the future of American democracy for it is the best guarantee against the doleful eventuality which the gloomy prophets so glibly predict.

This writer has gone to some lengths to assemble a variety of representative incidents during the past twelve months which go to prove that by and large the lurid headlines of 5699 conveyed a distorted impression. While anti-Semitism admittedly made disturbingly great gains in the United States, good will appeared to keep pace with it, if it did not actually outstrip it.

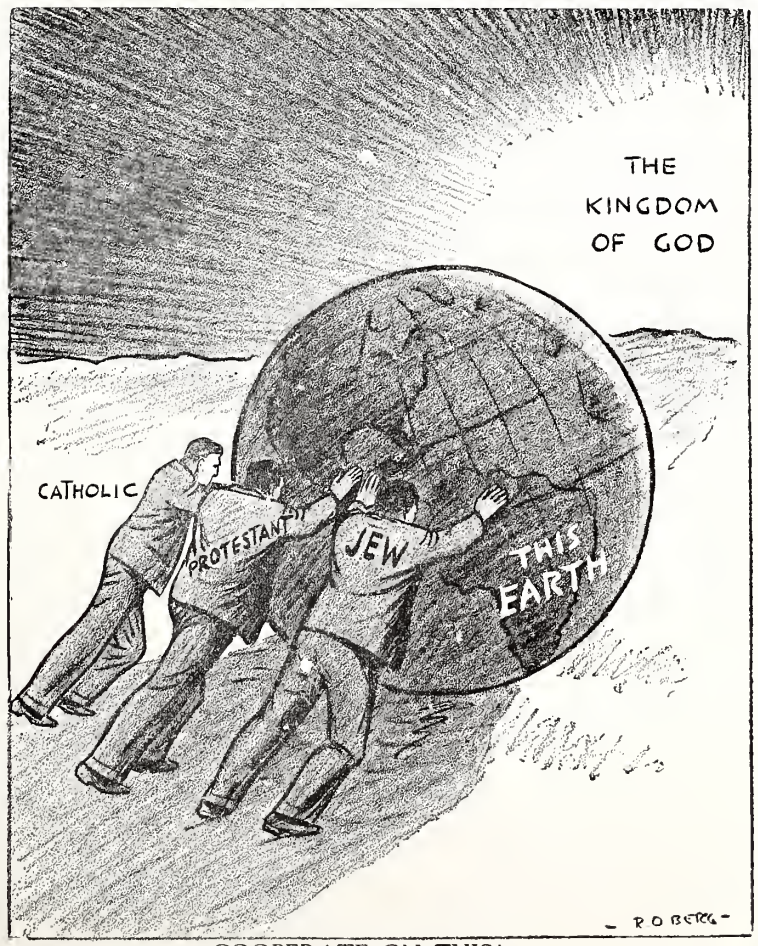
For purposes of this discussion, good will is taken to mean not manifestos, pronouncements, speeches or writings —numerous and far-reaching though they were in the past year— but rather specific occurrences which translated those utterances into definite deeds, in short, good will in action.

Perhaps the most striking manifestation of good will in action was the frequency with which Christians came forward with voluntary contributions to fund-raising efforts for Jewish refugees. An outstanding instance of this occurred in Knoxville, Tenn., where the Knoxville Post of the American Legion pledged itself to raise among the non-Jewish citizens of the community an amount equal to the contributions received from the Jewish residents in behalf of the United Jewish Appeal. Through the cooperation of Karl Hoblitzelle and R. J. O'Donnell, the non-Jewish owners of the Interstate Theatre Circuit, over $40,000 was raised in Texas and Oklahoma for Catholic, Protestant and Jewish refugees as the result of the successful execution of a fund-raising idea that originated with John J. Weis, a member of the B'nai B'rith Hillel Foundation in the University of Texas.

Individual cases of this sort of good will were reported from all parts of the country. R. W. Walker, of Coleman Falls, Va., contributed to the United Jewish Appeal in appreciation of what a Jewish family had done for him when, as a boy, a fire had rendered him homeless and alone. Miss May Radcliff of Fairmont, West Virginia, walked into a Fairmont store, took two rings off her finger and asked the proprietor to turn them over to the local refugee fund. Miss Mabel Vanscoit of South Bend, Ind., recalling the benefactions of Jewish neighbors when she was in need of friends, sent a handmade bedspread to the Temple Aid Sisterhood with the request that the proceeds from its sale be used to alleviate the suffering of refugees. At a public sale it brought $145. A few moments after a rabbi addressed the Negro Baptist Pastors' Conference of St. Louis, an old Negro preacher of 75 rose and volunteered a contribution to the Jewish Welfare Fund of St. Louis. Others immediately followed suit. In Youngstown, Ohio, Dr. H. E. McClenehan, called on a former president of the Mahoning Lodge of B'nai B'rith to inquire what could be done to aid the Jewish refugees. After bursting into tears over the plight of the Jews abroad, Dr. McClenehan wrote out a check. A few days later he sent another.

Scholarships Sponsored

On over 200 college campuses Christian joined with Jew in a great undergraduate effort to obtain scholarships for refugee students. James Cromwell and his wife, the former Doris Duke, tobacco millionaires, are matching, dollar for dollar, all contributions to the student refugee scholarship fund at Rutgers University. In Cincinnati, on the other hand, the Rockdale Avenue Temple Sisterhood raised funds to educate a Christian refugee student at Berea College, Berea, Ky., offering a one-year scholarship in return for the college's generosity in educating two German-Jewish refugees. The American Friends Service Committee, true to their tradition of aid and comfort to all regardless of race or creed, have opened refugees hostels at Nyack, N. Y., Hyde Park, N. Y., and Scattergood, Iowa.



COOPERATE ON THIS!

If there were a prize for the most daring piece of good will last year it would doubtless go to the bold young Christians, men and women, who risked bodily injury and endured all sorts of insults, to challenge the hawkers of Father Coughlin's "Social Justice" in the streets of New York. Many of these Christians who undertook to sell anti-Coughlin literature on the same corners where the radio priest's cohorts were peddling their race-inciting literature were theological students. Running these brave young people a close second for good will honors was the Committee of Catholics to Fight Anti-Semitism, which is endeavoring to mobilize Catholic sentiment not only against Coughlin but against all racial agitators. Members of this Committee have also sold copies of an anti-Coughlin paper, "The Voice," the Committee's organ, at points where Coughlin's weekly is offered for sale.

One of the noblest gestures of good will was credited to the Most Rev. Eugene J. McGuinness, Catholic Bishop of Raleigh, N. C., who proposed that Catholic orphanages in the United States admit Jewish children who have been deprived of their homes in Germany. The Nazareth Catholic Orphanage in Raleigh, he said, would be willing to care for 200 of the children. Of a piece with this was the receipt of three scholarships to the Lewis School of Aeronautics by members of the B'nai B'rith Youth Organization of Chicago through the kindness of the Catholic Youth Organization, which conducts the school.

Akin to these instances of good will was the case of the anonymous non-Catholic philanthropist who for three years had been providing hundreds of homeless men in Springfield, Ill., with Christmas dinner as guests of the Catholic Charities. Last year he was identified as a prominent member of the B'nai B'rith in Chicago. In the same category must be included the act of the Cincinnati B'nai B'rith Lodge in undertaking a special fund-raising effort for support of St. Mary's Hospital, a Catholic institution, which was threatened with closing.

Such incidents, involving Jews and Christians alike, were far from rare last year. A memorial gift of $700 to the Bronxville (N. Y.) Public Library for the purchase of book on the history, customs and literature of the Jewish race was presented by the three daughters of the late Rev. Richard Hayward, first rector of the Christ Episcopal Church, Bronxville, who expressed the hope that their gift would "help counteract the fires of bigotry, intolerance, injustice and cruelty." The same sentiment pompted Mr. and Mrs. J. C. Felsenthal, of Memphis, Tenn., to deed Felsenthal Springs, a 12-acre estate which had been the property of this Jewish family for several generations, to the Y. M. C. A. as a picnic gound for all types of religious and social groups.

An inspiring example of youthful good will occurred at Whitewater, Wisconsin, when the children of the Congregational Church sent a gift of home-made toys to the youngsters at the Milwaukee Jewish Orphans' Home. In Jersey City, 15 prominent Jews were specially invited to a performance of America's Passion Play, "Veronica's Veil," by Judge Robert Kinkead, national chairman of "Veronica's Veil," as a good will move. A capacity audi-

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- Facing the New Year -

The departure of the year 5699 marks the opening of a new era. It means a complete mental and spiritual readjustment and presents the need for conscientious inventory. Have we the strength, faith and stamina to meet the enormous task before us? What is our role, as individuals, in a disheartening world crisis? In this splendid introspective approach, the author presents a careful analysis of the problems confronting us and a positive code of action for their solution.—THE EDITOR.

By DR. BEN ZION BOKSER
Editor of the Rabbinical Assembly Bulletin

IT is with uncertainty and confusion, bordering often on despair, that many of us are facing the New Year. There are very few to whom life has been so gentle and kind that they have not known the meaning of personal tragedy and disillusionment. But our generation is confronted with something infinitely more painful—the collapse of all the ideals and values in which we were taught to believe and in terms of which we had constructed our dreams and hopes for a brighter morrow.

Only yesterday we believed that science would create the tools to reduce the drudgery of work and give men leisure to enjoy life; that democracy would extend its sway throughout the world; that international good-will would displace war; that group hatreds and prejudices would give way before universal enlightenment. Only yesterday we shared the conviction that the world was getting better, that humanity was progressing. We had the faith that a more ideal world was within our reach—a world of universal abundance, of freedom and peace.

Today all these dreams are shattered. Instead of universal plenty we have large-scale unemployment and widespread want. Democracy in large parts of the world stands discredited and has been superceded by totalitarian dictatorships. International aggression and unprovoked war by the strong against the weak has become the order of the day. Some of the noblest sons and daughters of Europe—teachers of religion, champions of freedom, workers in the causes of social welfare—are rotting in concentration camps. And hundreds of thousands of respectable hard-working people have suddenly, through no fault of their own, been uprooted from home and kin and thrust upon the world, refugees, unwanted children of a brutal and callous world. Justice, loving-kindness, mercy, peace—where are they?

In our own America, there were more than 55,000 suicides between the years 1935 and 1937, according to a report of the Metropolitan Life Insurance Company. Many of these people, to be sure, took their lives because of some deep personal frustration. In many cases, however, the disillusionments of a world in collapse, the great uncertainities released by the world crisis, must have played their part in making life seem worthless and dismal. And how many others were there who lacked the courage to take the fatal step, suicide, but for whom life had long since lost its beauty, its meaning and the sense of worthwhileness? Dismal as the picture must be for any person who is sensitive to right and wrong, it presents its most poignant challenge to the Jew. For we Jews are in the trench line of the struggle and any defeat for the cause of decency is at once translated into special humiliations and degradations for the Jewish people.

We are not concerned here with the prescriptions of nostrums. We are concerned with the widespread demoralization in our ranks which must seriously impair the effectiveness of any program of action. Despair produces a paralysis of the will to resist and makes defeat inevitable. Where can we get the morale to carry on without loss of faith, without giving way to disillusionment and despair?

One of the basic requirements for a sustainnig faith during these trying times is what we may describe as the cushioning of a good life. All of us know that the human body includes cushions of cartilage between the vertebrae of the spine so as to protect that delicate organism from injury. It is even so in the larger areas of character and personal morale. We can take the tragedies of life more readily if we have equipped ourselves with the cushions that life itself provides. The worries of a tired businessman fade as he is welcomed home by a smiling and happy child. Charles Morgan in "The Fountain" has, in the portrayal of Rupert Von Narwitz, written a moving description of the agonies that a man will bear without becoming embittered when there is someone he loves deeply. Anchored in that love, he has the strength to take the very worst, in bodily suffering, that life could inflict.

Or we may think of our own pioneers in Palestine, who, in the face of terrorism and treachery are carrying on with undaunted courage the tasks of Jewish rebirth and national reconstruction. What gives them their calm, their faith, if not the consciousness of the historic purpose to which they have given their lives?

Some of us refuse to despair of life in spite of all our disillusionments. Because we have built for ourselves citadels of strength and power—like beautiful homes, great friendships, good books, glorious music and the manifold responsibilities of Jewish living, we are cushioned against life's odds and can stand up under adversity. Because we have enjoyed something of life that is good, we cannot become bitter when we are confronted with evil. Like a tree whose roots are deeply laid, the storms that come may sway us and bend us, but they cannot break us.

A second aid in the struggle against despair is the feeling that we are not taking evil lying down but that we are doing something about it. A crisis is most demoralizing when you have to sit by helplessly without being able to do anything to check it. Can there be anything more harrowing for a mother than to watch her critically sick child without finding it possible to get a doctor who will help him? But the sense of panic will, in large measure, be dissipated the moment that forces of healing and rescue have become active. Similarly, we may ward off demoralization if, when some evil rises to menace the world, instead of sitting back and lamenting it, we do something about it, we strike back, we harness our energies and resources to the work of rescue and defense.



"They are inscribed on Rosh Hashonah and sealed on Yom Kippur—Who will live? And who will die? For all our sins, O Lord of Forgiveness, forgive us, excuse us, pardon us."

Have you strained yourself and sacrificed to contribute for the alleviation of the plight of the refugees? Did you do your duty by Jewish Palestine? China is, at this very moment, bleeding on hundreds of battlefields from the ravages of an undeclared war. All of us sympathize with the plight of China, but it is the American people who are continuing to sell the vital supplies of war which are keeping the Japanese war machine going. What are you doing to secure the help of your Congressman or Senator in the enactment of such legislation as will withhold American resources from contributing to the war-making power of aggressor nations?

Do you stand ready to defend the institutions of American democracy? The enemies of democracy are active in our midst as well. They peddle their poison of totalitarianism, race hatred and religious intolerance from soap boxes and microphones. They come from ranks high and low. Yes, one even wears the robes of a priest of God. Did you take the trouble to learn the facts and are you helping to refute the lies and misrepresentations, perhaps to some innocent but credulous neighbor, or perhaps to your own children? Are you helping in the maintenance of your local synagogue or any of the other institutions and organizations that make up the American Jewish community?

In these and a host of other causes stand represented the forces that are holding up the foundations of our civilization. A great Jewish teacher has said that a man must look upon the world as being always at a point of balance between the forces of good and the forces of evil; and he is to regard his own conduct as tipping the scales in favor of the one force or the other. Apart from the difference that our own efforts would make in tipping the scales in favor of justice, order and peace, there is the inner strength that would accrue to us. The feeling that we are not taking injustice lying down but are doing something about it will buoy us up with a new vigor and will help us overcome doubt and despair. We shall see ourselves not as inert pawns moved about by a relentless fate but as active agents who share in the making of our own destiny. We shall not become embittered by the injustices of the world because we will be too busy fighting them and helping to build a better, saner, more just, and kindlier world to take its place.

Our ability to resist despair will finally depend on one thing more—a long range view of history. Even in personal life the trouble with so many people is that they are too impatient A young man is anxious to get ahead in business or in some profession and he meets with some setback. In funereal tones he announces, "It's all over" when he has only lost a business account or failed an examination. Even Albert Einstein once failed in his examinations at school and had to try again.

The need for patience, for a long range view of history, for judging the present moment in terms of the centuries, is one of the most basic in a wholesome outlook upon the world. Human intelligence is one of the youngest achievements in cosmic evolution. It was only yesterday that we were savages. And how long ago is it that we were burning witches in Massachusetts? We are marching ahead, but like a child who is learning to walk, we have setbacks; we stumble and fall. When the Roman legions had burnt the Temple and were laying waste the cities and villages of Palestine many must have said: "Jewry is

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THE CALENDAR'S CHALLENGE

ROSH HASHONAH'S MESSAGE OF HOPE

By HENRY MONSKY
President of B'nai B'rith

This year, as so often in the recent past, the advent of Rosh Hashanah means the end of another year of suffering for Israel. But it also portends the coming of a new year resplendent with the hope and courage that have characterized Jewish history for 5,700 years. That is the optimistic message of cheer and reality that Henry Monsky, president of B'nai B'rith, brings us in this appraisal of the old year and the program for the new.—The Editor.

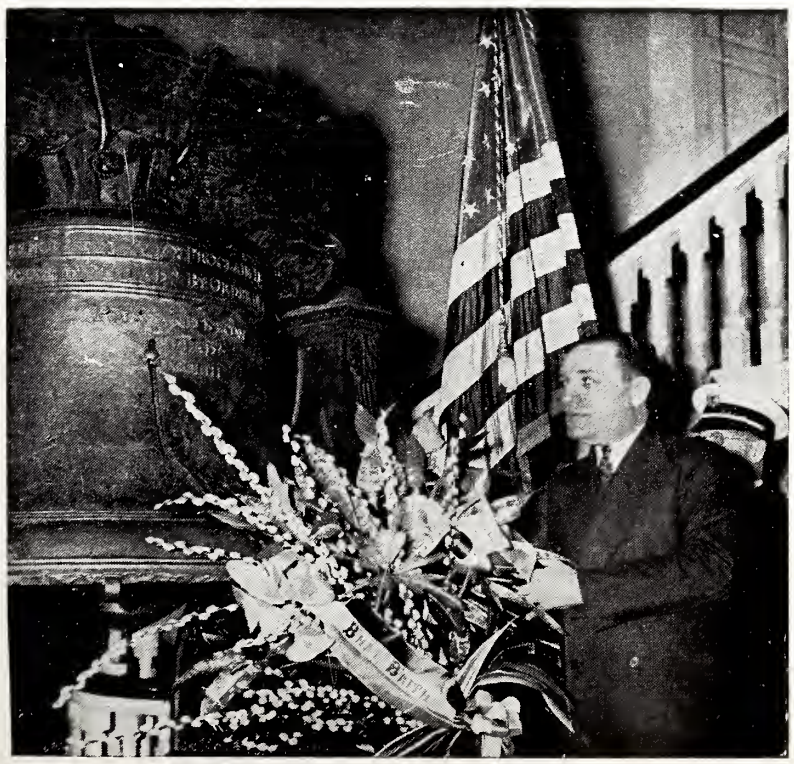
THE approaching High Holidays bring to a close another year of harrowing experiences for our people. Not unlike many previous chapters in the glorious yet sad history of Israel, the Jew continues to be the victim of malevolent forces that threaten the whole structure of our civilization. That history is sad because these deplorable activities in every age have done and continue to do violence to the principles of justice, equity, tolerance and good will; that history is glorious because our people have always borne with dignity whatever has been their fate and have survived, as they shall again, to build for an even more resplendent future.

When we consider the overwhelming relief and resettlement problem, produced by the unprecedented program of hate and force, and by bigotry and intolerance, which prevail in those countries of Europe that have reverted to medieval darkness; when we consider the wave of racketeer-stimulated or official totalitarian-sponsored and supported anti-Semitism; when we contemplate the lack of justice in the diplomatic relations of nations involved in the present scene of conflict and confusion, and the effect thereof upon the hopes and aspirations of our people, such as the unfortunate developments regarding Palestine; when we observe the consequences of world economic unrest, and the devastating effect upon the status and the morale of the Jew, which all of these conditions have produced; the scene is not comforting, or is it conducive to complacency or a sense of security.

Nevertheless, to the credit of the people of Israel let it be said, that they are once again, in this crisis, demonstrating that same undaunted courage which characterized the lives of the martyrs of Israel of old. Once again must we demonstrate that unflinching determination to play our part in this world drama; to champion the cause of justice as against injustice, to support and protect the cause of righteousness against the forces of evil. Thus shall we, with the aid of all who cherish the ideals of the people of democratic nations, overcome the enemies of mankind.

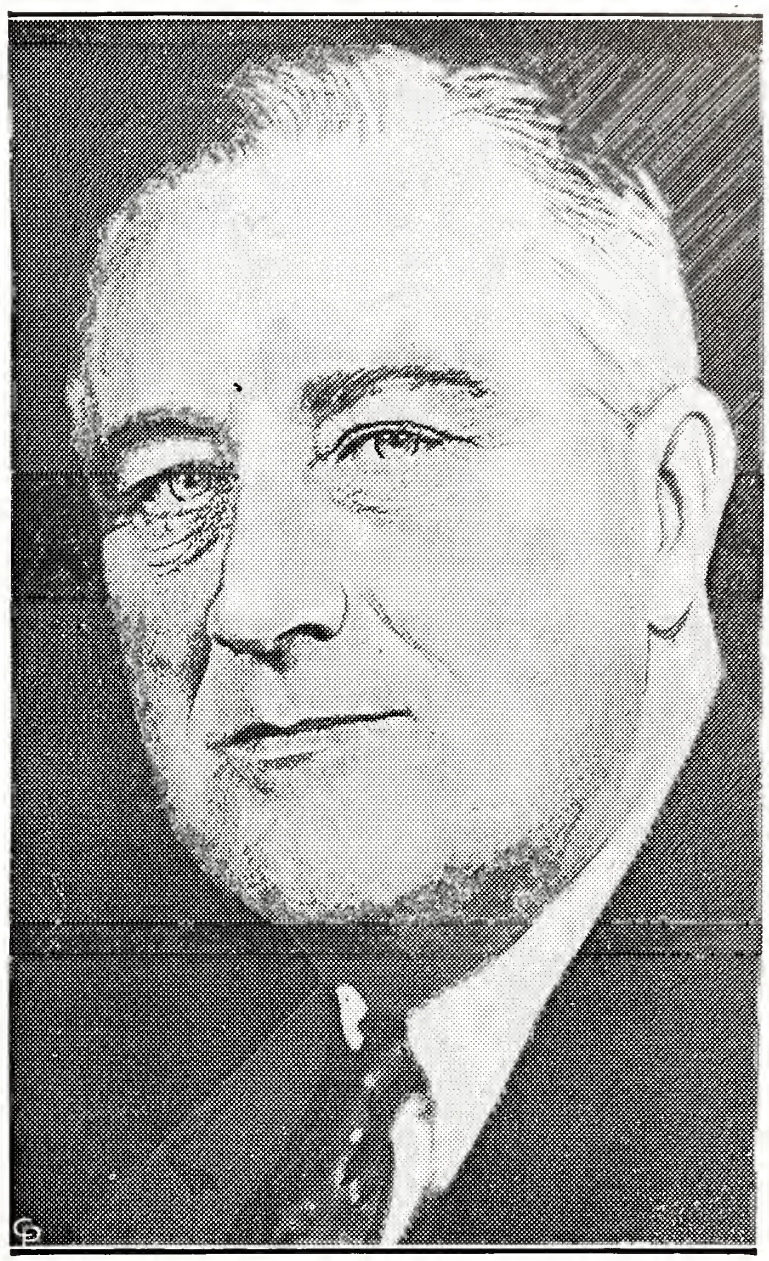
When we review the activities of the closing year, we see demonstrations of unprecedented generosity on the part of the more fortunate of our co-religionists; the outpouring of funds for the aid and assistance of those who are less fortunate; we see a Renaissance of spiritual and cultural values, a re-vitalized interest in Jewish problems; we see a record of self-sacrificing service unprecedented in our generation. We see a glorious record of renewed devotion and consecration to

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A SHRINE OF GOOD WILL

Henry Monsky, President of B'nai B'rith, placing a wreath on the Liberty Bell, in Independence Hall, Philadelphia, one of the great shrines of American good will, which rang out the good news of American freedom 163 years ago.



A Rosh Hashonah Message To American Jewry

THE WHITE HOUSE
WASHINGTON

TO the Jewish people of America I extend cordial greetings for the New Year, with the assurance of my appreciation of the material and cultural contributions which my fellow citizens of the Jewish faith continue to make toward the development and welfare of the nation.

Franklin D. Roosevelt



Although it is as fresh and as new as tomorrow . . . Webb's beautiful new line of dining and bedroom furniture is in perfect tune with today's consumer demands. Smartly, crisply styled . . . sturdily, comfortably constructed . . . and moderately priced . . . Webb's new offerings possess all of those elements which make furniture move quickly from retail floors. By all means see Webb's outstanding new offerings at the June markets — then you will understand why profit-minded dealers everywhere are selling Webb dining and bedroom furniture.

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New York Furniture Exchange
Space 411

The Webb Furniture Company

GALAX, VIRGINIA

Maintain the Principles of Judaism!

A New Year's Message to the Jews of America

By **DR. EVERETT R. CLINCHY**
Director, The National Conference of Christians and Jews

MY message to the Jews of America at this Holy Day Season is that they maintain steadfastly and advance courageously the principles of Judaism.

This means that daily duties will be performed in a religious spirit, for Judaism does not separate life from religion. By the same token, every so-called religious experience of a Jew will have immediate and direct reference to our common practical American life, and positively make for its improvement.

This means also that a Jew reckons the significance of life in terms of his conviction that God is at work to create as time progresses a world community. This community, to the Jew, will not be based on blood (although kin feelings will have a place) or soil (although in national loyalties he will be an American first) so much as on a common humanity. The Great Society of all peoples, of which religious Jews dream, has equality and freedom as its structural principles, and these God is developing everywhere through Jews and all other sons and daughters of man who will cooperate with Him. Equality and freedom are concerns of the faithful Jew which have to do with relations in a garment factory as truly as within the home; with politics as well as within the synagogue; with migratory workers as well as with the privileged. The faithful Jew believes the democratic method to be as valid in economics as in politics.

Further, the principles of Judaism require that a Jew should perceive that a prime source of inequality of opportunity, and bondage, lies in misunderstanding and in hate. Therefore, love, a way of life dictated by regard for personality as such, is the means. Love, translated in terms of the understanding that springs from that regard, can revolutionize bad human relations.

But what about the enemies of freedom and equality—must a faithful Jew love in this sense an exploiter of labor? An invader of China? An oppressor of Negroes? A baiter of Catholics? An inquisitor of Protestants? Even a radio defamer of Jews? A political persecutor of Jews?

The answer is yes. Love translated into understanding becomes a scientific approach to every problem and involves study, analysis, communication, negotiation, arbitration, and, finally, reconciliation. Moreover, love is a titantic spiritual force of redemption which, when we use it sincerely, patiently and earnestly, tends to change our enemies. Love is the essence of God.

I close this New Year's message to the Jews by recognizing a remaining problem. It is this: What if a ruler or political party controlling a people reject the values of equality and freedom, and the earnest of love?

The answer is given at length in an important book which every rabbi and Jewish lay leader should read, "The Clue to History," by John MacMurray, a London University teacher. I quote a few lines of his reply to that puzzling query. In the conviction that it posits the hope that the success of Caesars who deny freedom, equality and love, is temporary.

"In rejecting freedom Man rejects himself, negates himself—the rejection sets him in opposition to reality, isolates him from reality. But this cannot change his nature. He is a part of reality and must act as a person deliberately. What follows? He becomes a divided being. He tries to be above reality, and he sinks below it. He seeks to be master, and achieves his own slavery. He exalts himself and is abased. He justifies himself and in the act condemns himself. Trying to save his life, he loses it." *

Let the Jews be on the side of God, and in the long run nothing will prevail against the values for which they stand.

* The Clue to History, Harper & Bros., N. Y., 1939, p. 104.



DR. EVERETT R. CLINCHY

Honored on Two Continents



DR. CYRUS ADLER

President, American Jewish Committee, Jewish Theological Seminary, and Dropsie College; a leading factor in spiritual and cultural causes, defender of civil and religious rights, whose 75th birthday (September 13th) is widely observed here and abroad.

The Rise and Fall of a Great Jewish Community

Czech Jewry—Before and After September 1938

By GEORGE S. MARTIN

One of the outstanding news events of the year 5699 was the dissolution of Czechoslovakia as a free, peace-loving republic and its absorption as a "protectorate of the Nazi Third Reich. In this article the author presents in brief a resume of the interesting history of the Jews of that country. —The Editor.

THE history of Europe is the history of vain efforts to establish great empires. Wars have been fought to bring foreign peoples under subjugation. Other wars have been fought to liberate them. Following the World War the pendulum swung to liberation. Today under a Nazi Napolean Europe quakes in fear of the new German empire.

Cartographers have shown us that Germany may be compared to a wolf's head whose menacing jaws are poised to devour the smaller nations around it. Austria has been swallowed up, Czecho-Slovakia has been chewed up into helpless remnants, Meme: has been devoured, Danzig is gone in all but name and still the wolf's imperial appetite does not approach satisfaction.

This is the history of Czecho-Slovakia—it is not its obituary. Not because the Czechs have a tradition or rugged endurance but because history teaches us that the pendulum must inevitably swing back to self-determination for the same small countries that have been gobbled up since the advent of Hitler. Although a great tragedy has befallen the 350,000 Jews in Czecho-Slovakia no one should despair of their survival. Their history has been too deeply embedded in the cultural and artistic development of that country to be uprooted by the new brand of anti-Semitism. The Jewish community of Bohemia which dates back to the year 906 has had a long and fruitful history in which Jewish creative powers received full scope for development. Marvin Lowenthal tells us that in the Altneu synagogue in Prague there hangs a scarlet banner embroidered with the Shield of David which was given to the Jews by Charles IV in 1357 in recognition of their military valor. There are Jewish households in Prague which point with pride to the swords worn by their Frankist forefathers when they planned to recapture Palestine by arms. Many centuries ago the Jews of Prague lived in a district which came to be known as the Judenstaadt, or Jews' Town. The tombstones in this district indicate that the Jews practiced a great variety of industrial and professional pursuits. No less than 46 vocations are listed including butchers, shoemakers, upholsterers, horse dealers, wheelwrights, locksmiths, blacksmiths, glasiers, lamplighters, stone cutters, gunpowder makers, physicians, hatters, furriers, diamond cutters, silversmiths, and musicians; and what is even more remarkable is the fact that the Judenstaadt had a Jewish fire department which stirred both admiration and envy.

In the Twelfth and Thirteenth centuries the Jews of Bohemia did not escape the bloody onslaught of the Crusades nor did they escape the ravages of anti-Semitism which manifested themselves in wholesale imprisonment, massacre, plundering and expulsion. Yet all of these were not the dominant influences in the development of the Jews of that country who contributed to Jewish learning a roster of great minds and scholars. In the Prague Rathaus there is a statue of Rabbi Judah Loew, creator of the Golem.

In 1620 we find another record of the Jews being rewarded for heroism. At that time the Judenstaadt was permitted to adopt "The Swedes' Hat" as its emblem in recognition of the valor of Jewish soldiers in fighting the Swedish invasion.

In every respect the Jews of Bohemia enjoyed a full and untrammeled communal life. They erected synagogues, built schools and museums. When we come down to modern times we find the Jews staunchly aligned with Masaryk and the struggle for democracy and independence. When Czecho-Slovakia came into being the Jewish population was divided into four groups. The Czecho-Slovakia influence dominated the interior district of Bohemia and Moravia; in the western parts of the republic the German influence was predominant and in Slovakia the Hungarian and in Carpatho-Ruthenia the Jews clung to the Chassidic code of life. Under the republic the Jews were recognized as a national minority, not merely as a religious group. Although they were granted the right to profess Jewish nationality, a little more than half welcomed this form of self determination. In 1930 the records indicated that out of a total Jewish population of 356,000, 204,427 declared themselves to be of the Jewish nationality, 87,489 professed to be known as Czecho-Slovaks, 45,272 as Hungarians and the rest as members of other nationalities.

In accordance with their full nationalistic rights the Jews established a Jewish Party to represent the interests of the Jewish community in Parliament. But in view of the fact that Jewish nationalist sentiment had only a minority following in all sections except Slovakia and Carpatho-Ruthenia the new Jewish Party failed to become an important factor.

Never did the Jews take their freedom for granted or regard it lightly.

(Continued on Page 68)



A STREET IN JAFFE

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Hope of the World

Text of Address Delivered Recently Before the Christian Endeavor

By Governor Herbert H. Lehman

ONE hundred and fifty years ago the men who had fought for freedom and independence drew up a Constitution which guaranteed to all freedom of conscience, freedom of speech, freedom of the press and freedom of assembly. Fortified by that Constitution they founded a government fitted to protect the liberty of all its citizens.

So long as that Constitution is preserved intact, the liberty which the founders of the republic achieved at great sacrifice will remain the heritage not of their descendants alone but of all the citizens of the country—new and old, native-born and immigrant.

America has been endowed with great natural riches. Its citizens have labored industriously to develop its resources. Men and women have come here from all parts of the world to carve out for themselves and for their children a place where they could live in contentment, in safety and in happiness.

"They have seen years of plenty and years of want. Some fearlessly pioneered to open up a new empire of the West. Some stayed in the marts of commerce and trade. Some built our cities, our railroads, and our highways. Some worked in shop and factory, some tilled the fields.

Concern for the Individual

Some worked with their brains; some with their hands. Some had easy lives; some found life hard; but together they worked in good times and bad, to build the America we know—a nation rich and powerful, but more than that, a nation which in a changing world is holding fast to the ideals of liberty and democracy embodied in our Constitution.

In this country the well-being of the individual is the concern of all. In the Declaration of Independence the Continental Congress asserted that governments are instituted to secure the inalienable rights to life, liberty, and the pursuit of happiness with which men are endowed by their Creator.

In other parts of the world men are flouting these ideals; yet freedom, ruthlessly destroyed there, still lives here. The heritage we have received from the founding fathers is intact because every generation of citizens during the hundred and fifty years of America's life has guarded jealously that heritage. My generation—the older citizens of this country—must soon relinquish to you, the younger citizens, the duty to guard our heritage against attack, open or secret, from within and from without.

Believed Intolerance Wou'd End

In the 18th century the philosophic concepts of civil and religious liberty were discussed and formulated. In the 19th century they were accepted by all western civilization. The growth of democracy and the spread of liberal doctrines seemed to doom all civil and religious disabilities.

The traditional policy of the United States bade fair to become the policy of every enlightened country. Prejudice was decreasing and men who loved their own religion were ready to extend the hand of fellowship to sincere followers of other faiths. Some of us felt confident that the twentieth century would mark the end of intolerance and oppression everywhere and we hoped would mark the end of wars.

We have had a rude awakening. In the wake of the World War has come a maelstrom of newborn ill-will and intolerance. In large parts of the world dictatorship, supplanting democracy, mocks the principles which the founders of this republic regarded as self-evident: they deny the individual's right to life, liberty and the pursuit of happiness. Hundreds of thousands of men and women are being ruthlessly persecuted merely because of their religious and political beliefs.

Fear Gains Sway Over Reason

Reasonably we know that the choice does not lie between communism and fascism or nazism, but between dictatorship, whether of the right or of the left, and democracy. Day by day passion or fear is gaining sway over reason in increasing parts of the world.

Even as recently as twenty-five years ago we could look forward with confidence upon the world of tomorrow. A growing love of peace seemed to bring nearer the time when all men "would beat their swords into ploughshares, and neither would they know war any more."

Science was opening new fields for human endeavor and we believed that, through science, production would be increased so that there would be plenty for all. Education was spreading the doctrine of democracy throughout the world and we had reason to hope that we would soon know a world better than any we had known before.

Then came the World War and today we are reaping the crop grown from the seeds of hatred which were sown in that war. Today science is used to build machines for destruction and death—not for the enrichment of the lives of men.

Dictators who have crushed all freedom in the countries over which they rule are now threatening the countries which still cherish freedom. In a world which could produce plenty by well-directed labor, men and women are living in deepest misery because opportunity to labor and produce is denied to them.

Countries "Divided by Hatreds"

In many parts of the world fear is supplanting hope. National, racial and class hatreds are dividing country from country, and within each country, group from group. Hatred and fear can tear down but cannot create. If the world of tomorrow is to be ruled by hatred and fear, it will be a sorry place in which to live.

There can be no liberty, no enduring happiness, where dictatorship, either of communism, of nazism, or of fascism, sways men's minds.

The urgent question for us is how we can solve our social and economic problems upon a reasonable basis and by application of democratic principles without undemocratic division into classes, without undemocratic arrayal of class against class.

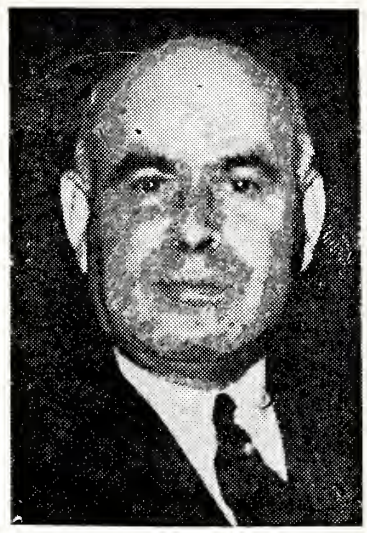
We must prove to our own people and to the world at large that democracy is not an insensible machine of government but a living thing; that its soul is the soul of its people and that it grows and develops to meet the needs and wishes of its citizens.

So long as democracy remains alive to the demands of its people, so long will it continue to remain as the only true government. It is our duty and our responsibility to see to it that it does so remain.

And I say to you, who should be the leaders of public opinion in the World of Tomorrow, that the prophetic ideals of justice and mercy and love of neighbor are not outworn or old-fashioned, but are still eternally true; that the right of the individual to life, liberty and the pursuit of happiness, founded upon these ideals, formulated in the Declaration of Independence, and guaranteed by our Constitution, must remain the basis of our law, and that the purpose of government is and always should be to secure these rights.

Equality before the law, civil and religious liberty are inalienable rights guaranteed by our Constitution to all; yet, even here, Jefferson's admonition must be heeded that freedom by law is freedom in practice only where the law is not nullified by public opinion.

Fanaticism and intolerance are not yet dead even here. They can be destroyed only by increased good-will and understanding. We who love our country must labor to develop that good-will and understanding among all. "Thou shalt love thy neighbor as thyself" is the basis of all true religion.



GOV. HERBERT H. LEHMAN

Quotes Lord Macaulay

That command is obeyed in truth only where no divisions of class, or racial origin, or of religious dogma divides neighbor from neighbor.

Intolerance is the foe not only of liberty but also of religion. A hundred years ago Lord Macaulay said in Parliament:

"I should think that I insulted the Christian religion if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maintained."

"It triumphed over the superstitions of the most refined and of the most savage nations, over the graceful mythology of Greece and the bloody idolatry of the Northern forests. It prevailed over the power and policy of the Roman Empire. It tamed the barbarians by whom that empire was overthrown.

"But all these victories were gained, not by the help of intolerance, but in spite of the opposition of intolerance. The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally."

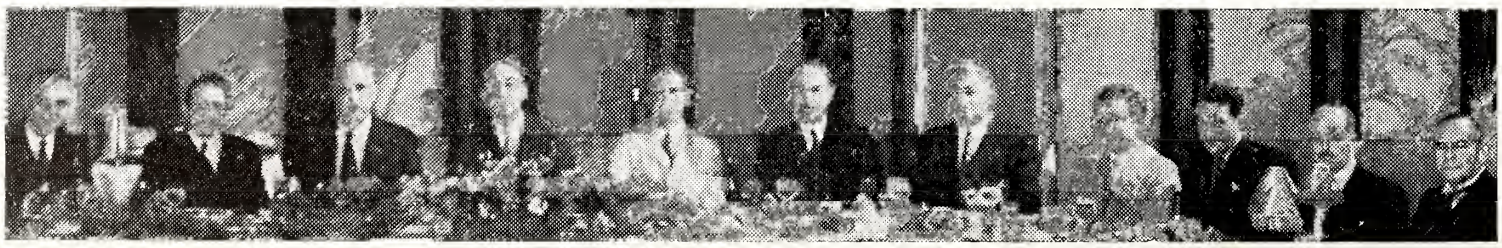
Those words have found an echo in many Christian hearts. Dark though these days are in some countries of the old and new worlds, yet everywhere there are men who still find light in religion; and tyranny itself is forced to recognize that men of sincere religion are its most dangerous foes.

In spite of threats backed up with force, even where government is based upon intolerance and foments ill will, Catholics, Protestants and Jews have dared to stand upright and hurl back the answer that they will not abandon the command of God because mob or dictator demanded it.

Puts Hope in Religious Groups

It is significant that among the first agencies to realize the danger to de-

(Continued on Page 78)



FOREIGN AMBASSADORS HEAR FRENCH ORT LEADER DESCRIBE REFUGEE AID

Representatives of countries in which the ORT program of vocational and agricultural training is carried on for both the refugees and impoverished Jews in Europe at a luncheon given in Washington for Francois de Tessan, member of the French Chamber of Deputies and the French ORT Parliamentary Committee by the ORT Congressional Committee. In the photograph, left to right, are: Povilas Zadeikis, Lithuanian Minister; Constantine Oumansky, Soviet Union Ambassador; Mr. de Tessan, Senator James M. Mead, New York, who arranged the luncheon; Count Jerzy Potocki, Polish Ambassador; Count R. de Saint-Quentin, French Ambassador; Radu Irimescu, Rumanian Minister; R. Smits, Charge d'Affaires, Latvian Legation; George Backer, president, American ORT Federation; Jacques Truelle, Charge d'Affaires, French Embassy; Dr. David Lvovitch, vice-president, World ORT Union.

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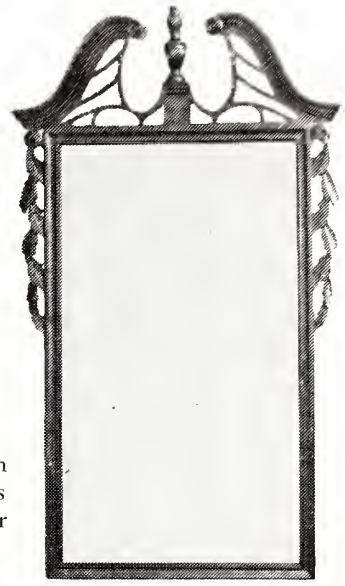
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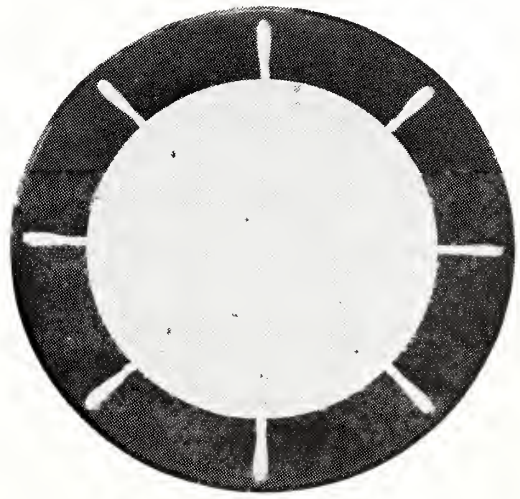
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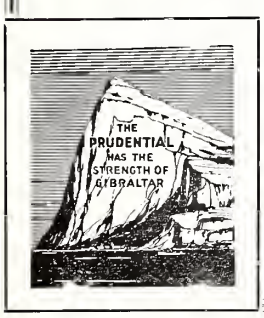
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CIRCLES

How Big a Circle Do We Live In? The Size of Our Character, the Extent Our Mind and Soul Have Grown, Is Reflected In the Size of the Circle That Limits Our Interest, Our Sympathy, and Our Love

By RABBI HENRY B. WERNICK
Kinston, N. C.

LAST year a friend of mine who is studying in Europe, wrote to me that he came across four lines of poetry that contain enough dynamite to revolutionize the Jewish synagogue. The lines to which he refered were those of Edwin Markham, the great American poet:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in."

Dynamite? Yes, there's dynamite in this quatrain!

I have heard that Markham had accumulated a fortune of some $40,000 by the time he reached the age of seventy. It was his security against old age, then upon him. It was the savings of a lifetime. But a friend whom he trusted, betrayed him, and his fortune was swept away. A lesser man would have been plunged into bitterness and despair, but in circumstances like this Markham was able to write:



RABBI HENRY B. WERNICK

"But Love and I had the wit to win:
We drew a circle that took him in."

I am using this couplet as the symphonic theme of this article. I shall repeat it over and over so that it lodges itself in your minds and sings itself into your hearts.

"But Love and I had the wit to win;
We drew a circle that took him in."

Do you remember when as a child you stood upon the banks of some quiet stream or pond and threw into the water a rock, a clod of dirt, or a piece of wood, and watched the circles form upon the surface, spreading themselves unto the very edges of the water? The larger the object thrown, the greater its weight, the larger and deeper were the circles it made. Human beings are somewhat like that. The size of a person's character, the extent to which his mind and soul has grown, is reflected in the size of the circle that limits his interest, his sympathy, and his love. How big a circle do we live in?

"But Love and I had the wit to win;
We drew a circle that took him in."

How many have you taken into your circle?

There are all kinds of circles. There are radio circles that spread themselves through the ether and go on forever. With the right equipment a sound made in the most remote part of the world can be carried to every home in the world and then be picked up and amplified into clear meaning by another sort of equipment. It is said that every sound vibration started since the dawn of time is still throbbing through the universe. Dreamers predict that some day an instrument will be invented that will enable one to tune in upon the prophets thundering their warnings to the nation to repent in their ways, or to listen to the lectures of some of our great sages. Whether or not such dreams come to

(Continued on Page 79)

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World Rejuvenation

A Hopeful Message for Rosh Hashonah

By RABBI T. SHABSHELOWITZ
Hebrew Orthodox Congregation
Winston-Salem, N. C.

"HA-YOM HARATH OLAM!" Today is the rebirth of the world. Today all the creatures of the world are placed before God Almighty's judgment. If as children, have pity upon us as a father pitieth his children; and as if servants, our eyes wait on thee until thou be gracious unto us and bring forth our judgment as the light." (Machzor—New Year's Mussaph Service).

Three times the worshipers rise during the Rosh Hashonah Mussaph services and listen with profound reverence to a variety of tunes sounded by the Shofar; and after the sounding they recite each time this familiar Machzor prayer.

The words of this passage were intended no doubt to impress us with a message of great significance. These words are remarkable indeed because they seem to convey to us an expression of what lingers deep in our hearts at this critical hour. It is a prayerful hope for a world rejuvenation and a better humanity. This remarkable prayer sounds the keynote of our present times, of a restless and unsettled world. It touches likewise upon our own grave situation, upon the distressing problems with which world Jewry is confronted today. "Ha-yom Harath Olam"! Today is the rebirth of the world. It is a time when the world is passing through a crisis which is likened to childbirth, to the pangs and sufferings of travail. It is a time when the world is pregnant with labor and pain, when humanity is in process of change and regeneration.

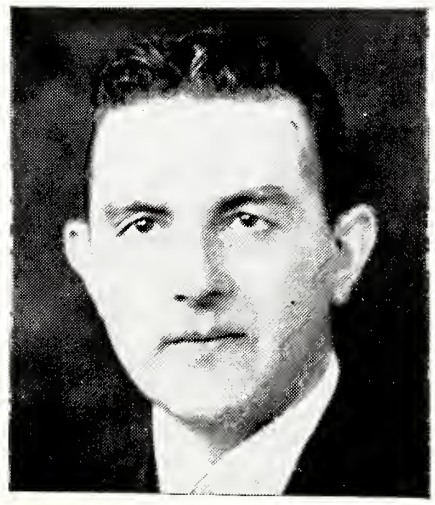
Today is a great world upheaval! The world is like a jungle and wilderness in which fierce savage beasts have been let loose to run riot and no one able to stop them. Standards of human relationships, of tolerance and good will, have dwindled, have lost their meaning and their beneficient influence. It is a time when heavy gloomy clouds hang over the heads of the entire world Jewry, when storms of hatred and malice threaten the very existence of our people. Truly we may say with the prophet, "Behold the earth is wrapt up in darkness and nations in a fog. (Isaiah 60-2)."

And in the midst of this world chaos there goes on a strenuous conflict between might and right, between falsehood and truth, between retrogression and enlightenment. Surely, none but the hand of the Almighty could again set things in order just as in the beginnings of creation.

"Ha-yom Harath Olam!" Today is the world's rebirth and recreation, and the dawn of a new life is about to rise. There are so many forces at work; forces which are still latent and concealed from our view. These forces burst forth quite unexpectedly and cause so many sweeping changes which take place with resounding crash, with such surprising rapidity, that we can hardly realize their significance. We are unable to grasp the full importance of the present events, because we experience them at very close range. It is the world's regeneration in the making.

More than twenty years have now passed since that monstrous world war came to a halt, a war which has no parallel in the world's history. But peace has not come. The world still

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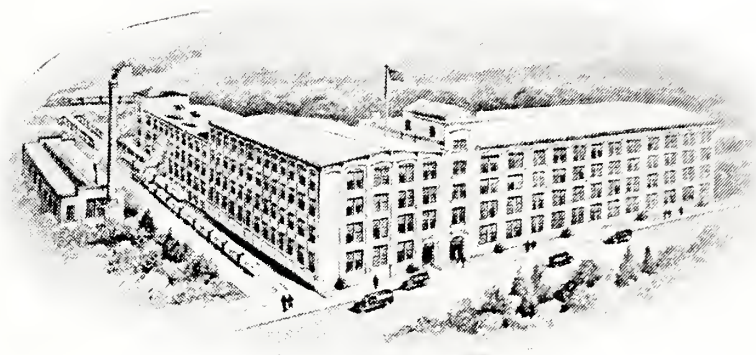


RABBI T. SHABSHELOWITZ

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Women OF America

By MRS. WILLIAM DICK SPORBORG

Past President and Honorary Vice-President of the National Council of Jewish Women

NO matter in what age one pauses, women directly or indirectly, with or without recognition, have played their parts in their own day and generation. My thoughts this New Year go to those brave women of the covered wagon days who not only toiled and struggled and fought the battles of life and death by the side of their menfolk but inspired them with faith to carry on and overcome all hardships. Nor can I forget those later pioneers who, for the sake of the race they mothered and reared, sought and won educational, economic, and finally, political emancipation for themselves in order that they might coperate better in the development of the whole human race.



MRS. WILLIAM DICK SPORBERG

Past president and honorary vice-president of the National Council of Jewish Women.

From the time of Sarah, wife of Abraham, who welcomed the stranger within her gates and with her own hands prepared the feast for him in her interpretation of genuine hospitality, right on through the ages when a Madam Curie, amidst struggles, sacrifices, and poverty, worked at the side of her husband to help ferret out scientific radium for the benefit of the human family, women have carried a large part of the load.

Today, we women, privileged by education and opportunity, have come face to face with another historic era of cataclysm in our slowly evolving civilization. A world, full of hope before the Great War twenty-five years ago, is once again full of despair. Sinister and strange, confusing forces are tearing at the roots of a completely mechanized world. In other sections of this world and, curiously, even in our own country, there are those who believe that people must choose between Communism on the one hand and Fascism or Nazism on the other. In this land, where for 150 years we have lived under a constitution that has guaranteed individual liberty within the law to every citizen, why should such a choice even suggest itself? To us the cherishing and maintaining of our own democratic institutions should be the natural trend.

Perhaps, the logic of this impressed itself upon me with special emphasis after my return from Lima, Peru last winter. There I attended the sessions of the Pan-American Conference in the only hemisphere in our world today where twenty-one nations, all different economically and politically, still gather around a conference table to settle their common problems. The discussions, the attempts of totalitarian states to infiltrate their philosophies on this hemisphere, were frightening. When I returned to this country, where I evaluated anew, not the differences of opinions which I always think wholesome and progressive, but the evidences of abject bitternesses that seemed to exist among groups of intelligent people, I was filled with misgivings. The dissension between industry and labor; the passionate bitterness between the two camps of the labor movement in this country, both starting out with the common purpose of furthering the opportunities and improving the standards of living for the great majority of our people; the prejudices, bigotry and lack of respect among various religious denominations; all seem stupid, unnecessary, and dangerous.

At this particular time, when democracies have had to recede before the unaccountable advance and gains of strange, new and terrifying governments, why should our people spend so much of their energy in bitterness against each other instead of consolidating their common benefits. With all the opportunities we women have, individually and through our many national organizations to crystalize our thinking, it is imperative that we do something to challenge attention to the need for understanding and cooperation.

It occurred to some of us that this year happened to mark the twenty-fifth anniversary of the signing of President Wilson's proclamation which set aside the second Sunday in May as a day for the nation's tribute to its mothers. On this very day on which sons and daughters and the nation were honoring mothers, it seemed fitting to ask the mothers of America, in gratitude for the privilege of living in a country such as this, to launch a campaign to unite the womanhood of the nation in a declaration of faith in the living principles of democracy, which are being challenged in so many parts of the world today. We organized a short campaign intended to direct the attention of mothers in every type of home to their peculiar responsibility in a free nation.

It was a simple declaration, which has since been signed by thousands upon thousands of women in every state and Alaska. The result has been most encouraging. It has proved that the women of this country are eager to safeguard the future of their children and to preserve their national heritage. It has been manifest through this little campaign that we need have no fear of defeatism. This movement has gripped the imagination of the American woman. It has not been anti-anybody, or anti-anything. It has been solely pro-American.

During the last few years, we have slipped into the habit of expending too much emotional strength and energy in denouncing new philosophies and behaviors which are of harm to us. If we should use that same emotional strength in furthering constuctively the benefits of individual freedom in a free nation, our citizenry as a whole would learn to evaluate and emphasize our common heritage rather than accentuate their differences.

It seems to me that with the coming of this New Year, Jewish women of this country have a solemn obligation to which they must dedicate themselves. It is a duty to themselves, to their religion, to their local communities, and to their country. They must participate as individuals in every endeavor to promote justice and preserve democracy in America. If women respond to this obligation, they will find themselves allied with responsible groups working for the common good of all.

The National Council of Jewish Women is one such group that is translating its religion and philosophy into the problems of every day life. It is a coordinated expression of the opinions of 65,000 women throughout the nation working to help solve the problems that are facing our country today. Believing that democracy can survive only through an interested and alert public opinion, organized to guard zealously our free institutions, convinced that justice can be obtained only through the articulate expression of an enlightened, well considered opinion, Council urges its membership to be familiar with all phases of social legislation. Be vigilant; be law conscious; be legislation minded; is the plea that has gone out for twenty-eight years to all Council members everywhere.

A record of Council's legislative endorsements is a history of social progress in America. As early as 1911, the organization was working for the abolition of slums and the building of decent homes for the lower income group. Mothers' pensions, more stringent health regulations, and the elimination of child labor were part of its program long before women had the vote.

Many of these objectives have become the law of the land; much still remains to be done. The Child Labor Amendment has still not been passed; young children are still working all day in factory, mill or farm. When young bodies become stunted by the merciless grind of machines; when young minds are warped by long hours of labor, during the years when they should be developed by intelligent training, it is time for the women of the nation to use their influence and plead for equal opportunities for these young wage slaves. The National Council of Jewish Women has pledged itself to wage a campaign to obliterate this menace. It will not relax its vigil-

(Continued on Page 67)



The Sabbath Blessing

We Extend the Season's Greetings and Best Wishes to All Our Jewish Patrons and Friends for a Happy and Prosperous New Year

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THERE'S WORK TO BE DONE!

By RABBI ROBERT P. JACOBS
Congregation Beth Ha-Tephila
Asheville, N. C.

I BELIEVE that the responsibility of ushering in the Kingdom of God rests squarely with mankind.

This belief fills every cranny of my being as Rosh Hashonah comes around, year after year, and I see a thousand tasks that call for my hands. If I am the responsible agent for making earth truly a Kingdom of Heaven, I must be up and doing.



RABBI ROBERT P. JACOBS

The *Shofar's* notes have been interpreted as a summons to the soul to present itself before the judgment seat of God. That Midrashic picture is, indeed, a lovely one and I am drawn to it. But there is another interpretation which appeals to me even more strongly. The notes, I think, should be vigorously blown, majestically; for they are *Teruas Melech*, a Salute to the King. "O King! We salute you!" is the stirring phrase that comes to my ears as the staccato notes ring out.

And after the blasts comes the March of the living Souls. They come. They stand before the great King. He reproves them for their sins, chides them for their weaknesses, and gives them the orders for the new year. "These are My commands!" He cries. "Go! Bring My Kingdom wherever you dwell! Be up and doing! Go!" And we, the Souls of All the Living, salute the King, pledge our allegiance, swear our fealty; and as the Shofar again blares out its urgent notes we leave His Divine Presence and march away, each to his own dwelling place, each to his own tasks, each with a Vision of God,—each one filled with the sense of the challenge of our times, determined, eager, ready, willing.

On Rosh Hashonah, then, we renew our loyalty to those ideals which, if realized, would convert human society into a Kingdom of God.

These aren't just words. They contain the very basis of a man's life and philosophy. They give one a measuring-rod by which to check and double-check on his every deed. They imply the question: Are you doing those things that will realize social ideals, or are you living a purposeless life?

Young people are often the most eager, the most searching, the most dissatisfied element in our society. Few of us go through the first two decades without a keen sense of disappointment at what's happening in the world.

Well, say I,—that's it! That's the right attitude! May you never be reconciled to the status quo! May you protest its barbarities! May you throw yourselves into the battle for justice! May you see the pejudices that blind us and tear society apart and make us racial animals; and may you labor to open our eyes and to bind us together in tender bonds of brotherhood. What tremendous meaning for the young Jew on Rosh Hashonah, when the clarion notes of the *Shofar* sound the "Salute To the King!"

And we whose lives are already grooved may at this season realize that life is the eternal struggle for right and peace and good will and brotherhood and equality, or else it is nothing. "Except the Lord build the house, they labor in vain that build it." Except as your life and mine mirror more than the restless energy of a human animal running upon the treadmill of making a living and indulging in pleasures, we are nothing.

Most of us, I think, readily recognize this as so.

Well, say I,—that's it! Recognize how little we do that is purposeful? Hear the *Shofar's* notes and say: This year I shall devote part of my time and money toward helping those organizations which are striving to realize socially valuable ideals.

What are the organizations that are realistically facing the problems of our day and which deserve our support? Here is a rule to follow: when an organization has as its chief purpose the bridging of the gaps between man and man, that is an organization which is basically religious. The Kingdom of God is a "kingdom" in which peace "reigns." Well, then, accept the call to labor for peace! Join one of the 14 or 15 peace organizations, pay your dues and become active. The Kingdom of God is a "kingdom" in which brotherhood "reigns." Well, then, live the meaning of brotherhood in your own life and join one of the several national organizations that are doing their best

(Continued on Page 31)

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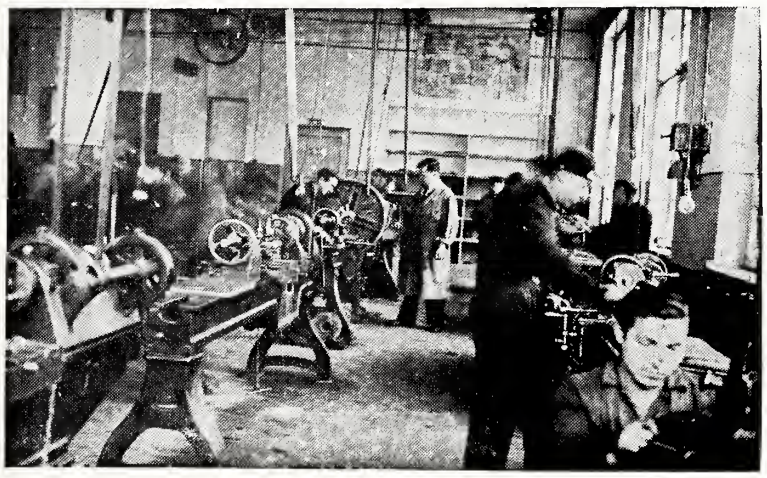
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To the person who believes in keeping a weather eye open for business opportunity even while on a vacation, Lenoir should be a most interesting place to visit. It affords excellent opportunities for investment. That this is true is seen in the remarkable development whereby during the past few years electric power lines have been extended so that 82 per cent of the county's rural population now enjoys the advantage of light in their homes, and the labor-saving that results from the use of modern electrical appliances. This is just one factor that sets Caldwell County aside as being above the average, and any trip which you plan to take, whether on vacation or business, if it brings you within motoring distance of Lenoir, should include a sojourn in that city. You will enjoy the experience — and it may prove to be just the sort of place you've been looking for.



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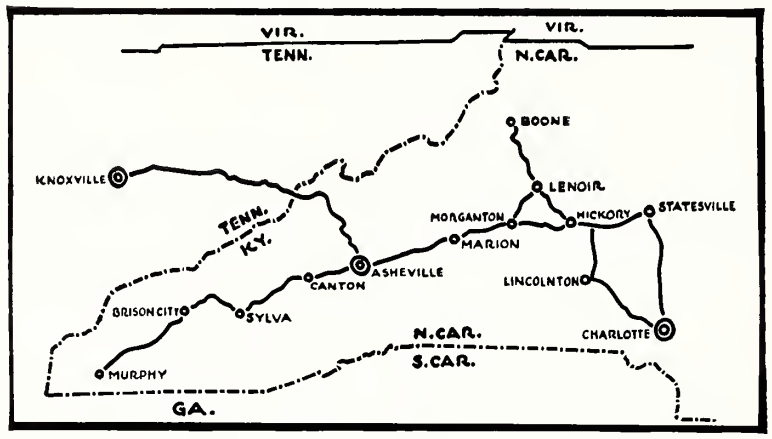
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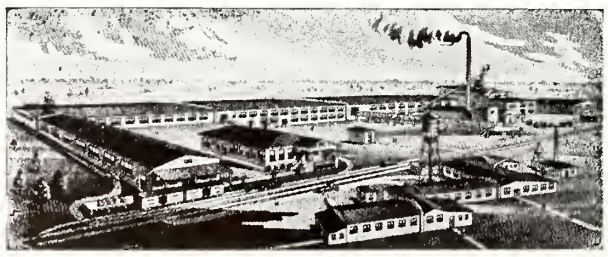
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Yom Kippur OF Tomorrow

A Thought, An Analysis, A Hope

By RABBI J. M. FREEDMAN
High Point, N. C.

IN no sacred book is the sense of sin so developed as it is in the Torah, nor is atonement so subtly enjoined upon humanity. From the very beginning of man's consciousness of being and awareness of a Deity, he felt himself a battleground for warring emotions and urges which he could neither understand nor analyze. So that when we are told in the Bible, right in the beginning of its story, of man's fall from grace, we are not to think of it as coming as a result of his depravity, but rather as the result of such colossal ignorance amounting to almost perfect innocence. The Divine command arrayed against the instinctive desire in Adam to eat of the Tree of Knowledge, found the progenitor of mankind waging a losing battle. The battle was lost because the physical part of Adam overwhelmed the spiritual. Adam disobeyed the Divine command and committed a sin, that of disobedience, for which he was severely punished.

Again, in the dialogue between God and Cain, the Torah teaches that man's intellect and his senses must cooperate along certain lines. "Beho'd if thou doest well, thou wilt be accepted; and if thou doest not well, sin lieth at the door and its desire is unto thee, but thou canst rule over it."

Here is laid down the law that an evil deed is Sin. That it is ever present. That man is a free agent with the power to subdue and dominate it.

From there on the Bible parades before us an array of contrasting characters who portray by their various actions and designs the eternal struggle between the forces of Good and Evil; boldly asserting that perfection in man is a natural impossibility. "For man's inclination is naturally toward Evil, even from the earliest period of his childhood," that is, when his intellectual faculties are yet in a state of immaturity. Throughout the Scriptures, sin appears as that element in man which is diametrically opposed to all Good and all Right, and which causes an enmity between him and his God causes estrangement, and requires atonement. Scripture teaches that disobedience is primarily due to certain reactions in the physical and mental makeup of man. That, with a rising intelligence, an acquisition of knowledge, and an intellectual ripening, there comes to him the power to desire, seek and obtain redemption—that is, freedom from the natural earthly downpull that he may transcend physical and emotional handicaps, and in spite of them, rise upward, even to such heights as would entirely nullify the gravitation of his basic elements.

Judaism admits "That there is not a just man upon earth that doeth good and sinneth not" (Eccl. 7:20). It takes for granted that man's spiritual nature follows his bodily nature even as the cart follows the horse which pulls it. But Judaism unequivocally rejects the dogma of the FALL OF MAN, because it considers man as rising from the lower to the higher plane.

Sin is but a veering away from the path leading to perfection. Neither does it entail eternal damnation. The reward of a good deed is the deed itself; and the recompense of an evil deed—is the evil thereof. God is Perfect. The soul of man is so constituted as to aspire toward the good, toward perfection. Imperfections betray themselves in an outburst of emotions, brewed deep in our animal nature and released by any accident in our lives. Jealousy, lust, vanity, falsehood, credulity, and all forms of selfishness are latent forces incidental in their manifestation—and not necessarily satanically inspired.

Sin, again, is not a ponderable quantity. There are no heavy nor light sins. The consequences of sin of any degree may be far-reaching and the sins of parents may be visited upon the children of a later generation—that is, according to Scripture—Retribution is national or even international in scope. But this retribution never implied eternal damnation neither to the nation nor to the individual. It simply means that whenever there is a lack of the will to regret and repent, the foibles of sin will dig deeper and will prove more difficult to eradicate. It is only the satisfaction with existing evil, the complete surrender to the Beast in man and the acquiescence to its urges, that has such far-reaching individual and national consequences.

Repentance not only serves to smother sin, it tends to dispel it entirely, just like the breeze dispels a fog that hides the light of day. Atonement through sacrifice was a universal institution. Judaism, however, looked askance on this form of Propitiation even while it practiced it, and was later abolished entirely and prayer substituted in its place.

Prayer, then, became the indispensable ally of Repentance. By means of prayer man acknowledged not only his guilt, but his general limitations in a world that is ruled by a just and merciful omnipotence. The imprint of his culpability thereby is engraved deeply upon his conscience and remains indelibly to serve as a deterrent upon a wavering will. Language being the vehicle of thought and desire, man had constantly to invent new words for every object within his ken. Word-building, indeed, kept pace with man's experience and ever-broadening horizon. But man always found it difficult to think abstractly. Pure thought was, as it still is, an almost physical impossibility. Hence, man's habit to personify the inanimate, the spiritual. Thus; every object for which man has a distinguishing name is personified by that name.

So when we read in the Bible: "And this shall be an everlasting statute unto you, to make 'atonement' for the children of Israel for all their sins once in the year" (Lev. 16:34) and in the same chapter (29-30) we read: "And this shall be a statute forever unto you that in the seventh month, on the tenth day of the month, you shall 'afflict' your 'souls' and do no work at all," etc. For that day shall he make an 'atonement' for you to cleanse you, that ye may be clean from all your sins before the Lord"—we ought to examine carefully the words ATONEMENT and AFFLICT YOUR SOULS, in order to grasp the real significance of this statute.

Let it be understood most emphatically that the Biblical translations took unwarranted liberty with the Hebrew words "Lechaper" and "Ve-inithem" to force the ideas of atonement and affliction into them. The former comes from a word meaning to cover up the surface as with pitch or varnish. The ark of the covenant had a cover, the Hebrew word for it was "Kaporeth." Noah was to make his ark water-proof by covering it with pitch. Clearly the conception of atonement in the sense of expiation or reparation offered in return for injury-wrong, or sin, is far, too far strained. Likewise the term "and ye shall 'afflict'," for the word "Ve-inithem" is a trifle out of place.



RABBI J. M. FREEDMAN



The Torah

It would be nearer to the truth to render this text as follows: "And it shall be a statute forever unto you that in the seventh month in the tenth day of the month you shall make your souls responsive through humility," etc. From that day, he (the priest) shall cause a concealment through covering up all your sins that you may appear cleansed.

It teaches that through a realization of wrongs committed—the soul is made more responsive to reason in its battles with blind impulses—that he may fortify himself against the tempter within him and to which he falls an easy prey.

That not a vicarious atonement—but repentance is the way back to God. Sin itself is not an evil diabolical power, nor is it fatally transmitted. Sin is only the incidental straying away from the soul's pristine purity—and repentance restores the soul to its original innocence.

"For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy. I dwell in the high and holy places, with him also that is of contrite and humble spirit, to revive the spirit of the humble, and to receive the heart of the contrite one."

"Is it such a fast that I have chosen? A day for man to afflict his soul? Is he to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day of the Lord?

"Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry and that thou bring the poor that are afflicted to thy house? When

(Continued on Page 82)

Farming and the Refugee

By GABRIEL DAVIDSON

The question no longer is asked, "Can the Jews pioneer?" For the answer is amply illustrated in Palestine. Jews can pioneer. Jews can become good farmers. The general trend being out of congested cities and "back to the soil" the author here presents interesting, informative facts about Jewish farmers in America.—THE EDITOR

IN these troublous days when Jewry is beset with the problem of reconstructing the lives of masses of victims of persecution, when the four corners of the globe are being combed for places of refuge for these unfortunate exiles and modes



GABRIEL DAVIDSON

of rehabilitation are being studied and explored, it might be opportune to sketch briefly the progress of a movement in this country that had its genesis at a time and under conditions analagous to those facing Israel today. This will be done with no idea of proposing a program that offers a complete remedy, yet one which may point a way toward the constructive rehabilitation of some of the harassed fugitives who have sought refuge on American soil.

A little less than sixty years ago Russian pogroms forced droves of persecuted Jews to these shores. The ingenuity of American Jewry was taxed to the breaking point to provide for these newcomers and to put them on the road toward self support. Farming was conceived as an outlet for a number, all the more because some come—as some are coming now—with that in mind. Within a few years sixteen known attempts at agricultural colonization were made in such far flung places as Louisiana, Arkansas, Kansas, North and South Dakota, Colorado, Oregon, Michigan and New Jersey. Conceived in haste, planned under stress, without thought to those factors upon which successful colonization depends, these colonies had a brief and unfortunate existence. But they accomplished an important result. They focused attention upon the need of enlightened direction for the proper development of a Jewish agricultural movement which culminated in the establishment of the Baron de Hirsch Fund in 1891 out of which grew the Jewish Agricultural Society, founded in 1900.

During the forty years of the Society's existence, it has evolved a comprehensive program embracing almost every phase of farming and of farm life. That program includes service to the farm seeker, designed to help him find the right farm and to buy it at the right price and upon the right terms; the placement of Jewish young men in farm jobs; the extension of credit by way of loans on easy terms where such loans are not obtainable through ordinary channels; an agricultural educational and extension service embracing farm to farm visits, information and advice bureaus, agricultural night courses, a purchasing service, rural sanitation, welfare activities where otherwise unattainable, and other forms of help—all designed to give the farmer a service which will promote craftmanship and bring to the farm family the maximum of satisfaction with country life, a service, however, that is extended on a basis which any self respecting man can accept without the sacrifice of prestige or dignity.

It may be coincidental that Jewish agricultural progress began with the opening of the present century when the Jewish Agricultural Society appeared on the scene. But, while it cannot be claimed that the Society was wholly responsible for this growth, it surely cannot be doubted that the Society gave to the farm movement that push which accelerated its pace, and that guidance which stimulated its progress in many directions. It is also significant that the movement made its real growth only after the colony idea had been abandoned and Jews began to settle on farms as individuals.

From a bare thousand in 1900 the Jewish farm population has grown to 100,000 deriving their sustenance in whole or in part from agricultural pursuits. Jewish farmsteads range in size from the less than an acre intensive nursery to a 30,000 acre grain farm. They are to be found in practically all of our forty-eight States, with the largest numbers in the northeast and sections of the middle west where the bulk of the general Jewish population is situated. There is no type of agriculture practiced in the United States which is foreign to the Jew. Dairying, poultry raising, truck farming, floriculture, orcharding, viticulture, cattle raising, tobacco, grain, cotton, sugar, beets—in short, every branch of farming has its Jewish devotees. There is no branch of farming in which some Jews have not excelled. The few cases here are not cited as typical of the average but as interesting examples of fine achievement.

On Long Island, a man who was brought up on the lower east side of New York City started his enterprise on an abandoned farm. He boasts of the fact that when he took his bride to the farm their combined savings were less than one hundred dollars. Now he is so outstanding in vegetable growing that his fields are selected by the New York State Experiment Station for research in various types of truck growing. He is the crop reporter for the United States Department of Agriculture—a post given only to leading farmers.

One of the foremost breeders of white leghorns in the entire country, formerly a shoe manufacturer, now runs a poultry farm in Ulster County, New York, which has become the Mecca for poultrymen seeking information upon up-to-the-minute poultry practices. Breeders from Great Britain have paid as much as $4 a piece for his leghorn eggs.

Along the banks of the Hudson River, a Jew, formerly a laborer, started raising mushrooms in a run down ice house. Later he bought the property, added to it and developed it, built private docks and now conducts a business with an annual turnover reaching as high as $60,000. His son and son-in-law also operate a large mushroom farm in the same neighborhood. This man relates with gusto the fact that the Jewish Agricultural Society's timely aid set him on the road to success.

Some years ago a man appeared at the Society's office, introduced himself as owner, with other members of his family, of large cattle ranches in Idaho. He was on an inspection tour arranged by the American Packers Institute to give the leading cattle growers an opportunity to study the beef industry from the time the cattle leaves the ranch to the time when the beef is served at the dinner table. He was one of twenty cattle growers who received the distinction of being invited as the Institute's guests.

A graduate of the Baron de Hirsch Agricultural School was for a long time hog expert of South Dakota. Later he became a seedsman and raised as much as 1,400 acres of alfalfa seed alone. He was elected to the presidency of the South Dakota State Seed Growers Association. This man supplied seed to President Roosevelt's farm at Hyde Park, New York, and was personally conducted by the President over the farm to witness the fine stand that resulted. This summer he made a tour through north European countries and visited the agricultural exposition held in Moscow.

The eighteen year old son of a New Jersey farmer carried on experiments in his own back yard botanic garden which came to the notice of the Burbank Foundation of California and resulted in the boy's receiving one of the Foundation's prized scholarships. Another New Jersey Jewish farm boy received medals in two consecutive years for work with a new variety of tomatoes brought out by the New Jersey Experiment Station. Relatively large numbers of Jewish students have won honors in agricultural contests.

During the last several years the refugee problem has been projecting itself into the agricultural picture. Jews from Germany, including former Austria, from Czecho-Slovakia, Hungary, Roumania, Italy; refugees who had found temporary havens in England, France, Holland, Denmark, Switzerland, Luxemburg, come or write to the Society to survey for themselves or relatives the possibilities of farming in this country. Harried and harassed, beset and bewildered, their problems must be approached sympathetically, yet with realism, not with emotion. Few have had contact with the soil. With the greater part of their possessions confiscated, many lack the capital essential for farm ventures. Yet many emigres find every city opportunity foreclosed to them. What is to be done for them? They perceive in farming their one hope of salvation. The task of placing them properly, of getting them on farms where they will have a reasonable chance for success, is one which weighs down heavily upon the Society and upon the conscience of its officials.

Against this background it is easy to understand why the number of refugees who have turned to the farm is not larger than it is. To date over a hundred refugee families were settled by the Society on farms in New York, New Jersey, Pennsylvania, Michigan and Missouri—some with and some without the help of farm loans. In 1939 farm jobs were found for 10 refugee couples and 60 individuals. There have come to the Society's knowledge about fifty cases of refugees who settled on their own account, but to whom the Society is now rendering educational and other services. When we consider that the refugee farm usually provides a home for

(Continued on Page 83)

A NEW COLONY RISES IN PALESTINE



The wall of another Jewish settlement goes up in Palestine as refugees take their place alongside the pioneers to carry forward the colonization program that is the backbone of the rebuilding of the Jewish National Home in Palestine. Fifty new agricultural colonies have been established with the aid of the United Palestine Appeal since April, 1936. The United Palestine Appeal in 1939 has combined its fund-raising efforts with the Joint Distribution Committee and the National Coordinating Committee Fund, Inc., in the United Jewish Appeal for Refugees and Overseas Needs.

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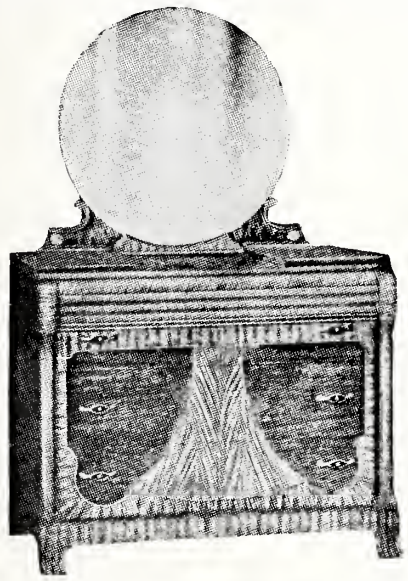
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My Column

No. 4

On the Threshold of a New Year!

WELL, we're all one year older. From the sum-total of our twelve-month periods on earth one has been subtraeted. By just that span we're closer to the end of the road.

Older, did I say? We need not be. The men who are busy doing things pay no attention to the years. Some of them aetually seem to grow younger as the days and months glide by.



Why not? I know a man of only thirty-five who takes himself and his work so seriously that he looks almost ready for the grave. And I reeently met a man of more than three-seore years, as we reekon time, who told me he's "just beginning to live and like it." His thoughts and his earriage and his outlook are youthful. And so *he* is youthful.

"We live in deeds, not years," sang Philip Bailey—"in thoughts, not breaths; in feelings, not in figures on a dial. We should eount time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best."

I like the story of the two philosophers, as told by Thomas Dreier in one of his publications called "Friendly Chat"—and right about this season it will bear retelling.

They were seeking, Tom says, to discover the secret of perpetual youth. One of them spent all of his time in a laboratory, sweating over bulky volumes, experimenting with mystic formulas, and muttering the uncanny spells of the old magicians. He buried himself in his work and gradually shut himself away from his fellowmen.

One day he looked into a mirror and realized his disappointment. He was so shoeked that he became insane. For, despite all his spells and potions, the wrinkles had spread over his faee like widening ripples on wind-swept waters. His body was bent and withered. His skin was yellow and dry as parchment, and his eyes were weary and unspeakably aged. He had failed in his seareh.

The other philosopher mingled with the world. He laughed with children, smiled at all whom he met, and they smiled back. At night he slept under the stars, and from them he learned much of the beauty of eternity. He read the mystery in the heart of a rosebud, and his ear was tuned to discern the delieately shaded ealls of the song birds. He loved everyone, and everyone loved him.

So, although his hair grew as white as the hawthorn's blossoms, his blue eyes remained clear, frank and merry. He carried his body erect, and his brow was as smooth and untroubled as a child's. He had discovered that the secret of perpetual youth lay deep down in his heart.

While wishing you, dear readers, a Happy New Year, may I not also hope that it will be a year in which the song in your heart will keep you young—a year in which the hand of time will pass over you so lightly that you will hardly be conseious of its touch!

(Syndication Rights Reserved)

Jerry Fleishman

TO OUR FRIENDS IN CAROLINA!

A Farewell Message

In Jewish tradition the thirteenth anniversary brings on a speech. I follow the tradition through the medium of this paper.

It has been my happy privilege to serve the community of Goldsboro and through it the Jewry of North Carolina for thirteen years, which I culminate with mixed feelings of joy and sadness as I depart for greater opportunity and service to the distant Pacific coast.

On parting I take the privilege of retrospect and reflection. During my period of service in the State I watched with eager interest the growth and progress of the State Jewish community. Progressively it solidified into a homegeneous and conscious unit. Its religious education and organization increased in numbers, content and intensity. More congregations were organized headed by Rabbis of fine and dignified calibre. I have seen it come forward generously to meet the trying exigencies of the times. Through several publications and especially THE AMERICAN JEWISH TIMES it has attained self expression. Through the Hillel Foundation it has made provision for the spiritual needs of its student youth. The number of B'nai B'rith Lodges, Hadassah chapters, Federations and other Jewish organizations have more thau doubled. The solidifying agents—the North Carolina Associations of Jewish Women and Men—have advanced from sectional organizations to vital factors of complete representatiou stimulating all matters concerning the Jewish life in North Carolina.

In all of the above I was privileged to participate and which in turn enabled me to develop many energies, and what is more precious, many happy associatious and intimate friendships.

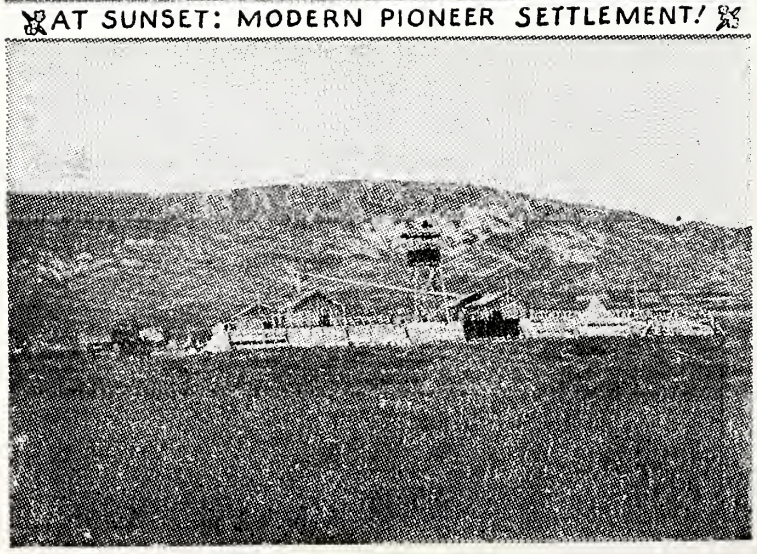
These have cast their roots deeply into my own heart and that of Mrs. Freund, and we wish to make it known that North Carolina will forever remain close to us. On the occasion of our reluctant departure and on the New Year we want to extend to the Jewry of North Carolina, the communities, and the many devoted leaders our prayerful wishes for continued and greater progress. We shall greatly miss our many friends and conclaves, and shall boast of your accomplishments unto the very Pacific coast.

RABBI ISER L. FREUND.

AT SUNRISE: EMPTY WASTELAND!



AT SUNSET: MODERN PIONEER SETTLEMENT!



BUILDING OF PALESTINE

"Rome was not built in a day" but the pioneer settlements on Jewish National Fund land in Palestine are now rising from the ground practically between sunrise and sunset. The above photograph tells the graphic story of what transpires on nationally-redeemed soil. Note the Ain Hakoreh village which was completed between sunrise and sunset. (The tall structure is a Watch Tower suitable for defense purposes as well).

Fixing Our Destiny

***By* RABBI ISER L. FREUND**

THE world is ill at ease. Civilization is wavering in insecurity and lack of faith. Great moral ideals, laboriously spun for centuries, seem to be cast aside. Humanity stands confused between overpowering pagan atavism and frightened idealism. At the vortex of the currents is the Jew. Destiny placed him there. The target for all retrogression, the bull's eye for all technological and social inadequencies,, the convenient bon mot for political gangsterdom and chicanery.

To one familiar with Jewish history the situation, tragic as it is, is not a shock. At every period of reaction, whenever social idealism was at a low ebb and brute force and corruption in the ascent, the Jew was victimized. It had to be so. That is the Jew's conscious and subconscious destiny.

At Sinai his progenitors accepted the Law of humanity and the Spirit of righteousness. The pledge was binding for all generations.

It is no accident that Hitler has set out to exterminate the Jew. So did the corrupt Caesars of Rome and the Hamans of many generations. In his long and varied history the Jews always took his stand by the side of social democracy and idealism. From the Bible to the writings of Albert Einstein the Jew made vocal an ideal of human freedom of the spirit rather than the glory of brute force and glorified goose-step superiority.

That the Jewish people always inclined toward pacifism—though they number many heroes and brave soldiers upon the battlefields of many lands—may be attributed to the fact that as a people it never had a strong army. The Jew's hate for war may be ascribed to his weakness as a member of a minority group. But that in all vicissitudes of his long history he never relinquished his social idealism in an indication that he was always conscious of his destiny.

The New Years bring new hope to the Jew, as he reflects upon his past and destiny. Hope for "Hayyim Tovim v'Sholom"—for a good life and for peace. May the prayers of this Rosh Hashonah again enrich us with the eternal hope and faith which has buoyed the Jew in his long survival. Above all may we be conscious of our destiny. Let us be aware and find strength in the knowledge, that our struggle, our heart-aches and pain, our enormous obligations for the succor of our suffering brethern and the protection of the Jewish name, are not mere acts of self-preservation, but a determined stand with all forces still existent to save civilization for democracy, human righteousness, freedom and the spirit of God.

DO YOU KNOW?

Twenty-Five Questions On The High Holy Days

(For Answers See Page 100)

1. What do the words "Rosh Hashonah" mean?
2. When is Rosh Hashonah observed?
3. What does "Yom Kippur" mean?
4. On what day in the Jewish calendar does Yom Kippur fall?
5. By what special Hebrew name are the High Holy Days called?
6. By what three names is Rosh Hashonah known?
7. What is a Shofar?
8. When is the Shofar blown?
9. By what Hebrew name is the person who blows the Shofar known?
10. Name three occasions in the life of the Jewish people on which the Shofar was sounded in ancient times.
11. What special greeting do worshippers extend to each other at the end of the Service, on the eve of Rosh Hashonah?
12. What custom is observed at the evening meal of Rosh Hashonah?
13. What are the Aseret Y'me T'shubah?
14. When do the Aseret Y'me T'shubah occur?
15. What is the Sabbath which occurs between Rosh Hashonah and Yom Kippur called?
16. Describe the ceremony known as "tashlikh."
17. What is the origin of the custom of "tashlikh?"
18. What is the "Kol Nidre?"
19. What kind of oaths are annulled by the recital of the Kol Nidre?
20. How is the Biblical admonition "Ye shall afflict yourselves" on Yom Kippur, interpreted traditionally in practice?
21. How long does the period of fasting last?
22. For what kind of transgressions does Yom Kippur atone?
23. What is the "Abodah?"
24. What two great Jewish personalities of ancient times are said to have been born on Rosh Hashonah?
25. When is the section of the Yom Kippur Service known as "Neilah" recited?



RABBI ISER L. FREUND

RABBI FREUND ACCEPTS CALL TO CALIFORNIA

Rabbi I. L. Freund has resigned as rabbi of the Oheb Sholem Temple, Goldsboro, N. C., to accept a call to San Jose, California.

Rabbi Freund began his work in California on September 1st. San Jose is a city of 90,000 population, and Rabbi Freund will serve the only Jewish temple in that section. He will also work with the members of his church in a large number of communities adjacent to San Jose.

The call was extended to Rabbi Freund while he and his wife were on a trip to California. He had not sought the place.

Rabbi Freund has served Oheb Sholem temple for the past 13 years, having begun his pastorate in September, 1926. He has contributed much to the city's life during his residence here, having served for eight years as president of the Wayne chapter of the American Red Cross and for near two years as president of the Rotary Club. He has aided in the annual campaigns for the Goldsboro Community Chest. He has served as secretary-treasurer of the Wayne County Ministerial Association. His work with Jewish educational projects has attracted wide attention.

Mrs. Freund has served as president of the Major and Minor Music Club, and was one of the moving spirits in the organization of the Goldsboro Cooperative Concert Association and its first president. She also was treasurer of the Woman's Club for one year.

—From News-Argus, Goldsboro, N. C.



MOSES MAIMONIDES, philosopher, Talmudist, physician, and astronomer, lived in the twelfth century. He interpreted Judaism so that it could be more clearly understood. He was the author of "Guide of the Perplexed" which was his most important work. His "Mishneh Torah" is a compilation of all the Laws of Israel, arranged according to subject matter and written in Mishnaic Hebrew. It is a masterpiece of construction, clarity and learning, covering the whole field of Jewish law. His was considered the "most comprehensive mind in medieval Judaism."

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—From an advertisement of N. W. Ayer & Son, largest advertising agency in the world.

EXACTLY. Always it has seemed to me that most advertising tries to **get everything** and **give** nothing. Not my kind. My little house organs contain "that something" which the reader **wants—welcomes—looks for.**

After receiving the first issue of a house magazine sent out by one of my clients, an executive of a mid-Western company, on the prospective-customer list of that client, wrote in: "I read it from cover to cover, and was sorry when I reached the last page. Please keep sending it."

Get that picture: A prospective customer **asking** that the firm's advertising be sent him regularly! No other form of advertising on earth brings responses like that. And it is inexpensive. Your "Send me full information" on your letterhead will bring samples to your desk—and perhaps some selling suggestions that may be helpful. Without, of course, any obligation whatever on your part. Now is the time to go after business!

JERRY FLEISHMAN
Editor,
The Fleishman Business Publications
Mercantile Trust Bldg., Baltimore, Md.

A second edition of my booklet, "Yesterday Was Such a Long Time Ago," is just off the press. I'll gladly send a copy to any interested business man. Just write your request on your letterhead.

A Happy and Prosperous New Year to Our Jewish Friends and Patrons

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Manufacturers of
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SILER CITY, N. C.

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New Year Greetings to Our Friends and Patrons

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BOOK CASES

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Our greatest asset is the good will of our customers and we sincerely value the business you have given us. May the New Year be more happy and more prosperous than ever before.

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Peace On Earth and Good Will To All Mankind

(Continued from Page 8)

siasm, for a place where a full Jewish life may be lived; from which Jewish thought and Jewish ideals may again develop and evolve. Perhaps that will partly help in finding a solution for the homelessness which for so many thousands of our brethren is aggravated by the forces of economic discrimination and social anti-Semitism. It is part of that spirit which causes one country or race to despise or fear another country or race. Thank God, that although religious prejudices are not at all a thing of the past in leading civilized countries, there is in the average Englishman, whether he is domiciled in England or in America, a spirit of justice and fair play, a love of freedom and equality, and as a general rule, the Jew who respects the tenets of his religion and the high ethical ideals of his own faith, receives the respect of the non-Jew, who knows him for what he is, and not for what others think of him. Where we Jews receive not toleration, but justice, there we are only too glad to shoulder our civic responsibilities and loyalties. We are only too happy to cooperate with our fellow citizens of the Christian faith, in all that makes for true progress. So long as men and women are imbued with that spirit which recognizes the consciousness of duty, ever exercising the demands of his religion in such a way as not to offend others, nor to be at variance with those who, on matters of belief, differ with him, so long will the desired peace and goodwill prevail.

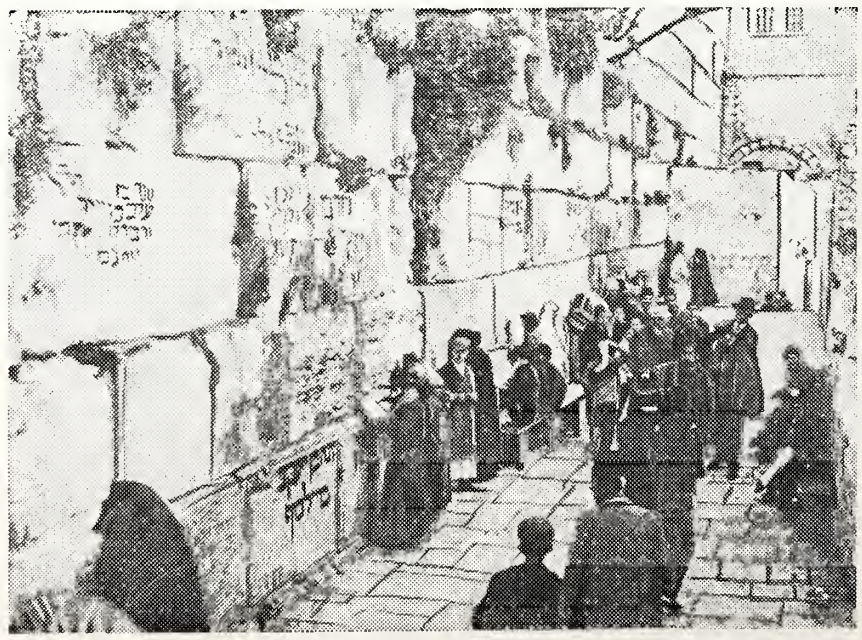
It is not my hope that the Jew should be less Jewish, but more so. It is not my aim that the Christian should be less Christian, but more so. In the light of this co-operative creed, Jew and Christian can walk side by side, working together for good, inspired to mutual service, united in every good cause, which of right, appeals to the conscience and reason of the children of ONE FATHER.

Story of the "Three Rings"

Such a creed would bless; it would heal where older creeds have wounded. It would enable us to see the divine in man, where now too often sectarian differences lead many to act as though man was not the child of God. Such creeds would lead men to realize the breadth of toleration to which Lessing points out in his play. The Christian in hearing of Nathan's generosity and nobility, remarks to the Jew, "Why Nathan, you are a Christian." And Lessing makes Nathan the Jew reply, "What makes me Christian in your eyes, makes you Jew in mine!"

But let me revert to the story of the "Three Rings," to which I referred a little while back, and which I said would illustrate the fact that no one can claim to have a monopoly of excellence for his own way of thinking. It is a story which the Jew tells to the Sultan Saladin in answer to the question, "Which faith is the true faith?" In a certain family there had been handed down from father to son a ring of priceless beauty and value. It was believed to bring happiness, health and good fortune to anyone who wore it. It was always bequeathed by the father to the favorite son, but once it came about that the ring was possessed by a father who had three sons and who were loved equally by their father. He would not decide to which son the ring should go. When he felt that he was about to die, he called each son to his bedside separately, and promised the ring to each one, for he could not bear to disappoint any one of them. Unknown to his

(Continued on Page 33)



The Wailing Wall

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BILTWELL CHAIR & FURNITURE CO.

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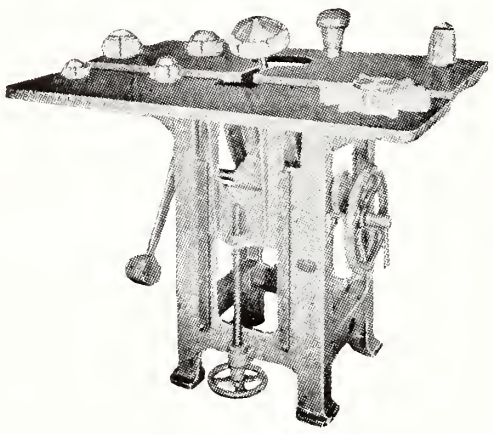
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IF I COULD PREACH JUST ONCE

By **SAMUEL NEWMAN, M.D.**
Danville, Va.

IF I COULD PREACH JUST ONCE, what would I say at the threshold of a new year and at this murky hour of Jewish and world history?

I would say that a people that counts its history not by centuries but by milleniums must have developed a hardihood and a spiritual texture to enable it to withstand corroding influences and cataclysmic forces and emerge from the encounter chastened, rejuvenated, and determined to continue to spin the thread of its historic life.

We, who faced the tyrannies of Egypt, Assyria, Babylonia, Greece, and Rome, the totalitarianism of the mediaeval Church, and the cruelties and massacres of the Crusaders, should possess deep in our subconscious minds the inflexible will to survive all obstacles on our historic path.

Destiny has not pocketed us in an obscure corner of the world. It has plunged us into the very vortex and maelstrom of history. Our cradle stood in the eastern Mediterranean, in the path of contending empires and cultures. In the lands of our dispersion, we were touched by every wave and trend of human culture. Our contribution to the treasure house of human culture has been by no means meager. To the Graeco-Roman world, we have given Christianity. The Mohammedan world drew heavily on the Jewish tradition. To mediaeval Europe, together with the Arabs, we mediated the almost forgotten classic tradition and culture of Greece. The American mind, the American way, the very Constitution of this great Commonwealth, are founded upon the bedrock of the Hebrew tradition.

IF I COULD PREACH JUST ONCE, I would gather about me the Jewish youth of the world and admonish them against the danger of despair and a feeling of inferiority. It is but natural that in times like these our youth should pose the question, "Why does the world hate us? Why should we, a small and insignificant minority, be singled out as the cause of the world's ferment, the world's trials and tribulations? Is not something the matter with our mental, psychic, or physical make-up that engenders ill-feeling, animosity, and violence in every age, in every land, and in every clime?

While me must be keenly alive to criticism and guard ourselves against countering the accusations and slanders of our enemies with an armor of racial pride, yet I would tell our youth that the causes of anti-Semitism are not at all mysterious; they are clearly understood by the historian, sociologist, economist, psychologist, and social philosopher.

In the words of Hugo Valetin*:

> "The view widely prevalent in Jewish and non-Jewish circles that by acting in this way or that the Jew might have been able to avert anti-Semitism is based on an illusion. For it is not the Jews who are hated, but an imaginary image of them, which is confounded with the reality."

This does not mean that we should not work towards moral improvement and to a more rational distribution of our economic and intellectual activities. But we must reconcile ourselves to the fact that there are certain inherent disadvantages in belonging to a minority. Yet, there are also certain advantages—the necessity for con-



DR. SAMUEL NEWMAN

* "Anti-Semitism" (Hugo Valetin, Viking Press, New York).

(Continued on Page 34)

Season's Greetings and Best Wishes to All Our Many Jewish Friends and Patrons for a Happy and Prosperous New Year

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Baltimore and Washington

There's Work To Be Done

(Continued from Page 20)

to realize the ideal of brotherhood among all classes and creeds and various culture-groups in the United States.

It's a real challenge, of course; and it isn't easy to give up one's money when one has little, it isn't easy to give up one's time when one has so little. But, mind you, *unless one acts*, he never accomplishes anything. If there is any one thing which has made us spiritually flabby it is the disease of *spectatoritis*,—we live life "on the sidelines" as spectators instead of participating in the furtherance of the ideals we mentally and emotionally accept. Theodore Herzl said: "If you will it, this is no fantasy." He meant it for the rebuilding of Zion in Palestine. We can say it and mean the Kingdom of God in our communities.

For my own part, I am trying to make the Synagog the dynamic center of inspiration in my community, for I feel that we Jews have done little (in the last 50 years) to exploit the possibilities of real worship as an instrument of good. Strange it is that with the multitude of our prayers and prayerbooks the average Jew today has little appreciation of the true meaning of prayer. I am not referring to the obligation of a mechanical rendering of a set number of prayers in their proper sequence. What I deplore is the lack of variety and spontaneity in our praying. I deplore the total lack of creative prayer-writing among Jews, with the exception of the group of brilliant men doing work at the head of "The Reconstructionist" school of Jewish thought.

Do we not need courage today? Well, let us have *new prayers* of courage. Or spiritual strength to overcome obstacles day by day? Well, let us have *new prayers* of strength. The worship I mean is an outward expression of a truly felt inner need for courage and for strength, for buoyancy and uplift; it is an expression of the sense of one's union with the Jewish people, past, present and future. In a very real sense, such worship "gives life and light to the soul," it crystallizes every yearning, arouses every last iota of nobility and every tendency toward the good life.

Synagog life in our communities is too intimately bound up with local personalities whom one likes or dislikes, to permit it to fulfill itself completely. But a building,—even a sanctuary,—is only what people make it. To me its potentialities for becoming the spiritual dynamo for helping in the establishment of the Kingdom of God, are infinite. I think the Snyagog can release mighty spiritual energies, by its exhortations to work for the Kingdom of God, through its services, its schools and its allied societies.

For the Jew the primary task on Rosh Hashonah is to take a new lease on life, to see again the resurgent idealism that clusters gracefully and challengingly about the idea of the Kingdom of God, to salute the King of Kings and so recognize the power of idealism to move men and society. Young and old we should again declare our allegiance to God. We should hearken to the notes of the Shofar and flow out into society with a new, fresh determination to make this world a better place to live in.

We Are Not Alone

(Continued from Page 7)

picion, and hate fill the air. Humanity is sick, unhappy, misled.

The Jew is suffering and miserable because the whole world is suffering and miserable. WE ARE NOT ALONE. And no more tragic blunder could we make at this time than to think, and to color all the activities of our life with the self-pitying and unhealthy thought that the whole world is against us. Such conduct would be unbecoming to the descendants and heirs of the dauntless men and women of our heroic past.

Of course there are many who hate us. But there are also countless men and women everywhere — sincere, decent, intelligent — who are valiantly standing and fighting at our side. They are resolutely opposed to the brutalization of human instincts, and are appalled at the shameless defiance and flagrant violation of all the sensibilities and humanities that mankind has slow-

(Continued on Page 53)

May You Be Inscribed for a Happy Year

DARLINGTON VENEER INC.

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We Extend the Season's Greetings and Best Wishes to All Our Jewish Patrons and Friends for a Happy and Prosperous New Year

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Peace On Earth and Good Will To All Mankind

(Continued from Page 28)

sons, he arranged with a jeweler, and ordered him to make two other rings exactly like the true one. This was done, and the imitations proved to be so excellent that the old man himself could not tell which was the original ring. He then called for each son, privately giving him his blessing and one of the rings, and so each thought that he had the wonderful ring, and kept the secret to himself. After the father's death, each son produced his ring and claimed that it was the genuine one; each swore that the father had promised the ring to him, and each declared that the other two were imitations. So they went to a judge for his decision. He watched them quarreling among themselves, listening intently to the way they attacked each other, and then he said, "Is it not a fact that your father told you that the genuine ring had the magic power of beautifying and ennobling the life of the one who possessed it?" They agreed that that was so. The judge then went on, "Which of you loves his two brothers best, he surely must be the owner of the ring." They remained silent. "It seems to me," continued the judge, "that these rings only make you love yourselves. Perhaps not one of these rings is the genuine one, but take my advice: each of you believes that he posseses the true ring, then let it be to each of you the genuine ring . Be glad that you all have an equal share of your father's impartial love. Let each of you do his best to show the virtue of his ring, not by claiming lordship, or acting unjustly and unmercifully to the other. If the virtue of the ring continues amongst your children and grandchildren, then after a lapse of a few thousand years, when your descendants appear before their judge, he will be able to determine by the life you and they lived, by the ideals you and they have cherished, by the works you and they have accomplished, who had the genuine ring after all."

This story, which was written over 150 years ago, was one of the greatest pleas for tolerance ever penned, and it helped a great deal to improve the conditions of Jews and others who had been oppressed. Today, however, Justice, Liberty, and Tolerance have been perverted to a form of narrow nationalism which is a disgrace to civilization.

Men today must possess earnestness, consciousness of their own affairs, self-respect and knowledge of and for others, and then to insist upon them that they use them to the best advantage so as to make larger manhood and larger liberty in manhood more keenly felt. I regard all men who are working towards the enlargement of their fellowman as being true guides towards emancipation and the betterment of civilization. Where men find out the footsteps and the handiwork of God, and then fashion them in their daily lives and contacts, those men are expressing the noblest sentiments. In short, whosoever teaches mankind, by his example, the ways of decent living, teaches them to go the right way, not because they are told to, but because they love that which is right and beautiful.

Recently a group of liberal Christians visited my Synagogue and attended one of our services. They were curious about the symbols which they saw, and desired explanations. After a lengthy inspection, I asked them to tell me what most impressed them as the striking difference between their own faith and the Jewish faith. The answer they gave me was significant. What mostly impressed them with awe and veneration was the long and unbroken Jewish tradition, the historic continuity of the Jew, and his message which he has inherited from his Prophets. If Jewish history can evoke the admiration and wonder of our Christian friends, what a lesson it can be to ourselves! On that occasion, I preached on a text taken from the Book of Micah (6:6 and 8). Those verses come to my mind again, when I am giving this message to my fellow Jews in another part of the world at this solemn season in our Calendar. Malachi comes out in a noble, broad, self-sufficient and all-comprehending proclamation of the doctrine, WHERE TRUE RELIGION DOES EXIST.

Code of Conduct

This one verse may be said to be the epitome of Jewish dogma and is under three heads. For this assertion, I have no less authority than the Talmud itself, which says in the name of Rabbi Simloi, "The TARYAG Mitzvohs (613 Commandments) once delivered to Moses from Sinai, were condensed into eleven expressions, indicative of righteous conduct, employed by the Psalmist, when he enquired, "O Lord, who shall dwell in Thy Tabernacle?" These eleven rules of conduct were further reduced to six by Isaiah, and then ultimately reduced to three by Micah when he uttered, "He hath shewed thee, O Man, what is good; what doth the Lord require of thee; to do justly, to love mercy and to walk humbly with thy God."

Now, to my mind, these three expressions are not just haphazard statements, introduced at random to represent certain ethical ideas in general. They appear to me (as an humble interpreter of the Word of God) to contain such useful meaning, today more than ever, to a troubled world which is so weighted down with cares and anxieties.

The first phrase, "ASOS MISHPOT," "doing justly" the duties we owe to ourselves; "AHAVAS CHESED," "Love of Mercy," these refer to the duties we owe to our fellowman; and "VEHATZNAYA LECHES IM ELOKECHO," "to walk humbly with thy God," to typify the duties we owe unto God. Do we need more? Can any religion include less; This triple division of human conduct is both useful and necessary, besides being so appropriate. If we act justly, we come to realize that the breath of life which God has breathed into us, is one of the most sacred trusts; we are not permitted

(Continued on Page 54)

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IF I COULD PREACH JUST ONCE

(Continued from Page 30)

stant intellectual, spiritual, and moral alertness. The rights of a minority to complete political, social, and civic equality are based not on the mere plea of tolerance but on the assertion that in every land it has something distinctive to contribute to the general well-being. In the words of Lewis Mumford**:

"America is not a land of totalitarian uniformity. From its earliest settlement it has embodied the principles of variety and diversification. The pattern of our culture has gained in richness and subtlety by the wide range of peoples, nationalities, cultural interests, and religious traditions that have gone into it. If this was always at least partly true in the past, it will be even more true in the future. Democracy, as a way of life, means standardizing on the low levels and individualizing on the high levels. It is only on our coinage or on our postage stamps that we seek to reproduce the same image a hundred million times. For this reason every cultural or religious minority has a special significance for our American democracy."

With the affirmation of the right to be different go all the rights which constitute the very basis and core of democracy. With the negation of that right goes the negation of every human right.

IF I COULD PREACH JUST ONCE, I would proclaim from the hilltops my joy and pride in the achievements of our people in Palestine. The draining of malarial swamps, the fructification of rocky ridges, the dotting of devastated areas with trees, groves, and forests, the sinking of wells, the building of cities, the reviving of the language of the Prophets, the establishment of all the accoutrements and implements of a modern civilization, and the capping of all this with a great university on Mt. Scopus proclaiming with a thousand tongues the vitality and virility of the Jewish people. We did not go to Palestine as intruders or conquerors. Every span of soil has been bought and reclaimed with our treasure, sweat, and blood. We did not go there to replace the Arabs. The more primitive a society, the more land is necessary to sustain it; the more civilized a society, the more people can be accommodated in a smaller area. The American Indian thought he needed a whole continent for his hunting ground.

The Jew in Palestine has not only created means of subsistence for himself but has also opened up new and better working conditions for his Arab neighbor. We are not at war with the Arabs. For centuries, Jew and Arab lived and collaborated side by side for the highest interests of civilization and progress.

> "In God's eyes," says the Talmud, "the man stands high who makes peace between men; between husband and wife; between fathers and children, between masters and servants, between neighbor and neighbor, but he stands highest who establishes peace among the nations."

It can readily be seen how those forces have been pouring out treasure to propagandize the thought that the Jews are an effete, parasitic, and degenerate people should have also concentrated their energy on the one spot in which the Jewish genius expressed itself most fruitfully and creatively.

In the throes of our disappointment, in the heat of our passions, let us not allow ourselves to be lead into a dangerous war with the Arab world. Let us be patient for the moment and constantly seek the path of understanding and peace.

To a people who has witnessed the rise and fall of great empires, a temporary political expedient of even the British Empire can mean little. Tomorrow, the political situation may change. Let us not forget that there was a time that a Jew could not enter the inner area of Jerusalem under pain of death. Yet, at present—and at worst—we have a blossoming thriving settlement of half a million.

IF I COULD PREACH JUST ONCE, I would speak to my people with the ever green and living words of Isaiah:

> "Console my people, console them—'tis the voice of your God—speak to Jerusalem tenderly, proclaim to her that her hard days are ended, her guilt paid off; that she has received from the Eternal's hand full punishment of all her sins."

(Continued on Page 39)

** The Menorah Journal, page 100, Vol. XXVII, No. 1, 1939.

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—Anonymous, as told to Donald Wilhelm

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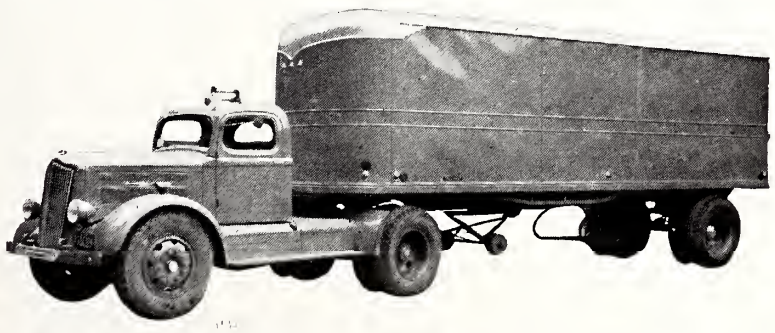
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National Jewish Hospital's Unique School

By SAMUEL SCHAEFER
Executive Secretary, National Jewish Hospital at Denver

A boy and a girl whose homes are two thousand miles apart were graduated from the Joseph E. Shoenberg Memorial School of the National Jewish Hospital at Denver last month.

Readers of the above paragraph will naturally wonder why this graduation took place in the late summer rather than early in the summer as is usually the case. The date of the annual graduation exercises of the National Jewish Hospital school is only one of the unusual phases of this unique educational project.

Indeed, it is so unique that *The New York Times* recently published a featured article about the school and its work which has attracted the attention of educators throughout the country.

Financed through the income from a trust fund established by the widow and children of the late Joseph E. Shoenberg, one of the pioneer patrons of the National Jewish Hospital, the Shoenberg School is one of many non-medical services available to the patients of the institution, which provides free treatment to tuberculous men, women and children from every state on a non-sectarian basis.

The pupils who graduated last month —one girl from Denver, the other a boy from Braddock, Pennsylvania— will return to their normal school activities when they are discharged from the Hospital without any loss of schooling. For they have been given the advantage of a new educational method for the benefit of the handicapped and ill child which is now accredited by schools throughout the country.

New Methods Instituted

The Shoenberg School, now celebrating its twentieth anniversary, contains at all times from forty-five to sixty children, ranging in age from four to sixteen. Because of the physical limitations of the pupils, a method was developed whereby the normal five-hour session could be contracted to three hours without loss to the student. Another technique found extremely successful, which arose out of the necessity of conditions, is the coaching and supervising of younger students by those in advanced grades.

Isadore Samuels, prominent Denver community leader, is chairman of the Hospital's school committee which conceived and developed the institution's educational methods.

Although all the pupils are hospital cases, they are able to keep up with their healthy classmates and are accepted with accredited standing by schools throughout the country.

Because of the comparatively small number of pupils with a wide disparity in ages, the Hospital school resembles in some ways the old fashioned "little red schoolhouse." All activities for children from the first grade through Junior High School are conducted in one large room. But here the similarity ends, for this room is modernly furnished and equipped with all the latest appurtenances of a classroom in the most progressive of schools. Well filled book shelves line the walls. For the very young children there is even a sand table and other items considered necessary in present day education.

Open Eleven Months

Treatment for the children's infirmity naturally influences the appearance of this unusual classroom. For on a winter day, the windows will be wide open and the pupils are clad in Eskimo suits. At other seasons, like the present, for the school continues eleven months a year, the children will be clothed only in sun suits.

A noticeable feature is the division of the smaller children into groups, each under the charge of an older child. The visitor's attention might be caught by a rather noisy group of second grade youngsters in a corner of the classroom. They are facing a blackboard on which is written a list of spelling words. By the board stands Virginia, a smart looking little miss, who has just stepped over from the eighth grade to assist in carrying out a plan of studying spelling which she and her little friends have worked out.

The visitor will later learn that Virginia entered the Hospital just one year ago, a very shy and underweight little girl. By leaps and bounds she has gained twenty-six pounds in weight and has developed into a most capable young lady.

In another sun-lit spot the visitor will see a bookcase and a library table. He wonders why the three youngsters working there are allowed to whisper so freely, and their student supervisor, eleven year old Harriet, explains: "Whispering is alright as long as it's about the lesson."

In another study group will be found one child studying English, another making a book report, a third solving a problem in mathematics. Thirteen year old Charles, who is the student mentor in charge, explains what is going on.

"You see," he says, "we have certain days for each subject. Our assign-

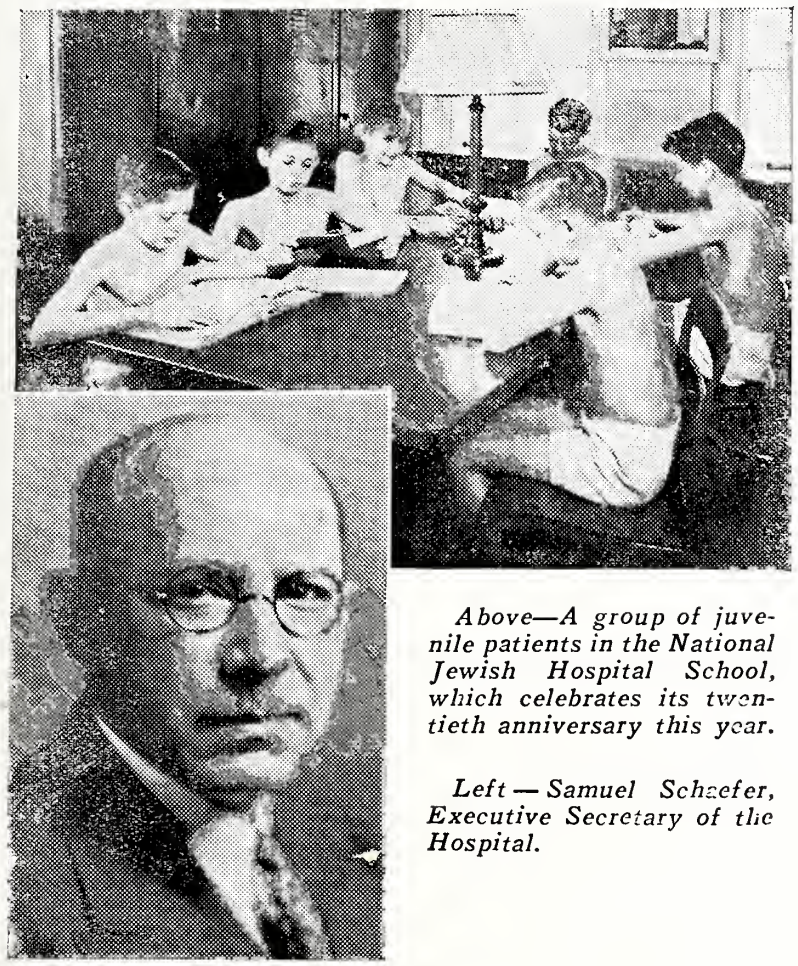
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Unique Hospital School Receives National Attention



Above—A group of juvenile patients in the National Jewish Hospital School, which celebrates its twentieth anniversary this year.

Left — Samuel Schaefer, Executive Secretary of the Hospital.

ments are given us. We can prepare them when we choose as long as we are ready when class is called. We like this system because there are days when we are more in the mood for one subject than for another."

Rest and Study Combined

The teacher may have before her at the same time a fifth and sixth class. She is observed pausing to send the pupils of the fourth grade for a short recess on the adjoining playground. She has noticed that most of their lesson preparations have been completed, and the little folks are a bit weary. They may not feel like that for days, but when they do, it is her duty to give them the rest and recreation they need.

The children, some of whom are cared for in the Preventorium for those predisposed to tuberculosis, and some in another division for those with active tuberculosis, remain at this unusual school varying lengths of time, in some instances as long as three years. Some seem perfectly normal and healthy, while others hobble in on crutches, or come in on wheelchairs.

But a cheerful spirit pervades the atmosphere at all times. The children take spontaneously to learning under the guidance of teachers who make it all seem fun. Indicative of this condition is the case of little Bobby, who is bedridden but doesn't miss his lessons because he gets bedside instruction during this period. Bobby tells his classmates, who are building a Viking house in the classroom, to save the roof for him. That was what he had meant to do when the project had begun, before the doctor had prescribed his staying in bed for a while.

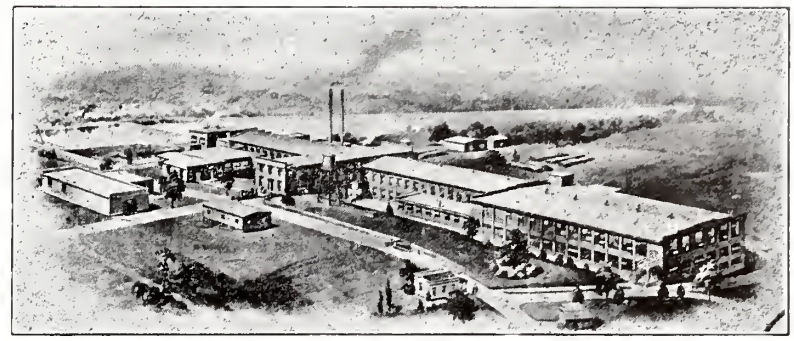
Useless Remarks

Where there's a will there's always a bunch of poor relatives.

"Oh, dear, I've missed you so much," and she raised the revolver and tried again.

College is a place where people with lots of crust spend lots of dough and have one long loaf.

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GOOD WILL IN ACTION

(Continued from Page 9)

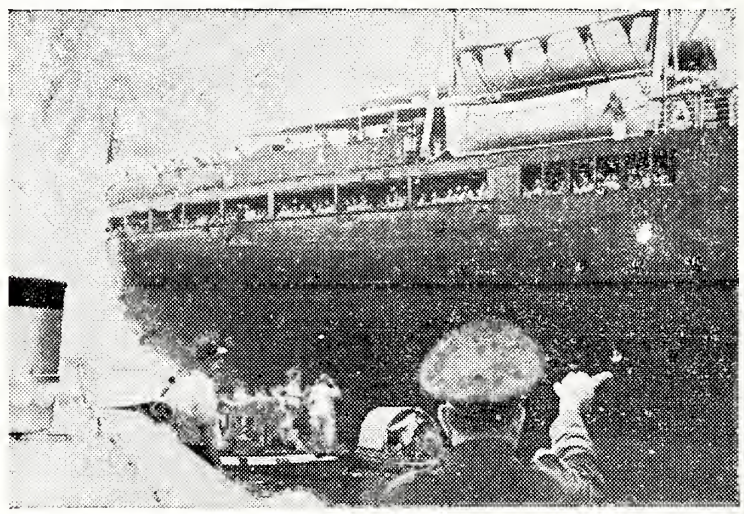
ence, apprised of the presence of the Jewish delegation, rose en masse and applauded. Waynesboro, a Georgia country town, singled out 16-year-old Joseph Goldberg, member of the Augusta chapter to Aleph Zadik Aleph, the junior B'nai B'rith, as its boy mayor during a school election held as part of a Boy Scout week program. And in Chicago a member of Ramah Lodge of B'nai B'rith enlisted a non-Jewish membership-getting squad consisting of two Germans, two Italians, an Englishman, a Swede and a Norwegian, that brought in over 50 members.

German-Jewish Amity

Several months ago President Roosevelt congratulated the Germans and Jews of Auburn, N. Y. for following biblical precepts after they had united in dinner at a German church. Reading of the President's letter and the singing of songs banned by the Third Reich featured a unique gathering of members of the German and Jewish congregations. A similar incident took place in Hartford, Conn., where the Carl Schurz Unit of the Steuben Society of America and Ararat Lodge of B'nai B'rith exchanged good will resolutions. In Cunningham, Kansas, a town of 412 persons, a Christian pinch-hit for a Jew when the Catholics and Protestants decided to organize a round table of the National Conference of Christians and Jews. Since no Jews are residents in Cunningham and a bona fide round table requires a representative of all faiths, it was agreed that one of the Protestant or Catholic members would fill-in for the non-existent Jewish member.

Probably the most spontaneous and wide-spread manifestation of intercreedal good will in the United States occurred when the late Pope Pius XI died. The outpouring of non-Catholic sympathy was unprecedented in volume as well as in form. Over 500 B'nai B'rith lodges in the United States, acting on specific instructions from Henry Monsky, President of B'nai B'rith, joined with Protestants and Catholics in sponsoring memorial meetings. In a number of cities, notably Dubuque, Iowa, and Albuquerque, N. M., B'nai B'rith delegations attended the pontifical mass for the Pope, while in other communities the Catholic clergy called on B'nai B'rith members to voice their thanks. A capacity congregation of men, women and children in the Anshe-Emes Synagogue, Brooklyn, wept at memorial services for

MAROONED ON A REFUGEE SHIP



Relatives shout across the few feet of water to the 907 refugees stranded on the S.S. St. Louis. Forbidden to land in Cuba and forced to return to Europe, where they were ultimately given temporary refuge, these refugees symbolize the tragedy of Jewish homelessness that has driven many desperate men and women to set sail upon the high seas in search of sanctuary. Action by the Joint Distribution Committee was vital in saving the refugees from being returned to Germany. The fund-raising efforts of the Joint Distribution Committee for 1939 are combined with the United Palestine Appeal and the National Coordinating Committee Fund, Inc., in the United Jewish Appeal for Refugees and Overseas Needs.

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the Pope distinguished by the fact that for the first time in history a picture of a Roman Catholic Pontiff was displayed during Jewish religious services in a synagogue. A portrait of Pope Pius, draped in black, stood on the platform in front of the arc which held the Torah Scrolls.

These were but the more dramatic evidences of good will in action in the religious sphere. Breaking a precedent of 317 years standing in Plymouth, Mass., where the first Thanksgiving was held, a rabbi was invited to preach the Thanksgiving sermon in the Church of the Pilgrimage "as our answer to anti-Semitism." On the two days of Rosh Hashonah, the bulletin board of the Bethlehem Presbyterian Church in Philadelphia, instead of the customary announcements pertaining to the church, posted electrically lighted letters extending New Year's wishes to "our Jewish friends and neighbors." The new pulpit stand in Philadelphia's Temple Judea was bought with a gift from Dr. Clement W. DeChant, pastor of the Oak Lane Reformed Church.

South Congregational Church, Utica, N. Y., saved its property from mortgage forclosure, when Temple Beth El organized a mass meeting at which Jewish citizens contributed a substantial sum for immediate payment on the church mortgage. A similar thing occurred in Stamford, Conn., where Jews and Protestants were among the principal contributors to the $250,000 St. Joseph's Roman Catholic Hospital building fund. In response to an appeal from Bishop William T. Manning, New York Lodge No. 1 of B'nai B'rith made a substantial contribution to help in the completion of the interior of the magnificent Cathedral of St. John the Divine. And finally, the Bible College of the Universtiy of Missouri has offered to the Jewish Student Foundation a magnificent tract of land for the erection of a synagogue on the university campus.

These incidents are but samplings of the many that have come to public attention and the thousands that went unnoticed las year. Collectively they are proof beyond doubt that the ordinary folks in America, the people who make America what it is, retain the decent, kindly and humanitarian instincts despite all propagandistic attempts to make them otherwise.

(Copyright, 1939, B'nai B'rith News Service)

Send Directions

A blackmailer addressed a letter to a banker, saying that he must pay $25,000, or have his wife kidnapped. By mistake the letter was delivered to a poor laborer, who answered:

"I ain't got a dollar, but am interested in your proposition."

Clever

Ben—Joe is very clever.

Ann—He only makes others believe he is.

Ben—Well, isn't that clever?

—J. E. Golub.

If I Could Preach Just Once

(Continued from Page 34)

The sun of civilization has entered a penumbra but he will emerge. Israel, the Eternal, in common with all those who thirst for justice, peace, and freedom, has yet some work to do.

> " . . . 'til swords are beaten into ploughshares, spears into pruning hooks; no nation draws the sword against another."

Israel, bruised, wounded, but hopeful, must continue to labor in the vineyard of the Lord—in the cause of common humanity. When this prophecy will have been fulfilled, we shall be willing to fold our tents and speak of Israel as an historic memory.



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PALESTINE

DR. WEIZMAN REAFFIRMS DEMAND FOR JEWISH STATE

DURING the course of his address opening the Twenty-first World Zionist Congress held in Geneva in August, Dr. Chaim Weizmann, president of World Zionist Organization, reaffirmed the demand for a Jewish State in Palestine.

During the course of his address, Dr. Weizmann made these points:

1. The Jewish position has gravely deteriorated since the twentieth Congress was held in Zurich; "truly it would need the eloquence of a Jeremiah to picture the horrors, the human anguish, of this new destruction of large numbers of our people; a new book of Lamentations to depict the present plight of Israel among the nations."



DR. CHAIM WEIZMANN, president of the World Zionist Organization, who is in the thick of the fight to throw off the shackles which the British White Paper imposed on Jewish rights in Palestine.

2. The Jews are grateful to those countries, especially the smaller nations, which have received many of the wanderers. "Though, unlike a Minister of a certain great and respected power, these nations did not expect gratitude, we can assure them that they have placed our people deeply in their debt," Dr. Weizmann said, referring to Colonial Secretary Malcolm MacDonald.

3. Praising President Roosevelt for his "characteristic magnanimity and humaneness" in convening the Evian Conference, Dr. Weizmann nevertheless said that "the main objective of the Evian Conference has not so far been achieved."

4. The only answer to the "Galuth" is still "Geulah."

Great Injustice Committed

5. It is one of history's bitter ironies that "one of Britain's greatest and most humane acts should have been almost reversed by a Government headed by the son of the statesman who was the forerunner of that act itself (a reference to Joseph Chamberlain and his offer of Uganda).

"I am sometimes accused of using too mild language, and the charge is perhaps not unjustified," Dr. Weizmann remarked, "but I would be disloyal to my people, disloyal even to the best traditions of Great Britain, faithless to the memory of the great men no longer with us in our struggle for justice, if I did not state from this tribunal before the whole world that a great injustice is being done to us. I must raise my voice in the strongest possible protest. We have not deserved this treatment."

6. The Jews "cannot and will not surrender to injustice." But, Dr. Weizmann added, "our quarrel is not with Great Britain, but with those responsible for her present Palestine policy."

7. Dr. Weizmann then reviewed the circumstances which led up to the White Paper of MacDonald, beginning with the Jewish State proposal offered by Great Britain and debated at Zurich two years ago.

Dr. Weizmann referred to the criticism in certain quarters of Jewish participation in the London talks. Though aware of the difficulties, the Jewish Agency entered the discussions. "With no other weapons at our command than truth and the justice of our claims, we are prepared, as we always are, to meet anyone and everyone. On the contrary, we thought it best that whatever had to be said shou'd be said to our face. We had no illusions about the results but neither did we fear to face our antagonists."

"Not Our Failure"

8. In a defense of our Executive's program, Dr. Weizmann said "the suggestion that the policy we have hitherto pursued is bankrupt is without foundation. Our policy has not failed. It is others who have failed us. Ours is the sorrow, but not the shame."

9. Dealing with the continued work in Palestine, Dr. Weizmann declared: "We must and shall defend our lives, our rights, our work with all the strength at our disposal. But it must be a clean fight. We have great traditions, a high ethical standard, to maintain, and it is deplorable that

(Continued on Page 64)

PALESTINE ON A TROUBLED JEWISH HORIZON

An Analysis of the Palestinian Situation in Relation To the Crisis of Jewish Homelessness

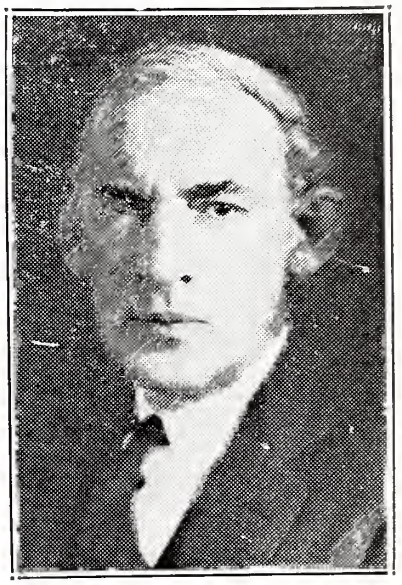
***By* LOUIS LIPSKY**

National Co-Chairman, United Jewish Appeal for Refugees and Overseas Needs

DURING the past three years the world has witnessed the bankruptcy of Great Britain as Mandatory Power in Palestine. It has reduced the Mandate to the minimum of responsibility for the development of the Jewish National Home. Ever since the beginning of the Arab disturbances in April 1936, it has pursued a policy which was tantamount to gradual surrender to the forces of terror. The dilatory tactics of the Mandatory Power provided the opportunity for foreign elements to add fuel to the fire. When England was finally persuaded that some solution must be found, she was confronted with organized Arab brigandage subsidized and encouraged by the Axis powers.

This whittling-down process was initiated with the appointment of the Royal Commission in the Fall of 1936, which recommended partition and the creation of independent Arab and Jewish States, carving out for the Jews little more territory than what they had already acquired. The report of the Royal Commission was issued in July 1937. Then came the Woodhead Commission in 1938, and on the basis of its recommendations that conferences be held between the Government and Jewish and Arab leaders, the London conferences, leading to the issuance of the White Paper, were held in the early part of this year. When both Jewish and Arab leaders rejected the British Government's proposals, the Chamberlain government determined to impose a policy of its own, and thus the MacDonald White Paper was born.

All this was not crystallized in a vacuum. Political events moving with ominous swiftness compelled Great Britain to seek a way out of the perplex-Palestine problem. But in her great haste to achieve "peace" she could not find the time to give consideration to the principles of justice or to the sanctity of international covenants. If Munich was a sad confession of moral bankruptcy on the part of the British Government, the White Paper was equally symptomatic of her failure to recognize her obligations under the law and before the conscience of the world.

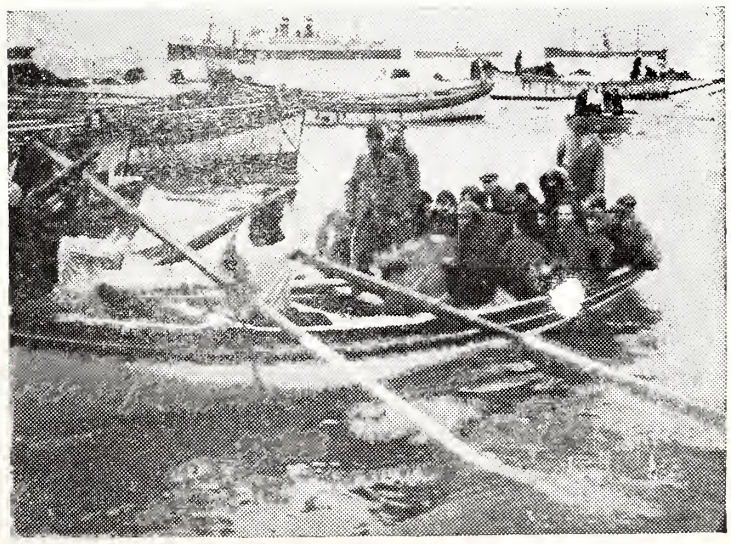


LOUIS LIPSKY

But even the White Paper was not the final blow. In July of this year Colonial Secretary MacDonald came before the House of Commons and announced the suspension of all Jewish immigration into Palestine during the six months from October 1939 to April 1940. Mr. MacDonald gave "illegal" immigration as the reason for stopping legal immigration.

Within the term "illegal immigration" lies the kernel of the tragedy of Jewish homelessness today. It is the tragedy of men, women and children for whom life has been made intolerable and for whom other countries have failed to provide a haven. Lacking visa or passport, they set about desperately to commit the crime of trying to find a home. They scrape together their savings and pay to be herded together like cattle on freighters and antiquated steamers which ply the seven seas for many days and many nights to prove that a homeless Jew without a visa is as welcome as a leper. Many of the refugee ships run the gauntlet of British destroyers to land in Palestine. Those men and women who swim ashore under cover of darkness do not consider themselves "illegals," for to them it is impossible to enter illegally the national home of the Jewish people. Some 15,000 refugees have braved hunger, disease and death to come into Palestine in the

(Continued on Page 42)



REFUGEES ARRIVING IN PALESTINE

A boatload of homeless Jews, refugees from European oppression, approach the shores of Palestine, where they will find new homes and a new future for themselves and their people with the aid of the United Palestine Appeal. The fund-raising efforts of the United Palestine Appeal have been combined for 1939 with those of the Joint Distribution Committee and the National Coordinating Committee Fund, Inc., in the United Jewish Appeal for Refugees and Overseas Needs.

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• • PALESTINE • •

PALESTINE ON A TROUBLED JEWISH HORIZON

(Continued from Page 41)

past six months. The pressure upon the Jews to emigrate is so overwhelming that some have been led to believe that the organized campaign of expulsion in Greater Germany is only another fact of the anti-Semitic internationale intended to dump the Jewish problem in the lap of other nations and thereby transplant the seeds of greater anti-Semitic feeling. That is all the more reason why Palestine must remain open to the refugees, for it is the one country which offers a permanent solution of the problem of the refugee. In Palestine there is no danger that the influx of large numbers of refugees will give rise to anti-Semitic feeling or resentment by the native population. The whole structure of the reconstruction of the Jewish homeland is based upon the passionate conviction that Palestine must receive a large number of those who have been made homeless as a result of persecution.

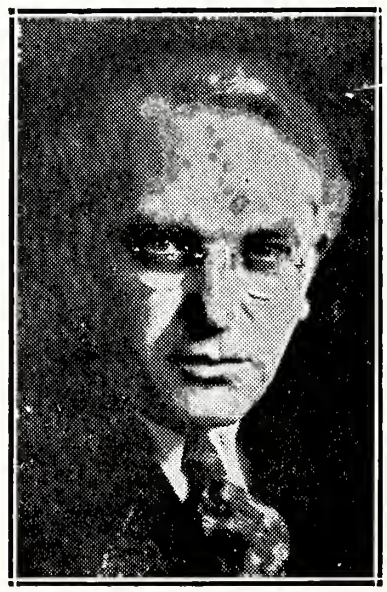
It is therefore doubly tragic that the British Government should have suspended Jewish immigration at a moment of gravest need for the widest possible settlement and colonization activity. The White Paper provided that Jewish immigration into Palestine was to be limited to 10,000 annually for the next five years, with a supplementary immigration of 25,000 refugees as soon as provision could be made for them. The latest action of the British Government appears to have nullified the special consideration for refugees. One wonders how the opening of British Guiana by the British Government for an experimental colony of 500 settlers can compensate the thousands of refugees who are caught between the upper and nether millstone of emigration or the concentration camp.

Under these circumstances no power on earth could hold back the tide of immigration into Palestine. It is a flood of Jewish life, which no external authority can restrain or control. It is life seeking to save itself regardless of law or regulation. While the Jewish community in Palestine, which now numbers 500,000, appreciates the difficulties and hardships in absorbing men and women who have had no previous training for colonization, it is determined to extend itself to integrate the refugees into the normal life of the country.

The Zionist movement is undaunted in its resolution to find a peaceful solution of the Palestine problem through greater cooperation with the Arabs. In the meantime it looks to the Jews the world over, and particularly the United States, to bring moral pressure upon the British Government for the relaxation of the policy of the White Paper.

In the period of crystallization of the new British policy, which will take some time, many important avenues of development may be opened up to insure continued Jewish colonization and economic expansion. The British White Paper gives the right to the High Commissioner to prohibit purchases. The present upbuilding activity must give due consideration to the remaining opportunities for the purchase of land for new settlements. Legal immigration may be suspended by the Government for a period of six months, but during that time, as in the past, Jews driven by an irresistible pressure will come to the shores of Palestine out-

(Continued on Page 48)



DR. SOLOMON GOLDMAN of Chicago, president of the Zionist Organization of America. This organization now has 110,000 members in the United States and is waging an unrelenting battle against the British proposat to abandon the Balfour Dectaration. The purpose of the Z. O. A. is "to stimulate interest and actively cooperate in the rebuilding of Palestine as the Jewish National Home, and to foster interest in Jewish renaissance."

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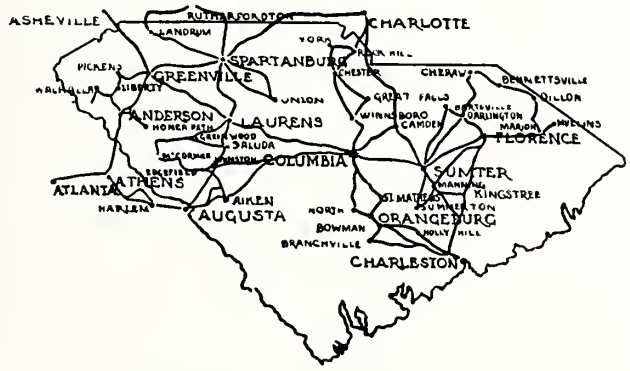
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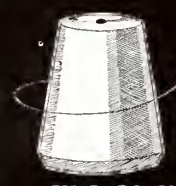
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• • PALESTINE • •

"WE SHALL NOT SUBMIT"

By SULAMIT SCHWARTZ

"We shall not submit!" was the resolute and resonant reply of the Yishub to the publication of the MacDonald White Paper. Immigration goes on, land is being bought by the Jewish National Fund and new settlements rise up from the ground between sunset and sunrise.
The writer of this article, an American who has been living in Eretz Israel for a number of years, gives a vivid portrayal of the spirit that animates the Yishub in these days. This indomitable spirit generates the energy which, nurtured by the prophecies of old, and the compelling realities of the present, rushes on to new achievements.—The Editor.

ON Friday nights the Palestine Broadcasting Service brings part of the Sabbath synagogue service into thousands of Jewish homes throughout the country: it includes in its program the chapter of the Prophets to be read the next morning after the portion of the week. Thus on an evening recently after a fortnight of bitterness, sorrow and apprehension occasioned by the British Government's proposals, the air of Palestine resounded with words spoken twenty-five hundred years ago to Jewish exiles in Babylon. Turning to the mountains of the land of Israel, Ezekiel had prophesied:

"But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come . . . and ye shall be tilled and sown and I will multiply men upon you all the house of Israel. . . . And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say: This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited."

When the chanting stopped we were left with a queer ache in our throats. The words that prophesied the first return to Zion might have been written yesterday to describe how flourishing settlements have been established where twenty years ago and less there were swamps in the Emek; how green woods and terraced fruit trees cover the bare, rocky hills at Kiriat Anavim and Ginegar; how vegetables have been sown and trees planted at the solitary border outpost of Hanita; how on desolate sand dunes there has risen the shining, vital, busy city of Tel Aviv.

The old words were so strong, so full of confidence in the future, that



DR. ABBA HILLEL SILVER, national chairman of the United Palestine Appeal, who during the past year has devoted his time and energies to rally the financial and moral support of American Jewry to the cause of Zionism. Both U. P. A. and J. D. C. combined their resources during the past year for fund-raising into a single organization, the United Jewish Appeal.

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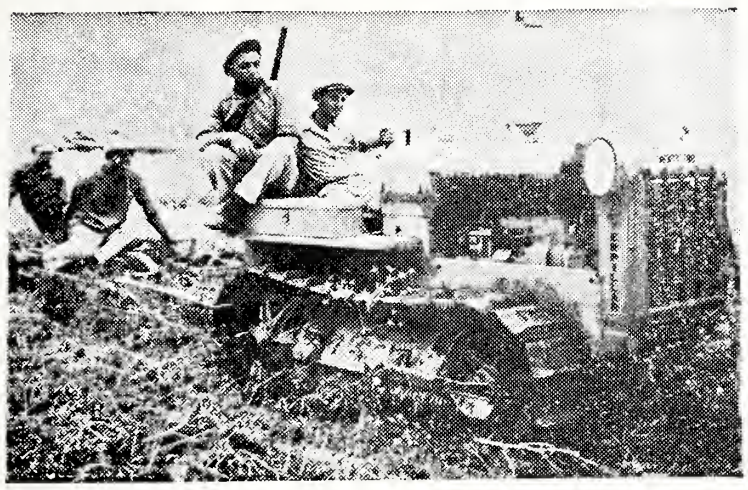
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In rebuilding their ancient homeland in Palestine, the Jews have brought modern economic and agricultural methods to the Holy Land. A modern tractor clears a field in preparation for the plough. With the aid of the Palestine Foundation Fund which is combined with the Jewish National Fund in the United Palestine Appeal, funds for settlement and immigration into Palestine, more than 200 agricultural settlements have been established since 1921, with a total population of 100,000 Jewish farmers. Since 1917, the Jewish community of Palestine has grown from 55,000 to 450,000.

for a moment they seemed cruelly ironic. Modern Zionism has really been tilling a desolate land and turning it into a Garden of Eden, really inhabiting the ruined cities and making the mountains "shoot forth their branches." But, one asked oneself, will it be allowed to go on, will it not be artificially checked at the very moment when it is most necessary?

Jews throughout the world must sadly be asking the same question. When we stopped to think we realized that in Palestine at least there was nothing ironic about listening to Ezekiel on that evening. Two generations of Zionist resettlement have accomplished psychological miracles as well as physical. The sense Jews have here of being free and at home and of not having to apologize for themselves, the fat that they are building their own society and doing all its work from the bottom up, have given them such strength and calm self-reliance, such courage and creative energy as characterize no other Jewish community in the world. When the National Council of Palestine Jewry declares, "We will not submit! We will continue to settle and to build and we will not allow ourselves to be handed over to Arab domination!" you know that the words are not mere rhetoric but rather the unvarnished reflection of a living reality. You believe the words for you have seen the reality yourself not only in the heroic and splendidly organized self-defense of the last three years and in the new settlements founded in savage and hostile territory, but even in the people you meet casually every day. You remember typical individuals—the tan, capable, steady-nerved chauffeur who takes dangerous roads as a matter of course and spent his two weeks vacation last summer as a volunteer constable defending an isolated settlement in Galilee; the doctor with twenty-five years of practice in Vienna behind him, who has bravely started all over again and is happily working in a little communal village on the edge of the barren, sandy southern section of the country; the gifted secondary school graduate who immediately left a comfortable and distinguished home and went with fellow-students to work as porters at the Dead Sea and then in Haifa Harbor "because we must become a nation of laborers."

When pioneering courage of this sort characterizes the great majority of a community of almost half a million, their collective will to live can hardly be suddenly paralyzed by arbitrary decrees imposed upon them from outside. The vitality of Palestinian Jewry

(Continued on Page 46)

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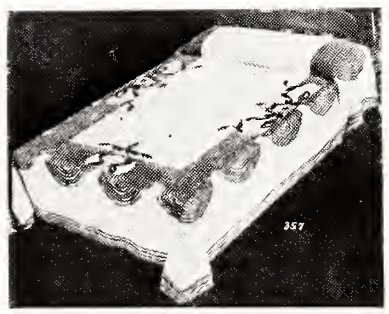
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• • PALESTINE • •

"WE SHALL NOT SUBMIT"

(Continued from Page 45)

has already made it the dominant economic factor in the country; it is a third of the total population but it contributes seventy per cent of the Government revenue and is responsible for eighty per cent of the industry, seventy per cent of the imports, sixty per cent of the exports of Palestine. Even as far as population is concerned, the number of vigorous adults—from eighteen to fifty, let us say—in the Jewish community is almost equal to that in the Arab community. The Jewish minority in Palestine is thus even now a far more important factor in the country than its numbers would seem to warrant, so important a factor, indeed, that systematic non-cooperation on its part would make the existence of any Government in the country very problematic. But "We will not submit" means more than non-cooperation. It has its positive side as well, and continued constructive activity now is the best guarantee for future growth. During these very weeks with the political future so black and uncertain, the National Fund has been buying land for settlement; Kefer Ha-Yishub, the community's fund for self-defense, has laid new taxes—on restaurant meals and imported food stuffs—which are paid almost as automatically as if the authority of a regular government were behind them; the Labor Federation for the third time in three years is exacting from all its employed members contributions equivalent to almost two weeks earnings which will serve as the basis of a fund to finance public works and thus combat unemployment among them.

Detail after detail gives evidence of unchecked energy and development. Palestine Airways which began some months ago to operate two planes between Tel Aviv, Haifa and Beirut, has met with so large a demand for passenger, freight and air mail service that it has ordered a third and larger plane and is enlarging and improving its landing field at Tel Aviv. The Shemen factory in Haifa has just sent the first shipment of its new and important product, glycerine, to the United States. Two factories have found satisfactory ways of turning orange peel into cat-

(Continued on Page 65)



THEODORE HERZL in whose mind the vision of a modern Jewish National Homeland in Palestine took form. In 1897, at Herzl's call, the first World Zionist Congress was held in Basle, Switzerland. At the close of the first Zionist Congress, Herzl wrote in his diary, "In Basle I founded the Jewish State. Had I said this aloud today, the answer would have been universal laughter. Perhaps in five years, in any case in fifty years, everyone will recognize the truth in it." Only forty years have elapsed, yet we see in Palestine the practical reality which was his vision forty years ago.

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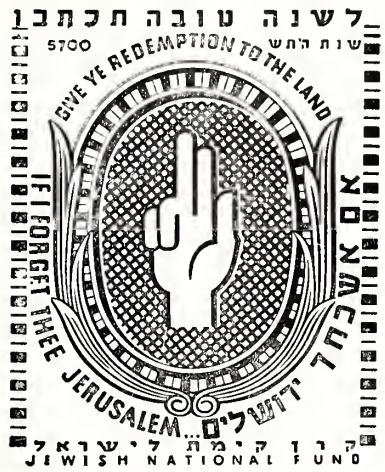
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J. N. F. STAMPS MARK ADVENT OF NEW CENTURY IN HEBREW CALENDAR





When the sun will set on the 29th day of Elul (September 13th), a new century in the Hebrew calendar—the eighth of the sixth millenium since Creation—will be ushered in. The advent of the new century has been marked by a new issue of Jewish National Fund stamps as a means for obtaining mass support for the Fund's Palestine Land Redemption work. Since the establishment of the Keren Kayemeth thirty-seven years ago, stamps in Hebrew characters and with appropriate Palestinian designs have been issued by the Land Fund as tokens of various events in the annals of the Zionist movement and in the upbuilding of the Jewish National Home. Through this channel a considerable measure of popular support has come to the Fund. Jewish National Fund stamps convey in graphic form the epic of progress in Eretz Israel and occupy a place of distinction in international philatelic expositions.

The stamp for the year 5700 (to the left), containing a reproduction of the Tower of Hanita, the most northern of the fifty agricultural settlements established in Palestine since the beginning of the Arab disturbances, has been issued for use by Synagogues during the High Holiday season. Carrying the Biblical injunction, "Give ye redemption to the land," these stamps will be affixed to Synagogue High Holiday admission cards in acnowledgment of 5c or 10c contributions for Palestine Land Redemption. The stamp to the right, symbolizing the Biblical vow, "If I forget thee, O, Jerusalem," has been made available to many adherents to the Keren Kayemeth stamp tradition to decorate their High Holiday mail as the eighth century in the sixth millenium of the Hebrew calendar is being ushered in.

Board Meeting Notice

The Annual Fall Board meeting of the North Carolina Association of Jewish Women will be held in Greensboro on Thursday, September 28th, it has been announced by Mrs. Gustav Lichtenfels, president. The meeting will begin at 10:30 a.m. at the Jefferson Roof Restaurant. All officers, district chairmen, committee chairmen and past presidents are requested to attend. Reservations for lunch should be made with Mrs. Sidney J. Stern, No. 5 Magnolia Court, Greensboro, not later than September 25th.

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• • PALESTINE • •

PALESTINE ON A TROUBLED JEWISH HORIZON

(Continued from Page 42)

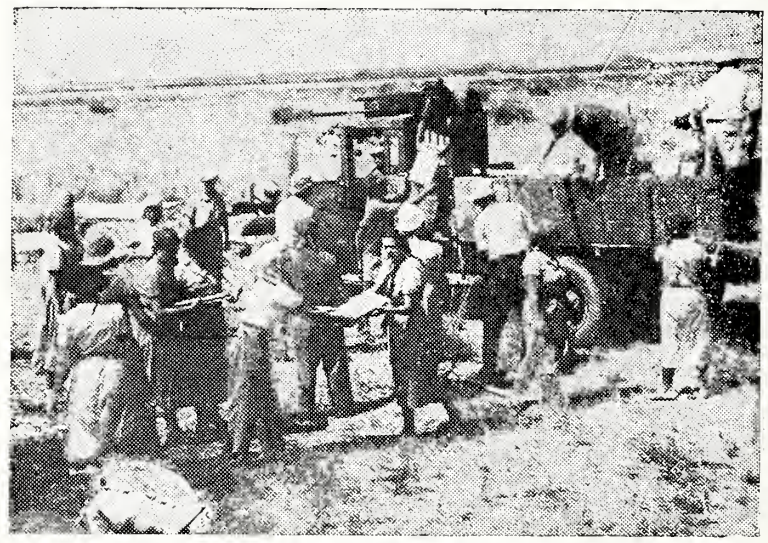
side of the quota. These immigrants must be given shelter and training. They must be assisted in the process of integration so that they may become useful citizens in the shortest possible time.

During the past three years of disturbances the program of Jewish colonization has been extended in a systematic plan to enlarge the area of Jewish development. No less than fifty new colonies were established in outlying parts of Palestine during that period. It is particularly interesting to note that thirteen of these colonies came into being after the issuance of the White Paper. More land, more colonies, greater economic expansion—these are the constructive answers which Palestine Jewry must be aided to give to the forces which seek to circumscribe and erase Jewish rights.

American Jewry has a great responsibility and a great opportunity in this situation. Many Jewish communities have been trampled to dust in recent years by ruthless anti-Semitic forces. During that same time we have seen Palestine Jewry heroically standing its ground against the same enemies of the Jewish people and consolidating its position to such an extent that today we have a strong, free Jewish community of 500,000 in Palestine representing the fifth Jewish community in the world. It is a Jewish community to be reckoned with on the scales of history and of Jewish survival. Such a community must be encouraged in its program of reconstruction which has already benefitted tens of thousands of homeless Jews and which can with our aid continue to give new life and new opportunity to many others. To that growing community, American cooperation must be generously given.

The American instrument at hand for extending our cooperation in the rebuilding and resettlement of Palestine, is the United Palestine Appeal. In it are included the Palestine Foundation Fund and the Jewish National Fund. These agencies have been the pillars of the historic revival of the Jewish National Home.

The Keren Hayesod (Palestine Foundation Fund) is the fund that provides



BUILDING A NEW LAND

A scene at the laying of the foundation for a new settlement, showing the unloading of bricks and other construction materials for the building of the first homes of the settlers. For this and other reconstruction activities, the United Palestine Appeal is seeking to raise funds to make it possible for tens of thousands of Jews of Central and Eastern Europe to enter Palestine. Since 1933 a total of 175,000 Jews Poland, Germany and other lands have settled in Palestine.

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the national budget for the Jewish Agency for Palestine. This budget is responsible for immigration; immigration stations are maintained in thirty other lands. The Keren Havesod is responsible for Jewish colonization in Palestine, for housing and public works, for road reconstruction, for the maintenance of agricultural labor exchanges, for vocational training of workers and the agricultural training of youth. It provides for the promotion of trade and industry, making available loans to small traders and artisans. It is responsible for the maintenance of the security of Jewish settlements.

For a long period of years the national budgets maintained full responsibility for the educational system of the homeland. In recent years a large part of this obligation has been taken over by the Vaad Leumi (Jewish National Council), but the national budget still contributes a substantial part of the costs of the educational system which caters to more than fifty thousand children.

The Jewish National Fund, in addition to its land policy, which indirectly helps to increase the security of the Yishub, has done its share in the consolidation of security activities ever since the commencement of the disturbances. It provides the funds for the purchase of land, reclaims soil for the establishment of Jewish settlements and contributes its share towards improving the security of new Jewish settlements and for the tasks of road-making. By means of acquiring new land holdings, new economic values have been created, new regions opened up to Jewish settlement and security conditions improved in the rural areas generally.

In this year of crisis the United Palestine Appeal has combined its fund-raising efforts with the Joint Distribution Committee and the National Coordinating Committee Fund, Inc. The United Jewish Appeal for Refugees and Overseas Needs in which the United Palestine Appeal is represented, serves to give proper relationship to the position of Palestine in any solution of the refugee problem and the problem of Jewish suffering in Central and Eastern Europe. By its response to the United Jewish Appeal for Refugees and Overseas Needs, American Jewry has already indicated its readiness to meet its responsibility and opportunity for the future development of Palestine.

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"Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Micah 4:12).

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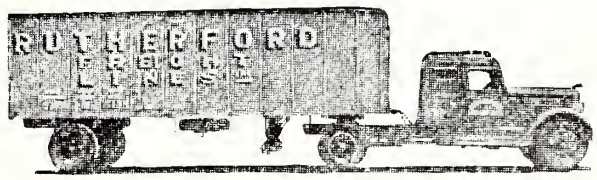
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PROGRESS OUT OF CRISIS

The Significance of the United Jewish Appeal as a New Instrument of Communal Service

By **RABBI JONAH B. WISE**

National Chairman, United Jewish Appeal for Refugees and Overseas Needs

How did the establishment this year of the United Jewish Appeal for Refugees and Overseas Needs affect the communal structure of American Jewish life? The role of the great nationwide campaign in the awakening of American Jewry to a greater consciousness of its increased responsibilities is described in the following article. —THE EDITOR.

THESE are crisis days for the Jewish people—days which bring larger and larger numbers of European Jews into the realm of helplessness and concomitantly reduce the numbers who enjoy a free and untrammeled life. We are today witnessing the disintegration of the Old World.



RABBI JONAH B. WISE, national chairman of the American Joint Distribution Committee, which during the past year combined its resources with the U. P. A. to form a single fund-raising agency, the United Jewish Appeal for Refugees and Overseas Needs.

No one can say whether chaos or awakening will be the ultimate fate of a continent wracked by economic, political and racial illness.

But as Jewry in the Old World is plowed under by the rule by force, we in the New World find ourselves confronted with new responsibilities not only to help patch up the crumbling structure of Jewish life, but to take over the leadership in order to assure a sound and creative future for the Jewish people.

It is difficult to trace the evolution of communal responsibility. It is equally difficult to point to one specific concrete manifestation of progress. But if any one were to seek evidence of a new consciousness among American Jewry, it could be found in the creation of a new instrument of fund raising, known to all of us as the United Jewish Appeal for Refugees and Overseas Needs. This all-embracing campaign in which are combined the fund-raising efforts of the Joint Distribution Committee, the United Palestine Appeal and the National Coordinating Committee Fund, Inc., represents the crystallization of a new unity in American Israel. It represents a congelation of all elements in American Jewry, cutting across all differences and ideological fences, and giving incontrovertible proof of the capacity of American Jews to find a common denominator of action in a period of severe test and challenge.

One of the most important by-products of the great American Jewish effort to help European Jewry, lies in the fact that literally thousands of persons, newly consecrated to unselfish service, have sprung from the rank and file to become captains of tens of hundreds and of thousands. Through the early years of the past decade we were making bricks without straw because of a dearth of community leaders. I recall the complaint from every town that the old leaders had died, or retired, and that there were no one present, or in prospect, who could take their places. Today throughout the country there are in every community leaders of every rank whose powers of inspiration, whose judgment and whose devotion to the Jewish cause no one can deny. I would not exchange the 1939 group of American Jewish lay leaders for any I have known personally, or vicariously, in the past thirty-nine years. It is a heartening fact that this leadership is not monopolized by any one section, city or community, but is well distributed over the whole country.

This community leadership has not only produced gratifying results in

(Continued on Page 52)

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"The Joyous Status of the Jew"

By RABBI S. R. SHILLMAN
Sumter, S. C.

IN a generation consciously striving for better understanding among creeds, it is encouraging to note the endeavor to better understand onrselves. Such an effort reveals that contrary to many prevailing opinions the position of the Jew is such as to elicit joy.

Of Madame Curie her daughter writes, "She was a woman; she belonged to an oppressed nation; she was poor; she was beautiful."

This woman, in cooperation with her famed scientist-husband, discovered and later developed a new element, known to all the world as Radium. Because of her creative achievements, the world possesses a new "armament to medicine" with which to attack physiological distress of man and to enhance health, a possession rightly widely cherished and promoted. Her discoveries added to the snm total of scientific knowledge and gave birth to a new philosophy. They trnly honored themselves when they bestowed upon her not one bnt two Nobel prizes. To the end of her life she wore her honors in charming modesty. Of her Albert Einstein said, "Of all celebrated beings, the only one whom fame has not corrnpted."

Unable to refrain from the attitude of the Rabbi to see a text in the biographer's estimate of her noble mother and to interpret and to relate this estimate to the Jew of today, it is suggested that the modern Jew possesses a joyous statns and that not nnlike Madame Curie his hardships merely emphasize his nobility. Whereas by virtue of his creative achievements, Israel is not the possessor of two Nobel prizes he is the giver of two monotheistic Religions as offspring of his own exalted faith. In the face of present universal forced migrations of his people it is not easy to observe his joyous statns among the giant souls of hnmanity. Nevertheless, this is true.

To snbstantiate this view in contract to the horror stories nniversally disseminated through every modern instrnment of communication, let ns consider the four attributes Madame Curie gives ns of her sainted mother, Madame Marie Curie.

"She was a woman." Madame Marie Curie was a woman. Can anyone's mind fail to conjure np the significance of the statement, so suggestive of pictures of the disabilities, the handicaps and the discriminations, in every land, against her sex? This is true not only in economic life but even in scientific and artistic endeavors. Man's world reveals many shut doors to woman's knock. She is seldom a welcome visitor to these realms,—shall we say, Man's realms? Despite her potential contributions, she is not invited to join in the labor, traditionally the sphere of man. But the nrge within her and her genins soon overcomes the man-made barriers nntil at last she stands respected on the inside of the saered portals before those whose welcome is not whole-hearted. She is a symbol of the victim of discrimination whose abilities and achievements gained wide acclaim, international honors, and, above all, personal gratification.

So stands the Jew before the doors of nations. "He is a Jew." The lip that thoughtfully repeats that sentence hears the verdict of prevailing so-called civilization reverberate through the chambers of politico-economic combinations known as nations, "He is not welcome." Some nations, including the motherland of Madame Marie Curie herself, are not only not satisfied with "a closed door policy" toward the Jew but even feel impelled to disseminate concerning him falsehood and hatred and to endeavor to persnade if not to coerce the less ignorant and the less nncivilized to pursue a similar course of discrimination. "He is a Jew" carries connotations similar to "She was a woman." But doors have been opened to the one as to the other because the Jew has achieved greatly and because his creative efforts have provided hnmanity with an "armament to moral medicine."

"She belonged an an oppressed nation" is the second snccinct statement the devoted daughter writes of the discoverer of Radinm and of Polonium. That the Jew, too, "belongs to an oppressed nation" is a statement that requires no proof. Oppressed nations are a common phenomena in history. The biography of hnmanity reveals that oppressed nations come and oppressed nations go, but Israel goes on forever. Behold! Israel is the miracle of history by virtue of this. As in the centuries past, Israel is, even in this dark hour, beholding a glimpse of the inevitable fnneral of those nations that are the diabolical agents of oppression. The oppressed nation into whose midst biology placed Madame Curie fonnd political liberation. Would it would learn that oppression brings greater devastation to the oppressor than to the oppressed.

"She was poor" is the third qualification of this woman who belonged to an oppressed nation. Poverty, apparently, is often a blessing in disguise. Poverty, it is generally understood, means lack of finances and of economic resonrces. Such lack has not always retarded or destroyed the efforts of him concerning whom it can be said, "He is poor." On the contrary, poverty has even been a stimulus to effort and to success.

"The Jew is pcor." Even in material things, this is true, by and large, in spite of the propaganda that all Jews

(Continued on Page 53)



RABBI SAMUEL R. SHILLMAN of Temple Sinai, Sumter, S. C. Rabbi Shillman is chairman of the Coordinating Refugee Committee of S. C., a member of the Executive Committee, District No. 5, B'nai B'rith, and vice-president of the National Society for Crippled Children.

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PROGRESS OUT OF CRISIS

(Continued from Page 50)

fund-raising, but it has also developed a reliable group of consultants who are becoming more and more willing to assume responsibility for making decisions in matters affecting the activity of the Jewish community as a whole towards its problems and in accepting responsibility for the incidence of these decisions. At one time there was an inclination on the part of the community leaders generally to evade the necessity for complete knowledge of general problems and to sidestep the making of decisions and of meeting them. I see an enlarged and eager participation in general councils and a much more definite acceptance of the burden of decisions and mistakes than I have ever witnessed before in the American scene. If this kind of participation continues to grow, we shall be the more able to meet our growing problems in the field of the United Jewish Appeal and in other fields not now covered by the campaign programs. With the added sense of responsibility comes the added right of criticism. Our leaders have found to their satisfaction and to the satisfaction of the officers of national organizations that the giving of money alone does not guarantee the right to criticize its expenditure. I know a great many people feel that it does. I, for one, feel that once I give my money. I also give the right to spend it to the trustees. I could withhold a further gift if I chose. This attitude has fortunately never been taken by our national organizations, but it is a legitimate one from the experience of Jewish communal trusteeship, and the "Zadaka box"—the "charity box"—is not inspected by certified public accountants as far as the history of charity in Israel is concerned.

However, since the criticism to which I have referred arises from a sense of participation and responsibility, it is the most welcome outgrowth of the strain and stress of recent years. To say that national organizations welcome it is to put the matter mildly. They have always felt that ignorance of their problems and ignorance of the details of their administration on the part of their financial supporters has been an essential weakness. The new acceptane of responsibility by community leaders throughout the United States means a building of a new structure of service. It will do one thing which is most important and necessary—it will encourage national organizations, meeting new and overwhelming problems, to use new methods, new projects, new techniques. It will enable them to be bold where they have been timid, original where they have been imitative, and inventive where they have been conservative. This item cannot be overlooked in the experience of organizations for fund-raising in the year 5699.

It has been said often by Jewish community leaders that national organizations' fund-raising deprives communities of means which they otherwise would have for local programs. This contention no longer holds good. A complete and severe investigation of this old grumble convinces everybody—and every leader throughout the United States brings the same report, quite independent of our own findings—that community programs, both Jewish and general, far from being impaired by the national fund-raising are tremendously stimulated with new personal leaderships, in enlarged consultant personnel, and increased standards of individual giving.

These items differ, of course, in various communities, but in addition to the stimulus within the community, there is an inter-community stimulation which the national programs make an important part of the psychology of the new charity which must control the purse and the heart of the American Jewish public. As I travel from town to town, and from community to community, I see the level of aspiration on the part of the leaders and the givers rising from the low point at which I first found it in 1931, to a temper which promises in the future a determination on the part of the individual giver and on the part of the community leaders throughout the land actually to meet our problems financially and morally. I would like to say in deference to individual criticism of this particular attitude, that no one individual, even though he may know his own community perfectly, can adequately appraise what is the inter-community spiritual vigor. And even those who visit many communities find it difficult adequately to appraise and understand this ether wave of idealistic inter-communications. That the communities have not suffered is, I am glad to say, an established fact. That they have benefited is, I am glad to say, an acknowledged one. There is one group which has definitely increased its resources and its dependable support from the American Jewish public through the work of the present organizations' fund-raising efforts, and there is no comparison in its present and its past situation; and that group is composed of the great national societies for the relief of tuberculosis and other diseases, for cultural and general social advancement. Their needs have been adequately and justly met because of the new type of organized support and the will to responsibility; their needs have been the better understood, and the means to meet them the more generously provided.

We are now finishing 5699 years of a kind of experience which no other social or religious group in the world has ever met. I believe that in America we are only beginning the creation of a great spiritual foundation which, having its origins in our past duties and in our present needs, will cause to grow in this great country a new spiritual Israel which will conquer by the sword of the Almighty and be protected by the shield of Abraham. I look upon all the things which my colleagues and I have done in this crisis of pitiable persecution of our people, and the even more pitiable and reprehensible persecution of the millions of exiles in China, Spain, Italy and Germany, as the reaction of the spirit of Israel against the lust of the Philistine. I hope that by the end

(Continued on Page 80)

Greetings

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"THE JOYOUS STATUS OF THE JEW"

(Continued from Page 51)

are rich and that they have a genius for finance. Facts do not bear out such a contention. Even this handicap has been a tremendous stimulus to many sons of the covenant to develop latent talents in a variety of pursuits and under all sorts of national conditions. But the poverty of the Jew, be it remembered, exists especially in land, in armaments and in vast physical resources of nature. Even in Palestine the Jew has precarious control over such symbols of wealth. Also, the Jew is poor in influence, among the nations. Witness the forced migrations of our people. Witness also the recent S. S. St. Louis with its cargo of human misery. Not only can we not persuade the opening of doors to our victims of vicious persecutions, but we cannot even buy entrance with the universal tokens of wealth. Yes, we are poor in lands, in means of military defense, in control over natural resources and in international-political influence, though there is nothing precious about such possessions . But we are rich, even as Madame Curie was rich, in such resources as cannot be touched by the most barbarous attacks. We are rich in character; we are rich in courage; we are rich in persistence; we are rich in creative ability; we are rich in the ability to sense Divinity; we are rich in our devotion to the Golden Rule. The possession of these riches requires no national boundaries for protection; no military forces for defense and no reliance upon wily diplomacy for retention. Such riches come from God and from man's own nurture and development. The Jew stands joyous before Haman with these objects of real wealth. Even the concentration camp cannot steal these riches. Haman is irritated by the sight thereof but nonetheless helpless. No! The Jew is not poor, even as Madame Curie was not poor, in the genuine essentials of life and of living.

"She was beautiful" is the last tribute of an affectionate daughter. There is no gainsaying this. But the biographer must have had in mind that her inner beauty was superior even to the outer. "The Jew is beautiful." We refer only to his inner beauty. Spiritual and moral beauty the Jew undoubtedly possesses. He discovered the Decalogue, polished it up, and presented it to the world.

As Radium became a new armament of medicine, so the Ten Commandments became a new armament of religion, of spiritual healing. Though all doors seemed closed to the Jewish bearers of these valued instruments, the inner chambers of men witnessed, ultimately, their preence. And who can say which contribution to health is the more important. Both existed since time immemorial, but both had to be removed from the debris of the ages by genius and presented in all their glorious brilliance. Man needs both these armaments, the medical and the theological for his complete health, the one for his physiological health and the other for his soul's health. Alexis Carrel presents the view that body, mind, and soul are not only not separate functions but that they are inextricably bound together. He writes that whereas less than half of the human family has attained physiological health, humanity needs intellectual and spiritual health. Religion is the remedy for all the ills of the latter. And the Jew's holy task has been to enter the portals of an adverse and skeptical humanity with this "summum bonum" of life. Having spiritual health the Jew enjoys inner beauty.

Not of the individual Jew but of the group do we speak in this discussion. Of the Jew it can be said that though discriminated against, though an oppressed people, though poor in politico-economic power, he is rich in character, forgiving in attitude, and beautiful in spirit. This is the Jew's joyous status. When the world better understands the Jew it will discover a new radium.

WE ARE NOT ALONE

(Continued from Page 31)

ly cultivated during these long and hard centuries. They know that our battle is their battle, that anti-Semitism is anti-humanism; and in ever-increasing numbers these staunch friends are steadfastly resisting throughout the world, and especially in America, the vicious onslaughts of the enemies of life and civilization.

These defenders of truth and apostles of human brotherhood and freedom join with us in proclaiming without equivocation that no human being is safe anywhere unless every human being is safe everywhere. They share our sorrows and heartaches for they believe unswervingly in the moral order of the universe, and are determined to labor indefatigably and ceaselessly for the ultimate triumph of human dignity, righteousness, and the essential unity of all men.

On this New Year, therefore, we thank God for the men and women who ease our pain and cheer our hearts. They comfort and sustain us and fill us with conrage. They help restore our faith in the innate goodness of man. With them we look hopefully into the future.

Our mood, as we face the New Year, is one of high resolve not to falter nor retreat. Our task is clear. Strengthened by the knowledge that we are not alone, we pray that in this New Year we may continue to bless while others curse; build while others destroy, hallow while others desecrate; and heal while others wound.

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Peace On Earth and Good Will To All Mankind

(Continued from Page 33)

to deal lightly with that, which will one day be reclaimed by the "KONEH HAKOL," "The Possessor of all things." It is therefore a religious duty which devolves upon us every day of the year, and especially at the beginning of a New Year, to remember that every opportunity neglected to preserve the existence which has been granted to us, means so many opportunities lost, to benefit ourselves or to do our duty to our fellowman.

We should be fully impressed with these duties which we owe unto ourselves; to realize the necessity for preserving a healthy mind in a healthy body; remembering that if the casket, man's mortal frame, be impaired, the jewel resident therein, "man's immortal spirit," will be endangered and unsafe. It is contrary to all true religion, and certainly opposed to the Jewish Religion, to follow the doctrines of the Ascetic or the Monk, who give up the comforts and pleasures of existence, and go about the world as a mourner all the days of his life.

"ZOCHREYNOO LECHAYIM" is the theme of our Rosh Hanshonah prayers. The Jew loves life, and what would he not do today, so that he can live? On every occasion of joy and happiness, the Jew ponrs the wine into a cup, and lifting it high, exclaims, "lechayim," "to life." Here is the profound Jewish faith, that life is good, precions and sacred. We have to hallow every act of our life by our personal purity and self-consecration. "OOSHEMARTEM ESS NAFSOSACHEM," "take good care" as regards yourselves, say the Scriptures. Every Jewish custom, Sabbath and Holy Day observance in Home or the Synagogne, has as its ultimate purpose the consecration of human life. Furthermore, according to Judaism, the human being, though having been guilty of acts of indiscretion or sinfulness, need not forever remain a fallen being. He need not wait for the "Ten days of Repentance" to remedy the evils which threaten his existence. Every day can be made a day of self-penetration by personal rectitude, and we can seek ont the remedy for ourselves. The second principle is "lovingkindness and mercy." This means that we are to be concerned about social justice and righteousness, about spreading better relations between our neighbors at home, and the cultivation of those ideals which will bring us blessedness and tranquility. Our common necessities, our common dangers, our common failings, are sufficient to knit men's hearts together, without any direct command to "love thy neighbor as thyself."

The text says not merely "lovingkindness" or doing deeds of kindness, but loving to do kindness; exercising this faculty inherent in man, not through any fear or force, but through love and liberality of heart. There is a positive and negative side for the practice of this ideal. We must prove ourselves mindful of the duties we owe to our fellowman, by abstaining from such conduct, as will act to the deteriment of our fellow creature, as well as by engaging in such conduct as will be to his benefit. To speak in general terms, lovingkindness to our neighbor can be evinced in thonght, in speech and action. From the first, the cry of the Jew was, "Let there be light," and to this day it remains the same. Even the most inveterate enemy of Israel is compelled to admit that if the Jews had disappeared a century and a half ago before the present era, Christianity would have been impossible and its noblest elements would have been unknown. Without the Jew in Christianity, the faith of the majority would be bereft of all that commends it to the piety of its best members.

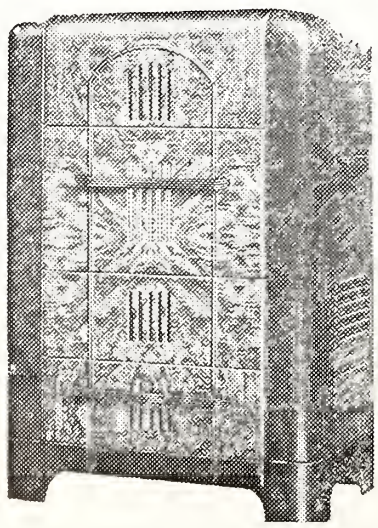
In the strugle for personal, civic and national righteonsness, in the combat with those forces that would still keep men as slaves, in the fight of the masses against iniquitons privilege, in the strife for the forces of education, purity, honor, decency, home life, against the powers of ignorance, dishonor, lust, luxury, success at any price, the Jew must be ready at all times to be the exponent of that which is right, proper, natural and beautiful. We are perhaps the smallest of the faiths of mankind, but in spite of the fewness of our numbers, our race or faith, or both, have played no small part in the story of human development. This is no idle boast on the part of an enthusiastic Jew. Today, as ever before, we find the Jew is busy adding his quota to all the forces which spell for the advancement of the human race. This is as it should be. If we will consider the number of our brethren who live in lands of enlightenment, we will find many of them altogether disproportionate to their numerical strength, serving as the most prom-

(Continued on Page 56)

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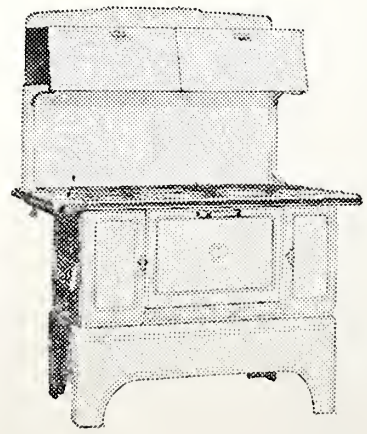
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You Are Your Brother's Keeper

By Rabbi Joseph Goldberg
Congregation B'nai Israel
Wilmington, N. C.

If the misery of the Jew is traceable to one source, I would not hesitate to say that it is his dependence upon other peoples ever since his exile from his own land some 1900 years ago. His presence in every country, large or small, civilized or uncivilized, democratic or autocratic, subjects him, contrary to his own wish, to movements and changes, whether economic or political, national or international. Always active in social and political life, and ever desirous to contribute of his best to the advancement and well-being of his temporary domicile—which he would in many instances be glad to make his permanent home if permitted — he cannot help being dragged into the current of new movements which engulfs him from time to time. Being, on the other hand, but a small minority wherever he resides, his influence and power are not strong enough to put him in a favorable situation. Hence the deplorable condition of the Jew, who always stands accused of being an international trouble monger.

It is needless as well as useless to refute this grossly exaggerated, ever-increasing series of accusations. Logic and common sense cannot change the mind of one who persecutes his fellowman because he found in him a scapegoat upon whose head to put his own sins. There is, for example, no doubt in my mind that even our worst enemies know within their own hearts that we are not responsible for the World War and that Jewry lost rather than gained through it. They do not, however, dare to say so openly. For nearly twenty years Germany was accused of causing the greatest massacre of all, the World War. Now, that it can clear itself before its own population by placing responsibility for that war upon the Jew's shoulders, it does so despite logic and truth. A familiar fable tells of a wolf who caught a lamb and accused it of having polluted his drinking water. "When was your water polluted?" asked the lamb. "Last week," answered the wolf. "But I am not a week old yet," pleaded the lamb. "Then your brother must have done it," growled the wolf, and fell upon the lamb and tore it to pieces. That exactly is our situation. Logic and right are with us, but we stand helpless against the might of the wolf who stands ready to tear us apart for what he alleges that our brother must have done when his accusation against us fails.

Our sages teach us as follows: "Always should an individual regard himself as half righteous and half sinful. When he does a virtuous act, fortunate is he for thereby has he tipped the scale which weighs him and all humanity to the side of righteousness; when he commits a sin, woe unto him, for thereby has he tipped the scale which weighs him and all humanity to the side of evil." (Kidushin 40:) Had this view, which considers every individual a part of humanity, and the action of each individual as effecting the welfare of all humanity, been accepted by all people, we would necessarily be compelled to accept the principle of equality of man and this world would, beyond doubt, become a better place to live in, since we would have to admit that no individual is superior to any other individual and no group is entitled to more privileges than any other group. There is, however, a paradox in humanity's view of the Jew in this respect. Everyone seems to admit that when the individual Jew commits a sin, woe unto him, for by doing so has he placed not only himself but entire Jewry in bad repute, but very few people, if any, give the entire Jewish people credit for the beneficial accomplishments of the individual Jew. It is illogical and unfair to us to hold us responsible for the sins of our brethren without also giving us credit for their righteousness; but, unfortunately, the might of the wolf is superior to the right of the lamb.

No nation on earth appreciates this dependence of all of Jewry upon every one of its individuals as we Jews do. In our High Holiday greeting, which is not merely a salutation but also a wish expressed from the depth of the heart, do we bless not only the individual but all of mankind ("L'shona tova Tikatevu V'techatemu,") May you (note the plural) be inscribed and sealed for a good year, a year in which Jewish national aspirations will be materialized, a year in which Jewish solidarity will be realized to the extent that the entire people will no longer be obliged to suffer as the result of the shortcomings of any of its individuals, a year of health, prosperity and mutual understanding among all people on earth.

Boss: When will your father's leg be well so he can come back to work?

Employe's Son: Not for a long time, I'm afraid.

Boss: Why?

Employe's Son: Because compensation's set in.

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Peace On Earth and Good Will To All Mankind

(Continued from Page 54)

inent servants of humanity in every praiseworthy capacity. This was true in Europe, as it is in England, America, France, and other centers of civilization.

Jewish Ideals

The Jewish code contains in it so broad a principle as "love of one's enemy." "When thy enemy falleth, rejoice thou not" (Proverbs 24:17). What can be more tolerant and more calculated to inspire the noblest feelings of humanity and brotherhood than the Scriptural Injunction, "Thou shalt not abhor an Edomite, for he is thy brother" (Deut. 23:8). If men would but heed the solemn warnings as contained in the Holy Book; if they would but yield to the impulses of their better natures in respect of their duties they owe unto their fellow beings, how soon would this world in which we live be changed, and turned into a very Eden of happiness! How happy for the world if men rightly understood and heeded the wise exhortation of the Rabbi of old cited in Tratate Berachos 17a: "Leolam lehey odom oroom beyiro, maaneh rach, mayshiv chaymo: marbeh sholom im echov, im kerevov, im kol odom: affillo im nochri beshook, keday sheyehay ohuv lemaalo, venechmod lematto, veyehay mekoobal al haberiyos," "It should be man's task to be God-fearing and discreet in life, giving the soft answer that turneth away wrath, thereby maintaining cordial relations with those of all faiths, and an unbroken peace with all men, even with a non-Jew; he will then be beloved of Heaven, courted upon earth, and a blessing and boon to mankind."

To our daily avocation we must add the honorable distinction of being loyal sons and daughters of Israel; we must add the fine spiritual qualities for which we have been famed, whether we work in office, factory, shop, college or academy; we must add that exquisite idealism which enabled our ancestors to write the Book of Books. Only then do we become desirable citizens, that our presence is a source of unquestionable blessing. If the Jew wishes to be regarded as a useful member of society, he will never succeed if he be of the half-baked, half-hearted, half-converted type, who are as objectionable to fine Jews as they are to fine Christians. Jews who love their religion and are faithful to it, Jews who are really anxious to be witnesses of God before men, Jews who have in their souls a stratum of devotion to the highest causes of their loyalty to their religion, such Jews are needed by every great civilized country that are consecrated to human liberty and the pursuit of truth. In days of grave crises or of happy fortune, men are apt to become self-engrossed. When we are laid low with troubles and tribulations, most of us lose all sense of proportion. When prosperity and plenty are ours, most of us are apt to forget ourselves. How many times can we see repeated, "And Jesshurun waxed fat, and kicked"! It is only in periods of grave darkness that we say, "Let there be light," but the true son of Israel will at least attempt, at the beginning of a New Year, that his conduct should be improved from the old year.

Having thus discharged the duties we owe to ourselves, and the duties we owe to our fellowman, by doing "that which the Lord requires of us," we have carried out those very duties

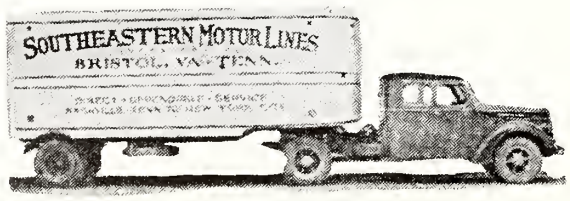
(Continued on Page 73)

AS I SEE IT

(Continued from Page 7)

the salvation of Jews but also with the salvation of that for which Jews have stood throughout the ages. Let each of us learn what it is that Judaism means to the world—let each of us saturate himself with the idealism of our forebears and proceed to translate it into human action in the world of today—and we shall be saved. Anti-Semitism will never be abolished or its effects mitigated until the world has been restored to sanity. Let Israel then seek comfort in the beauties and truths of the centuries—let him find strength in the faith of his fathers and he need have no fear. Let him remember the dictum of the Rabbis that so long as the voice of little children can be heard in the schools singing the Shema—the creed of faith in God—no enemy can destroy us.

Let us then during the New Year attack the problem of anti-Semitism by recapturing for ourselves an understanding of our purpose in the world and assume our leadership in the ranks of those fighting valiantly for a rehabilitation of God's world to the end that we might see the fulfillment of our prayer on Rosh Hashonah "Rule Thou, O God, Alone over all the earth."



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WAS MOSES TWINS?

or

FREUD PSYCHOANALYZES THE JEWS AND ANTI-SEMITISM

A BOOK REVIEW

By RABBI JULIUS K. GUTMANN
Temple Beth Sholem, Danville, Virginia
(Hebrew Union College, 1935)



RABBI JULIUS K. GUTMANN

ON May 10th, 1933, the writings of Sigmund Freud were burned in that famous funeral pyre in Hitler Germany. When the Nazis took Vienna last year they entered Freud's apartment and robbed it of everything —money, precious gold and silver ornaments, bankbooks, passports. When they had left Dr. Freud remarked to his family, with a typically Jewish sense of humor: "Well, those fellows earned more in this one visit than I make in a year of fees."

The Nazis held Freud for ransom while his pupils abroad began working for his release. Several months passed before the ransom money was forthcoming. Princess George of Greece, an ardent Freudian, paid the Nazis 250,000 shillings. Freud went to a comfortable twenty-room house in Hampstead, a London suburb, and there resumed his work. Now in his 83rd year, he is mortally ill with cancer of the mouth. He has undergone no less than 15 operations.

Sigmund Freud's theories have always startled people. Every thinking person will agree with Thomas Mann that the world owes Freud an eternal debt of gratitude for his discoveries in psycho-analysis and for his influence upon other fields of knowledge and endeavor. His is one of the seminal minds of our time. He has just published a new book, "Moses and Monotheism," which will prove as startling as any of his earlier works. In it he psycho-analyzes the Jews and anti-Semitism.

Legend tells us that when Moses, the man of God, died, the earth and the heavens and the Lord God Himself wept, saying, "There shall be no other Moses." We believe there is more insight and truth in this ancient legend than in the conjecture advanced by Freud, that there are two Moseses. The wisdom of our people has produced the statement, "From Moses unto Moses, there was none like unto Moses." And the reason is, Freud would have us believe, Moses was twins!

According to Freud, the first Moses was an Egyptian, a follower of the Pharaoh Ikhnaton, who lived in the 14th century B. C. E. One of his proofs that the first Moses was an Egyptian is a linguistic one. Moses was not a Hebrew name. It is not to be derived from the Hebrew root meaning "to draw out of the water," as the Bible has it. Rather it is a common Egyptian word "mose" meaning "child."

The Pharaoh Ikhnaton believed in a one and only god called Aton, a god of truth and justice. When Ikhnaton (or "King Ikhnaton" as Simeon Strunsky called him in a splendid satirical novel that indicated striking parallels between that heretical king's troubled reign and the life of Woodrow Wilson, between the League of Aton and the League of Nations) died, his monotheistic faith was immediately abandoned by all Egyptians except Moses, for it was entirely incompatible with their polytheistic faith. Moses looked about for another people to accept Aton monotheism and found them in the Hebrews, who accepted him as their leader, and his Egyptian monotheism as their religion. The Egyptian Moses would have proclaimed to his new followers not "Sh'ma Yisroel Adonoi Elohenu Adonoi Echod," "Hear O Israel, the Lord our God is One," but rather, according to Freud, "Sh'ma Yisroel Aton Elohenu, Aton Echod," "Hear O Israel, Aton our God, Aton is One."

Moses now led the Hebrews out of Egypt into the desert on their way to Canaan. In the desert, Freud claims, they rebelled against his sternness and murdered him. The Bible tells us that the Children of Israel rebelled, but nowhere states that they killed him. Quite the contrary, it tells in a beautiful narrative passage, of his peaceful death and burial in an unknown grave. Freud borrowed this fanciful theory from the German professor Ernest Sellin, who propounded it during the second half of the last century.

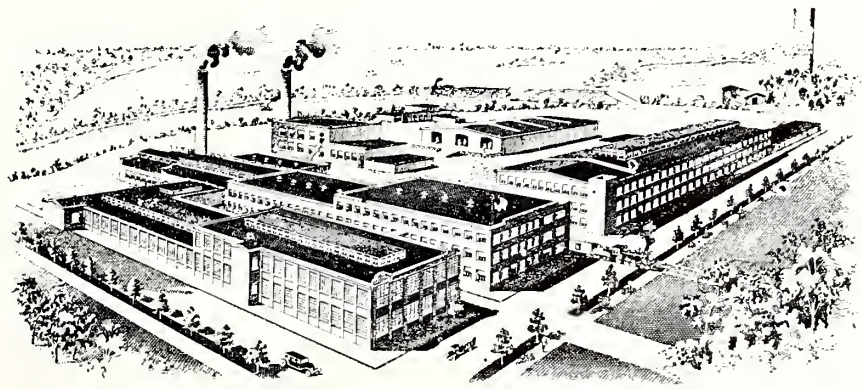
According to our author, this was not the first murder of which the Children of Israel were guilty. They shared mankind's common guilt in the slaying of the original Father of civilization. This theory of guilt, borrowed from Professor Robertson Smith and long since discredited, is basic to Freud's thought and to his explanation of anti-Semitism.

He believes that primitive man originally lived in small hordes. Each of

(Continued on Page 61)

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THE GATES OF PRAYER

Yom Kippur — Its Significance in 5700

By RABBI JUDAH GOLDIN

THERE is one day in the Jewish calendar when the sea of faith is literally at the full. The day is Yom Kippur, the Day of Atonement. It is the culmination of ten days of penitence whenever the most arrogant is bent by humility to the confession that he has sinned, when the most stiff-necked supplicates:

"O my God, while yet I was unformed I was not worthy, and now I have been formed, I am as though I had not been formed. Dust am I in my life; yea, ever more so in my death. Behold me before Thee like a vessel filled with shame and confusion. O may it be Thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have sinned before Thee, purge them away in Thine abundant mercy and not by means of affliction and sore diseases."

Philo, the Jewish philosopher of Alexandria in the first century, tells us that on Yom Kippur even such Jews as were careless of their religious observances throughout the year, were moved to piety. His testimony reads like a description of every century.

We read in the Bible, "In the seventh month, on the tenth day of the month, yet shall afflict your souls, and shall do no manner of work, the homeborn or the stranger that sojourneth among you. For on this day shall atonement be made for you, to cleanse: from all your sins before the Lord shall ye be clean. It is a Sabbath of solemn rest (a Sabbath of Sabbaths, as the Hebrew reads) unto you, and ye shall afflict your souls. . . . And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins, once in the year."

These verses are read, to this day, in the service of the Day of Atonement. And to them is added the prophet's noble explanation: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

Here, then, lies the full significance of the fast. The physical affliction is a summons to the fulfillment of ultimate, spiritual responsibilities of man to his fellow man and to his God. This significance was always prominent. It was the motive for the ancient Temple ritual, where the High Priest bathed to purify himself, where he offered sacrifices and chose scapegoat, where he recited his eloquent confessional, where he entered the Holy of Holies in simple linen garments to face the mystery of God's majestic spirit.

The destruction of the Temple in Jerusalem put an end only to the elaborate priestly ritual, but left untouched the purpose of Yom Kippur. There is a lovely anecdote told about Rabbi Johanan ben Zakkai who once stood gazing with his pupil Rabbi Joshua at the ruins of the Temple, and Rabbi Joshua said, "Woe unto us, that the place where the Jews were forgiven for their sins is now destroyed." To which Rabbi Johanan replied, "My son, do not regret it. We have another medium, as good, for the forgiveness of sin. It is: Do good to mankind, for it is written, 'I desire mercy and not sacrifice.'" The synagogue and the entire membership of Israel now perpetuated the tradition once performed by the Temple and its servants. And to recall the former magnificence of Jerusalem the Abodah service, a description of the priestly ritual, was added to the liturgy of the prayer house. The day had become the day of man's judgment, a day of penitence, a day of moral regeneration and appeal for forgiveness. And no confession guaranteed absolution without the accompaniment of a profound resolve to improve the conduct of life. None could be forgiven by God for sins committed against a fellow man without the previous pardon of the wronged individual. "He who says, 'I will sin, and the Day of Atonement shall make atonement for me,' for him," tells us the Rabbis, "the Day of Atonement is of no avail." And again, "Sins committed by man against his fellow man are pardoned only after his fellow man's pardon has been obtained."

(Continued on Page 62)

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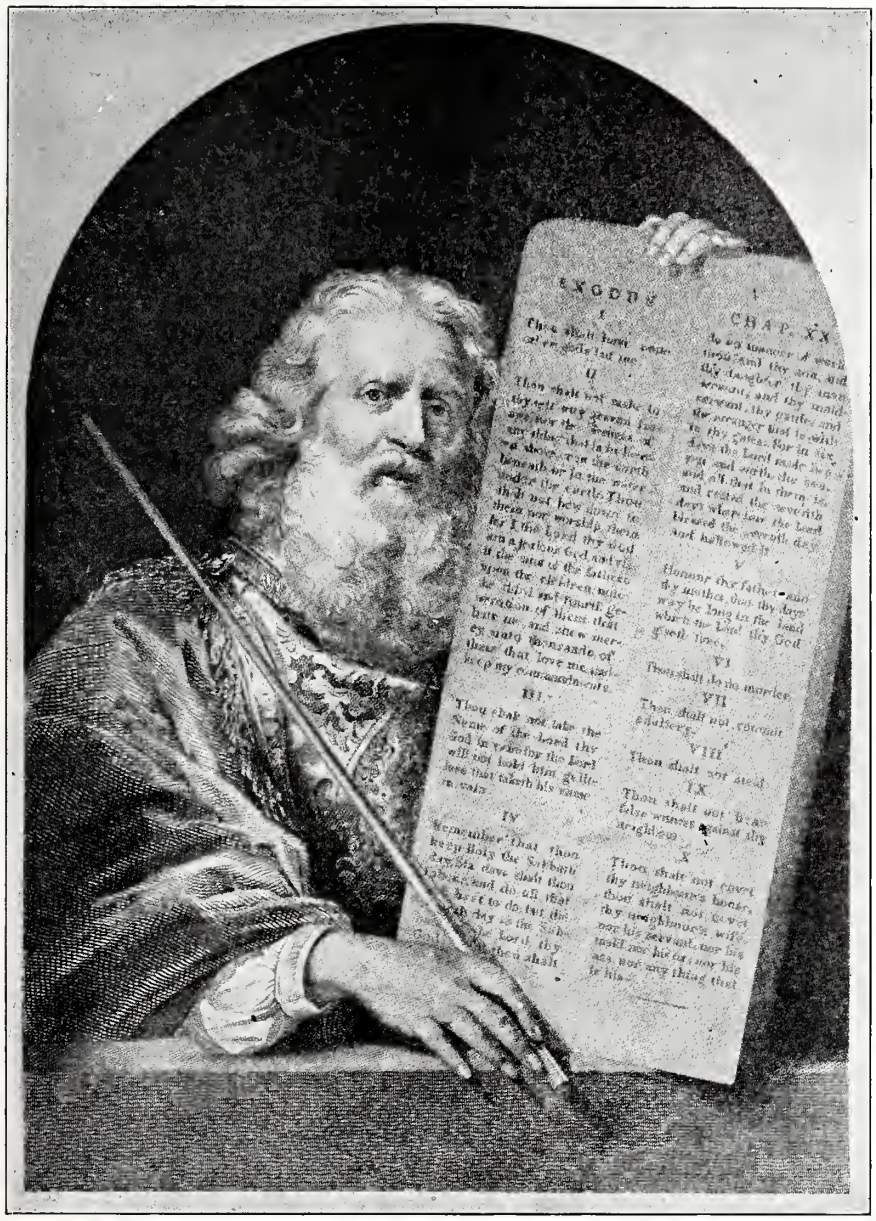
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Darling!

Him: "Well, I suppose you're plenty angry because I came home with this black eye last night."

Her (sweetly): "Not at all, dear. You may not remember it, but when you came home you didn't have that black eye."

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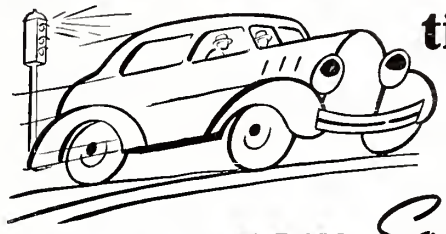
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LOOKING INTO THE FUTURE---

As a New Century Dawns, We Pause to Consider What It Holds in Store For Us in the Light of the Events of the Past Hundred Years

By RABBI EDWARD ELLENBOGEN
Congregation Beth Jacob
Winston-Salem, N. C.

5700—5700—how awesome it is. It tells us not only that a new year is at hand, but a new century also. As we consider that we stand at the beginning of a century, as we repeat the numbers, 57, 00, we are moved to think of the distant past—we are moved to conjure up pictures of the great days of history.

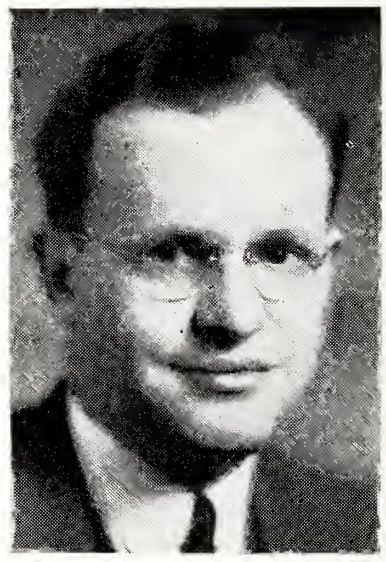
As it dawns upon us that we stand at a great crossroads of time, we wonder, what will be our fortunes during the coming century? Logic tells us that we need not trouble ourselves about the future. It tells us that the future will not and cannot be greatly different from the past. For the future is nothing more than the simple continuation of today and yesterday: its problems, its deeds, its thoughts. You know this, says logic, because you know that your present experience is the inescapable result of what past generations have done and left undone.

And with it all, we ask ourselves, what does the coming century hold in store for us and for our children? Since we know that past and present determine the shape of things to come, let us renew our acquaintance with the past. Since we seek a key to the coming century, let us survey the century just ended.

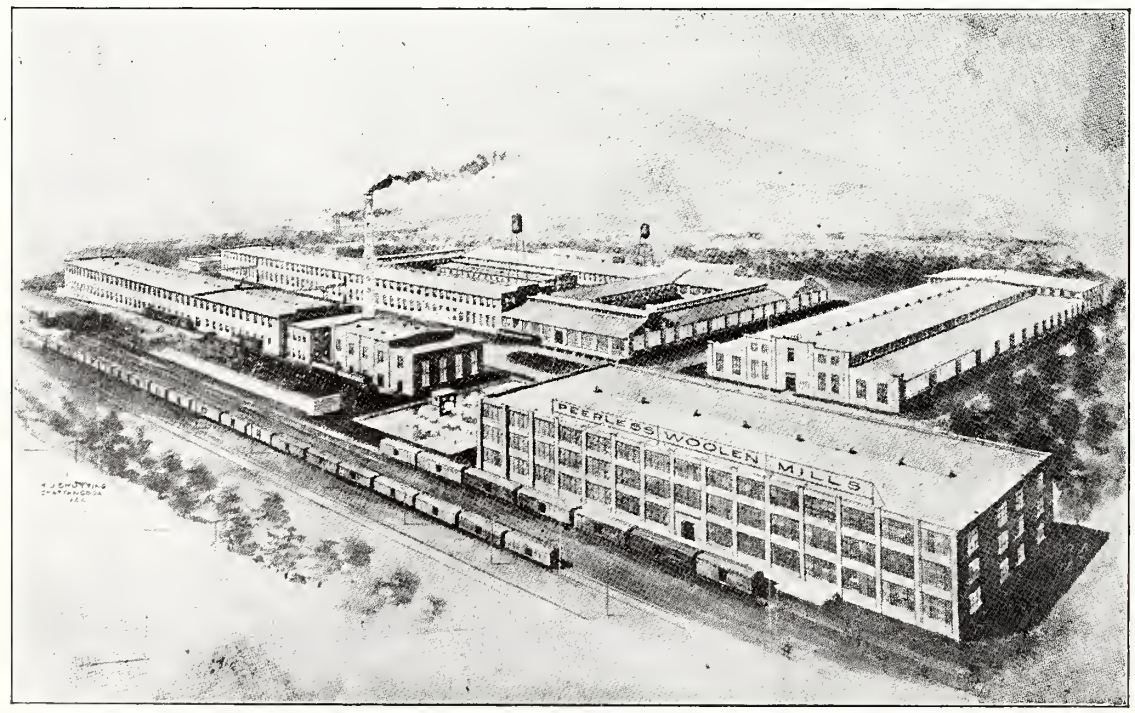
The fifty-seventh century of human history, according to the Jewish reckoning, is one of the most meaningful periods of all history. It will make itself felt for many centuries to come. It found the Jewish people happier and more secure than any century that has passed since it went into exile. During the past century our people occupied a position of unparalleled respect, though the century began with the pain of the Damascus affair and ended with the agony which is Hitler. The Jew has been secure during the past hundred years as never before in spite of Russian pogroms and Palestinian riots. It is true that not one year of the past one hundred did not find Jews suffering pain and insecurity somewhere. And yet as never before, the non-Jew has felt uneasy because of his typical attitudes and actions toward Jews. And as never before the Jew has made an effort to understand and live with his Gentile neighbor.

It is just this that characterizes the past hundred years in Jewish life: Jews and Christians try to understand one another and live together harmoniously. They attempt to make up to one another for past centuries of discord. In September, 1839, England, France, Germany, Russia, Italy, and Austria-Hungary were trying in their way to raise the Jew to a more exalted position in the world. Step by step, they opened their schools to Jews, encouraged them to engage in enterprises other than money-lending and "ol' c.o." They were considering ways and means of conferring the ballot upon the Jew, of admitting him to public office and public service—even of admitting him into polite society. It was only in the United States and Holland that the Jew was accepted as an equal at that time. And one by one, with the exception of Russia, these nations tore down the physical and spiritual Ghetto walls that oppressed Jewish life: France in 1848, England in '59, Austria in '66, Germany and Italy in '71.

(Continued on Page 86)



RABBI EDWARD ELLENBOGEN



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WAS MOSES TWINS?

(Continued from Page 57)

these groups was brutally ruled by an older male, who killed all other males including his own sons. This system wherein the father was supreme ended when the sons united in rebellion against the father, killed him and consumed his body. In the place of the father, a certain animal or totem was made the ruler. This animal represented the murdered ancestor and protector, and no one might hurt or kill it. Once a year, however, a feast was held at which the totem animal was torn to pieces and eaten. Every member of the clan was obliged to take part in this ceremony which was in reality a yearly repetition of the father-murder. Freud notes that many have been struck by the close resemblance between the rite of Christian Communion—where the believer symbolically incorporates the blood and flesh of his God into his own body—and the totem feast, whose inner meaning it reproduces.

The ancestors of all men, including the Jews, participated in this murder, the memory of which can never be eliminated from the minds of men. The feeling of guilt for this crime lives in the unconscious mind of each of us, even as it already existed in the minds of the Hebrews when they slew their new Egyptian leader Moses. The Jews, like all men, had been guilty of the first crime of father-murder. They were now doubly guilty in that they also killed Moses.

During the course of their wanderings in the desert, they came to Midian, in Arabia, and there they accepted the leadership of the second Moses, the Midianite Moses. His teachings were not greatly different from those of the Egyptian Moses, whose monotheistic doctrine was developed not only by the Midianite Moses but also by the later Hebrew prophets and by succeeding Jewish leaders to the time of Christianity.

Freud believes that Paul, the Roman Jew who founded Christianity, had a special religious gift. More so than in other men, dark traces of the past lay in his soul, feelings of guilt for the primordial murder of the father. It was this sin that Paul called Original Sin. Freud ignores the New Testament meaning: Adam's sin with Eve. Paul taught that Jesus, a Son of God, Himself free of any guilt in the original murder, sacrificed his life to expiate the sin of the world. It had to be a Son, for the sin had been the murder of the primitive Father. Through teaching salvation Paul wiped out the Christians' feeling of guilt. This explanation flows from a basic concept in psycho-analysis, that when guilty matter is permitted to rise from the unconscious to the conscious mind, the patient is cured. Thus, when Christians consciously admitted their guilt, they were at once healed.

Freud's Theory

This enables us to understand Freud's main reason for anti-Semitism. Whereas the new Christians freely admitted their guilt in the murder of the archetype Father, those who remained Jews refused to admit their guilt, and thereby incurred the wrath of Christendom throughout history. In the light of this novel interpretation, the familiar taunt, "You Jews killed our God," takes on a new significance. It means "You killed our first ancestral Father." It doesn't deny that the Christians also were guilty, but whereas they admitted their guilt and were saved through the Son, the Jews rejected Jesus and refused to admit their guilt. This is his most important reason for the phenomenon of anti-Semitism.

He gives other reasons which he divides into two groups, the obvious reasons, and the less obvious ones, the latter dwelling in the unconscious mind of man, ready to spring forth at any provocation to cause untold suffering. These are the real, the specific reasons.

In the group of obvious reasons is the charge that Jews are foreigners. Freud dismisses this allegation as "fallacious." He shows that in many places this charge is brought against Jews who are the oldest inhabitants of the city. In this same group of causes, but of greater validity, is the fact that Jews are a minority people living among majorities that, for the sake of their own feeling of solidarity, need to hate an outside majority. The numerical weakness of the minority makes it easy to oppress them. Next comes the familiar charge that the Jews are "different." Freud admits they are different, but not fundamentally so, since they are not an Asiatic race, but the descendants of Mediterranean peoples. He admits that he finds it hard to explain just how they are different. Here he makes a statement that may be of vast significance: "Racial intolerance finds stronger expression, strange to say, in regard to small differences than to fundamental ones." If this is true, its implications are far-reaching. It would mean that the efforts of modern Jews to integrate themselves into a non-Jewish civilization and to adopt the ways and customs of their neighbors, are not only doomed to failure, but are in themselves the cause of hatred. According to this theory, non-Jews want Jews to be different from them, as different as possible. Jews will be less hated according as they are more different in their mode of living. One wonders how much faith can be placed in this provocative statement. It is worthy of deep thought.

Another cause of anti-Semitism, more potent than "difference," is the Jews' refusal to disappear from the face of

(Continued on Page 69)

AS

THE TIDE

TURNS

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It is our earnest wish as we pause from our work-a-day life at another milestone, to extend to our host of friends a happy and prosperous New Year. May the New Year be one of great accomplishments for Peace and Amiable Relationships among all mankind. And may it bring to the Jews the world over the security that leads to a more abundant life.

May we all see a closer friendship and better understanding between all people.

★

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GATES OF PRAYER

(Continued from Page 58)

These passages are far from mere rhetoric. The day has a life and death seriousness. Is it not at this very moment that man, a driven leaf, stands at the throne of judgment, trembling at the possible decrees? Is it not at this moment that even the angels are arraigned in judgment? that the seal is set to the fate of every soul? "What shall we say before Thee, O Thou Who dwellest on high, and what shall we declare before Thee, Thou Who abidest in the heavens? Dost Thou not know all things, both the hidden and revealed? Thou knowest the mysteries of the universe and the hidden secrets of all living. Thou searchest all the innermost recesses and triest the reins and the heart. Naught is hidden from Thee, neither is anything concealed from Thine eyes."

Such is the note and theme of the twenty-four hour liturgy, from Kol Nidre at the one sunset through the Neilah service of the second sunset. The poetic petitions lead every Jew to his holiest moments, even as on this day, once upon a time, the High Priest was granted admission to the holiest corner of the Temple. The prayers set before the Jew his superior self, his character at his best moment, the character he ought to be at every moment. The function of these prayers is criticism. They review daily life, average behavior, in contrast to the qualities and conduct of the ideal life. And it is through these prayers that the Jew is led to penitence. Like Jonah, whose story is read in the afternoon service, man recognizes that there is no flight from the Lord and His law.

In order to repent, to return to the Lord when one stumbles in iniquity, is the principle message of the entire Yom Kippur service. The one day in the year is deliberately appointed for man's reflection and for his reformation. For there is much to contemplate, much to improve. Face to face with himself and in the presence of his God, man asks himself what has he done with his individual life, what have been his ambitions, where has he exceeded and where missed his mark? Can the individual rehearse his year's activities with utmost complacence? Have there been, perhaps, ideals betrayed, or compromised? What questions indeed will not a man ask of himself in his solitariness? What shortcomings may he not find, and what more effectively than an awareness of failure will stimulate him to correction?

What has man done with and to himself is a question as eternal as the questioner. But so long as man is a social being he will proceed to another question: what part has he played in his society, what kind of world has he helped create? Is his world motivated by justice, love, peace? Is it possibly otherwise? and if so, is not the individual partner to the guilt and destiny of the tyranny? Who has given the sanction to oppression, and what can the righteous do in the world whose moral foundations have crumbled? In the final analysis a society shall be known by its individual members, and only in a moral universe can the moral man be at home.

That is why, in addition to his personal confessional, the Jew prays for a day when all the world shall come to serve the Lord and bless His glorious name. "Now therefore, O Lord our God, impose Thine awe upon all Thy works and Thy dread over all that Thou hast created, that all Thy works may fear Thee, and all creatures worship Thee, that they may all form one band to do Thy will with a perfect heart; even as we know, O Lord our God, that dominion is Thine."

As the day grows late and the sun is low the Neilah, the closing service of the Day of Atonement, is concluded with the blowing of a ram's horn. Rabbinic legend has it that on that future day when the Messiah will come for man's redemption, a ram's horn will be blown to announce to the world the establishment of the kingdom of Peace, in which men will live by truth and righteousness will cover the earth. The note has a particular relevance to the desire of man today.

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Either do not attempt at all, or go through with it.—Ovid.

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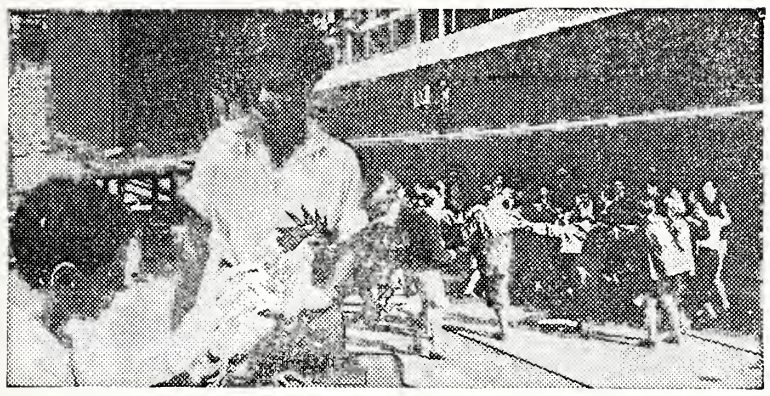
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RETRAINING JEWISH YOUTH

(Left) Two serious students sent to Palestine from Germany by Youth Aliyah, examine a prize hen prior to making a laboratory report to their instructor in Ben Shemen. (Right) In a burst of high spirits some of the 2,000 Jewish boys and girls sent to Palestine by Youth Aliyah dance the Hora before embarking for Haifa.

WORLD REJUVENATION

(Continued from Page 17)

presents a gloomy spectacle of lawlessness and crime, of tyranny and brutality. The air is poisoned with race hatred, with the spirit of militarism and conquest. And huge war-machines stand ready for the signal to destroy the very foundations of civilization.

On this holy day, therefore, as we celebrate the remembrance of creation, we fervently express our innermost hope for the world's rebirth and rejuvenation. Out of this chaos—the dawn of a new life is bound to rise. The morally ruined world must be re-created and rejuvenated and brought back to its former glory, for the welfare and happiness of humanity.

We further hope and believe that the day of eternal judgment is coming, that God's invisible power will eventually be made manifest. "The great day of the Lord is near; it is nearing hastily." (Zephania 1-14). Despite the many hardships and disappointments we have endured our confidence in a nobler humanity is not shaken; and from the depth of our hearts we proclaim to the world today the prayer and hope that "all wickedness will completely end and disappear like smoke; and the rule of tyranny will be made to pass away from the earth." (Rosh Hashana Prayer-book.)

The day is near when the civilized world will recognize the justice of this divine judgment. The day is near when all the creatures of the world will unite to banish greed and hatred from every heart and in a brotherly spirit work for mutual harmony and peace.

However, with regard to our own tragic situation we pray and ask, are we still considered as God's children? Then is it possible that we be left to be degraded and disgraced by the hands of tyrants and brutes? Is it possible that the merciful Father will entirely forsake His children? Therefore, "rachmenu," have mercy on us! As a father has mercy on his children. But if we are no longer the "Am Segula," if we have deviated from the righteous path and have no special merits, we are nonetheless thy loyal servants and our eyes are still directed to thee.

We look forward to the day when our judgment will be brought out like light, to the time when our innocence will be demonstrated and verified like the clear spotless day light, like the beautiful dawn which purples the horizon.

And when that time will come, a message of cheerful tidings will be heralded, of the rebirth of a new world, a regenerated and rejuvenated world, with a nobler humanity, with good will and harmony everywhere.

Insomnia

Physician: Do you talk in your sleep?
Lecturer: No, I talk in other people's sleep. —Vera Wetlman.

An old lady who could not see eye to eye with the taxi driver on the amount of the fare finally remarked: "Don't you try to tell me anything, my good man; I haven't been riding in taxis for five years for nothing."

"No, ma'am," replied the driver, "but I bet you had a good try!"

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Facing the New Year

(Continued from Page 10)

doomed; it is the end." But Jewry soon recovered; it was not the end. When in 1348 the Black Death destroyed half of the population of Europe, many people felt civilization was perishing; it was the end. But Europe recovered. It was not the end. Anyone watching the American Civil War in 1864 might have spoken in similarly doleful words about the American Union. But thank God the American Union lives on. It was not the end.

The dictators of Europe may arrogantly strut across the map of the world, but they lord it only for a day. They may win the battle, but they cannot, they will not win the war. The lesson of history is clear. The forces of darkness may retard but they do not permanently check the march of progress. Built of violence and repression, the dictator-state carries within itself the seeds of its own destruction. The wounds and the hurts of countless numbers of men and women which the tyrants have inflicted will long linger on. But humanity will recover. It is not the end. After the clouds and the storm will have passed the sun will shine again. And mankind will press on with renewed strength toward a brighter and happier destiny.

As Richard Le Galliene has summarized it in verse:

"How many wars and long-forgotten woes
Unnumbered, nameless, made a like despair
In hearts long stilled; how many suns have set
On the burning cities blackening the the air—
Yet dawn came dreaming back, her lashes wet
With dew, and daisies in her innocent hair.
Nor shall for this, the soul's ascension pause
Nor the sure evolution of the laws
That out of foulness lift the flower to sun,
And of fury forge the evening star.
Deem not love's building of the world undone—
Far love's beginning was, her end is far;
By paths of fire and blood her feet must climb,
Seeking a loveliness she scarcely knows,
Whose meaning is beyond the reach of time."

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Dr. Weizmann Reaffirms Demand for Jewish State

(Continued from Page 41)

irresponsible individuals or groups should venture, not only to try and break our national discipline, so vital at this critical juncture, but also to degrade the ethical standards that have kept our people alive through centuries of dispersion. Ours is the constructive method. We have labored and built while others have killed and destroyed. But apart from our instinctive reluctance to shed human blood, we also realized the stupidity and futility of these destructive tactics."

10. "The united will of Jewry is the supreme need of the moment," Dr. Weizmann concluded. "We must be united in our will to maintain our just claims to the full rights—and of course duties—of citizenship in the countries in which we live. United, too, we must stand in the will to maintain our internationally recognized rights in Palestine. We have a formidable task but, united in calm deliberation, and in the spirit of brotherly cooperation, we shall surmount all difficulties."

The expression, "I can read that woman like a book" is all right if you don't use the Braille system.—Ad-Vents.

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The Calendar's Challenge

(Continued from Page 11)

the principles and the ideals and the institutions of democracy, a loyalty manifest on every hand on the part of every Jew worthy of the name and of his heritage. Such a record of achievement may well give us comfort and reassurance, that the Jewish people are measuring up to the challenge which is theirs in these critical times.

On the eve of Rosh Hashonah let us express the hope and prayer that the coming year may bring about a better understanding of our problems: and closer cooperation and greater unity of action on the part of our people. Our activities, effective as they have been, will be vastly more effective through the development of mutual respect and the exercise of a greater measure of tolerance as between Jewish organizations.

B'nai B'rith has advocated unity in Israel for many years. It will continue to devote its influence and its resources to the achievement of this objective. With its tradition of almost a century of unremitting service to the cause of our people; with its fundamental philosophy, exemplified in the declaration of its purpose, "to unite Israelites in the promotion of their highest aims and those of humanity," the B'nai B'rith is in the peculiarly unique position to influence such unity. The Jewish problem is many-faceted. Not only must we maintain with even greater intensity a defense program, and minister to the physical needs of those who require our help, but we must perform the important task of preserving, yes, if need be, rebuilding, those positive values, those spiritual qualities, so essential to our normal growth and progress.

May the New Year bring a blessing of peace and freedom from oppression to the people of Israel. May the ideals of the democratic nations be protected against the onslaught of the forces of evil and injustice.

"WE SHALL NOT SUBMIT"

(Continued from Page 46)

tle food and have thus taken a long step towards the fuller exploitation of the possibilities inherent in Palestinian citrus fruit and towards the liberation of the local farmer from dependence on expensive, concentrated foods. Determined experimentation and persistence have borne fruit in a very different field of work as well: in conjunction with the Palestine Symphony Orchestra the Oratorio Society, founded by penniless amateurs fifteen years ago, has been giving a series of admirable performances of Handel's "Samson" in which all the strength and pathos of the Biblical theme are brought out not only by the music but also by the stately Hebrew translation of the text. "Why," asked the Mayor of Tel Aviv at the first performance, "should we not have a sort of Salzburg Festival of our own here in Palestine"

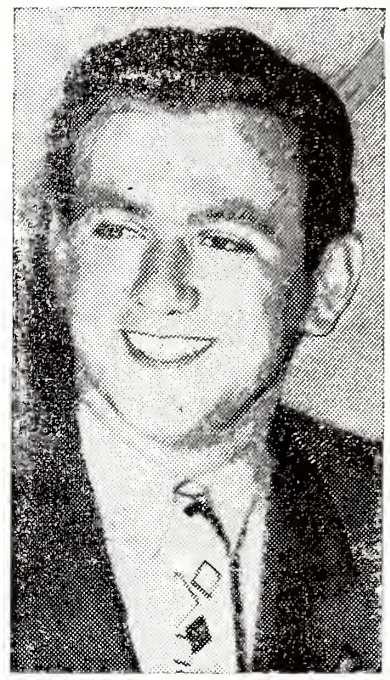
These are difficult days for the world at large and Jews in particular, but that which has been planted by Zionist effort in Palestine will grow and develop one cannot doubt as one realizes what stuff the Yishub is made of. "Sing my muse," says a young poet in a Jewish settlement, "of all those obscure sons of Israel."

"Who bury their brothers and continue to bear the yokes
Sing of their following the plough by day,
Of their lying on guard at night.
Sing of them all, of them all,
Sons of a stubborn people who will not yield . . ."

NEW A. Z. A. CHIEF ELECTED

JOSEPH BORENSTEIN, the paralyzed Chicago youngster, who is the new Grand Aleph Godol (president) of Aleph Zadik Aleph, the junior B'nai B'rith.

A victim of infantile paralysis, Borenstein is one of the most active A. Z. A. members despite the fact that he has to get around on crutches. He recently underwent an operation which, it is hoped, may enable him to walk without the aid of crutches. Twenty years old, he is a member of Deborah Chapter, Chicago, and a student in the Northwestern University School of Commerce.

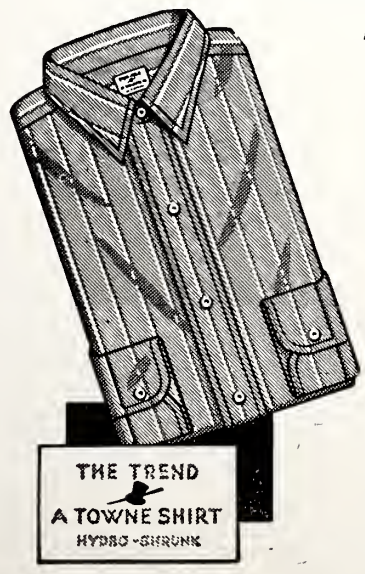


JOSEPH BORENSTEIN

Compensation

I never knew a night so black
Light failed to follow on its track.
I never knew a storm so gray
It failed to have its clearing day;
I never knew such bleak despair
That there was not a rift, s mewhere;
I never knew an hour so d ear
Love could not fill it full of cheer.

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PROBLEMS OF JEWISH COMMUNITY LIFE

By RABBI MAX KAPUSTIN, Ph. D.

Danville, Virginia

I

THE last six years cover one of the most stirring periods in Jewish history. The face of World Jewry has been definitely changed. And yet no new form has emerged and seems improbable for many years to come. Centers of gravity have been transferred from continent to continent shaking the balance of the Jewish body to its very foundations. The reactions upon the Jewish soul are evident and need not be described. There is no Jewish individual who is not concerned. For that reason so many of us look upon things from a rather personal viewpoint aroused by the imperative call for help ringing into our ears. Our mental and financial reserves are practically absorbed by trying to make our contribution to the sum total of effort in behalf of the grave problems of Jewish relief and reconstruction which beset us. Time has not yet come to view the events from a critical historic viewpoint and to apply the results to the conduct of our own life. Yet it should be possible to take up one or the other outstanding experiences and to evaluate it.

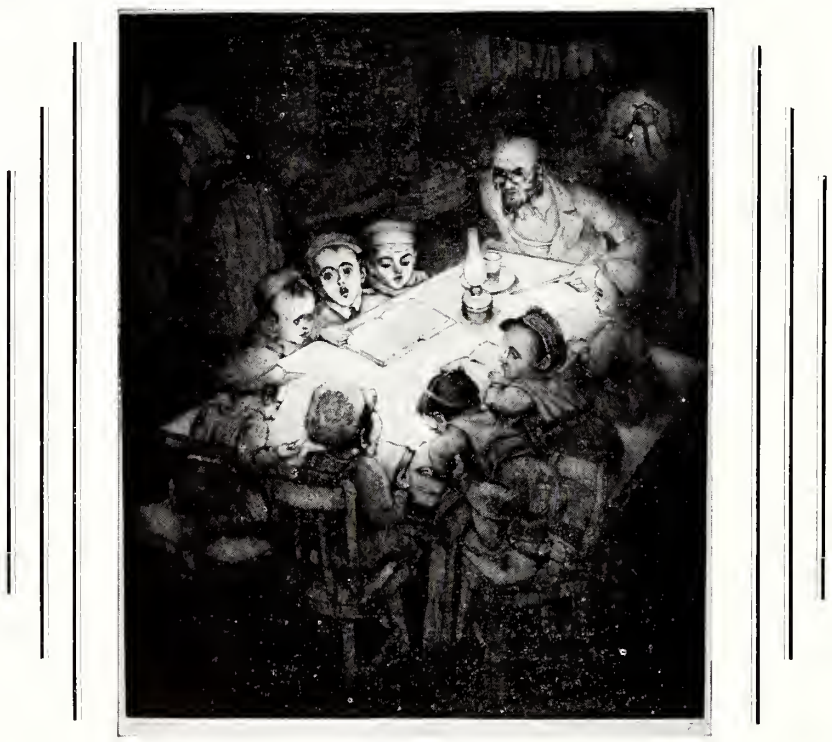
II

THE annihilation of German Jewry is virtually completed, though the liquidation of the sad remnants will require many more years. The same is true for Austria, while the Jews of former Czecho-Slovakia will gradually be led to the same goal. As to Hungary, the recent anti-Semitic legislation is self-explanatory. In any case, we have here several Jewish groups exposed to one of the most ruthless attacks which history has known. It is interesting to observe the strength of resistance—only in a spiritual sense, of course—which has been offered; to observe the power which has been developed in facing administrative, social, and psychological group problems of the most complicated kind. It should be possible to ascertain decided differences. One may dare say—at least until the tenth of November 1938—that German Jewry has tried time and again not to give up; to carry on activities under new conditions which became more pressing every day. When they realized that liquidation was inevitable they tried to have it in an orderly way, and it must be said that they have been successful to a certain extent. The chaos of desperation which broke out in Vienna after the Anschluss was avoided in Germany, and some constructive work was done. In what way was it accomplished? German Jewry had well-organized bodies to take the first blows. The "Gemeinde" was the organized Jewish community which gave first aid to the panic-stricken individuals. Administrative groups, educational institutions, and the rabbinate of the communities were strong enough to meet the first emergency. What was done afterwards towards the establishment of central organizations and towards coordinating the available forces was a matter of secondary importance; or, more correctly, was only possible with the communities being the pillars on which to build. The German-Jewish Gemeinde has faced the most crucial test and stood it. Organization—not organizations—has had its triumph. It has been shown that the Jewish community, the historic Kehilla, is indispensable for the successful maintenance of Jewish life, and that no other organization can take its place. The Jewish communities in Austria were disorganized and weak. Necessarily they were doomed to failure when the day arrived to become a refuge for their people. In Hungary, on the other hand, there have been strictly organized Jewish communities for almost a century. There can be no argument that the influence can be seen in the comparatively quiet and collected attitude of Hungarian Jews in these troublesome days.

III

THE Jewish community, the Kehilla in its traditional form, is a product of the Galuth, of the exile of the Jewish nation. As a result of the Jewish state being destroyed, large portions of the Jews were exiled and in the course of the centuries spread over more and more countries. A cohesive force began to work to keep them together. The Jewish group, the Kehilla or Zibbur, was the only place for genuine Jewish activity. In the time of the mediaeval Ghetto it was the only place for any kind of activity. The Jew was born in the Kehilla, he lived in it, and there he died. Certain administrative forms were developed and shaped after the rules of Jewish law. Cultural and social activities were taken care of. The Kehilla became stronger and stronger, rooted deeply in the Jewish mind. Consequently one who separated himself from the community, a "poresh min ha-zibbur" became anathema. A corroboration can be obtained from the Jewish literature of all times. The Talmud says: "He who separates himself from the community in times of distress will have no share in its consolation. And two angels lay their hands on his head and solemnly pronounce the verdict." So it can be well understood that the Kehilla became also a secular power under its own jurisdiction for civil, and sometimes even for criminal cases.

The position of the Kehilla was radically changed after the emancipation of Jews in modern times. The Jew became a citizen with, theoretically at least, equal rights. He certainly did have a much broader field for all kinds of attainments. The self-sufficiency of the Kehilla vanished. The Jew, becoming the victim of a fatal historic error, thought that emancipation was identical with assimilation. He invested all of his efforts in activities outside the Jewish community. Thus the Kehilla very often was degraded to such a point that it was used only to satisfy so-called personal religious needs which had been retained. The main task of the Jewish community, that of creating a Jewish consciousness, was held superfluous. Jewish scholarship or Jewish knowledge was no longer considered a prerequisite of Jewish life. The Am-haarez, the person of little or no Jewish knowledge became the average Jewish type. Jewish knowledge vanished, and with it the alligiance to the Kehilla which had been the Jewish home for such a long time. The necessity of Jewish cultural activities was no longer recognized. Jewish community became a very vague notion, finally reduced to the meaning of Jewish church alias synagogue. In many cases it meant nothing at all. At this point, however, we should mention that orthodox forces did not follow the general trend, but they became a minority group and were therefore unable to extend considerable influence. To what extent that was due to the lack of efficient leadership does not concern us in this connection.



Old Cheder

IV

IN Germany it took about half a century until a point of disillusionment was reached. Even then the change did not come overnight. Many years passed before a start was made to revive Jewish community life. A framework of an administrative system had been established under supervision of the state, but it still lacked Jewish strength and vitality. Much was tried, little attained. Too much had been destroyed to the root through the cyclone of assimilation. Jewish youth had to go through the experience of the World War, and Zionism had to become a powerful factor before a strong movement was originated to regenerate Jewish life. Again that movement gained momentum at first in the Jewish community.



DR. MAX KAPUSTIN

The Kehilla again began to stimulate Jewish activities of all kinds, and to regain control of the Jewish individual which had been lost before. At this point we must mention the name of Franz Rosenweig. He was a thinker whose ideas should be of great interest and certainly could be made fruitful for American Jewry. He clearly recognized that the Jewish community problem is a problem of Jewish education: that it takes Jewish individuals to form the Kehilla, and that it takes the Kehilla to form Jewish individuals. That correlation must never be lost sight of, if the real traditional community spirit is to be created and preserved.

V

THE community spirit is even more important when the whole Jewish community organization is entirely voluntary. That is true for the American congregation. If there be not an active community spirit prevailing, the ruin of the congregation is inevitable. Even if financial problems can be overcome, which in many cases will be impossible, the congregation yet is a still-born child, unless it is filled with pulsing Jewish life. Such a life is but a self-delusion if it is only social. It is but a fiction if it is practically limited to well-attended services on the High Holidays. The yardstick for a congregation, or better, for a Kehilla, is its cultural and educational accomplishments.

VI

THE spiritual situation in many Jewish communities is somewhat strange in our days. A trend is being seen which is absolutely inconsistent with fundamental Jewish conceptions. More and more the rabbi becomes the one person in the community who has the privilege of Jewish education and knowledge. The traditional figure of the "ba'ale battim," the average members of the Kehilla with certain historically developed features, becomes rarer and rarer. The rabbi becomes some kind of a theological expert. He is put into a position very close to the priest, an intermediary between God and man. The traditional rabbi is only primus inter pares, the first among equals; first only through his rabbinical authorization, but there may be "ba'ale battim" with even deeper and broader Jewish knowledge. The more there are

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WOMEN OF AMERICA

(Continued from Page 18)

ance until the last child is freed from oppressive labor.

Housing is another problem that is now being seriously considered. A tour of any city or state in this country will disclose unsanitary fire traps which are a menace to the health and safety of the entire community. It is costly to tear down slums and rebuild houses of adequate standards of decency, but is it as costly as the bill that must be paid for hospitals, sanitaria, reformatories and jails, when men, women and children in America continue to exist in homes that are sunless, overcrowded and dangerous? Infant mortality rates rise in direct proportion to congestion and lack of ventilation. Tuberculosis is rampant wherever there is filth, overcrowding, and lack of sanitation. With sickness and death on one side of the scale and dollars on the other, the women of Council are convinced that no matter what the cost, slums must go.

With the New Year, the National organization is announcing its legis.ation program for the coming season. A detailed survey of the health of the nation will be ready for study immediately after the ew Year. This survey will become the basis for Council thinking concerning health legislation during the year, for Council members are already convinced that medical attention must be placed within the reach of the humblest citizens; that no one in the entire country should be permitted to be ill and uncared for.

Sixty-five thousand women who have studied, investigated, and come to reasoned conclusions regarding proposed legislation, can become a real bulwark for the preservation of democracy. When those conclusions are transmitted into action, they become a force for liberalism, justice and progress. Council members are thus prepared and ready to act when the strategic time comes.

Just as Council women learn to be articulate regarding social legislation, so they are working throughout the nation for peace. They are convinced that war provides victims not victors, that its aftermath is always the hysteria of exaggerated nationalism and



REBECCA GRATZ, an American educator and philanthropist. She founded the first Hebrew Sabbath School. She is said to have been the model for Scott's "Rebecca" in his novel "Ivanhoe."

a lessening of liberty. They are convinced that civilization and progress are set back generations when might becomes the deciding factor. Council discovered years ago that it is not enough to hate war. The negative concept can never take the place of positive action, and, for that reason, our ideal is to help perfect a world organization through which security and justice may be achieved. This too is done through study and education.

Service to Foreign Born, helping the newcomer to our shores adjust to life in America and become a responsible, well integrated citizen, is another phase of Council activities. Social Welfare and Contemporary Jewish Affairs round out the organization's program of service and education.

In a group such as Council, a woman may become articulate and make her thinking felt. As an individual, she also has a responsibility to herself, her family and her community. This was forcibly brought home to me by a little news item tucked away in the columns of the daily press. It is a fine example of what a thinking woman can do alone and unaided.

In the peaceful town of Malverne, N. Y., Mrs. William B. Weinberger awoke one morning to find a row of swastikas painted on her garage. A little later, a band of seven young hooligans, all in their teens, carrying offensive placards and shouting out epithets against the Jews, paraded in front of her trim little home.

Mrs. Weinberger, a past president of the Parent-Teachers Association, a leader in community activities, well liked and respected in the town, was

(Continued on Page 69)

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RISE AND FALL OF A GREAT JEWISH COMMUNITY

(Continued from Page 13)

Their loyalty to the democratic republic of Czecho-Slovakia was dramatically in evidence during the September crisis when they contributed generously to the defense fund. With the destruction of the Jewish community of Austria still fresh in their memory, the Jews in Czecho-Slovakia had little to hope for in a land dominated by the Nazis. They gave money and their best young men came forward to join the army of defense during the fateful days when liberty of this small nation hung in the balance.

Today Czecho-Slovakia, which when a republic was a thriving center of freedom and democracy, with an absence of anti-Semitic feeling which made it a veritable island of tolerance amid racial bitterness of Central Europe, now is subjected to the "protection" of Germany and the resultant imposition of the Nuremberg laws to insure the "racial purity" once sought only for the Germans.

During the twenty years of the existence of Czecho-Slovakia as an independent state, Jews were accorded full equality before the law, and although there was a feeling that they should be restricted in cultural fields and the liberal professions to numbers in consonance with their population, there was never any active discrimination directed against them. The result of this equality was seen in outstanding contributions made to the life and progress of the country by Jewish citizens, and a degree of loyalty to the democratic government not exceeded by any other element in the nation.

Following the Munich Pact of last September, there arose in the press of Prague, and more particularly in the Slovak press of Bratislava, a decree of anti-Jewish agitation which foretold increased Nazi infiltration into domestic affairs of Czecho-Slovakia. The transformation from liberal and tolerant policies into anti-Semitic propaganda was too sudden after the fateful days of September to indicate that the Czechs as a people had become rabid Jew baiters overnight. The infiltration of German propaganda into the Western half of Czecho-Slovakia failed to make much headway in the face of the reasonableness and the solidity for which the Czechs are noted. In Slovakia, however, even before the final dismemberment of the Republic by Germany, anti-Jewish measures were introduced and riots against Jewish merchants became frequent. The culmination of the tragedy for the Jews of the partitioned country came with German occupation, which presaged not alone agitation in the press and sporadic rioting by mobs, but an organized campaign of expulsion from the economic life of the country paralleling the lightning-swift drive in Vienna a year ago.

In the provinces of Bohemia and Moravia, there are today 95,000 Jews who have been deprived of the means of livelihood by the stern application of the Nuremberg racial laws. In Slovakia there are an additional 90,000, and in Carpatho-Ukraine, which comes under the stringent anti-Jewish legislation of Hungary, there are 65,000 more. The ranks of these unfortunates are swelled by 6,000 refugees who fled into CzechoSlovakia as Nazi rule overwhelmed Germany and then Austria, and by 14,000 more who were driven eastward out of Sudetenland after the Pact of Munich.

The misery of these hundreds of thousands of people cannot be gauged simply by reference to their situation alone. The continent of Europe is already choked with many thousands of refugees who have come out of Germany during the past six years. The pressure for emigration out of Germany grows more intense with each day, and the nearly 300,000 affected by Nazi "protectorates" and Hungarian occupation can be considered only as part of the larger problem of 800,000 Jews now living within the confines of the Third Reich. Nor does even this appalling total of men, women and children cast out of normal peaceful existence and forced to subsist upon meagre relief, complete the tale. There are in addition many hundreds of thousands more in Greater Germany classed as non-Aryans, who also come within the scope of the Nuremberg decrees and who share the fate of those who remain professing Jews.

It would be heart rending enough to consider the depth of human suffering which German occupation has meant to citizens up until now living a normal, productive life. Imagine then new sorrows awaiting hundreds stranded in No Man's Land on the former Czecho-Slovakian frontiers, which are frontiers no longer. Swallowed up into German territory, they now come under the sway of a government which once threw them out. After months of existence in tents and in miserable huts, hoping vainly that they might be rescued and allowed to emigrate, they now find themselves in a plight worse than they could ever have imagined. They can expect no mercy from a government which sees their continued presence within its borders an open invitation to new outrages.

Cut down but not uprooted is the freedom and proud spirit of the Jews of Czecho-Slovakia. Now they must live in darkness, hounded and oppressed. Pogroms and decrees choke off every avenue of life. But even in their deepest misery the Czech Jews, like the Czechs themselves, are buoyed up by the faith and courage that defied all efforts to suppress and destroy them.

And so today the Czech Jews have been added to the tens of thousands of homeless and needy that look anxiously across the seas for rehabilitation and resettlement assistance. A new era will come and the pendulum will swing back to freedom in Central Europe. All we have to do is help them survive during the period of Europe's bondage to one man.

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Judge: What possible excuse could you have for acquitting this prisoner?
Foreman: Insanity, sir.
Judge: What, all twelve of you?

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WAS MOSES TWINS?

(Continued from Page 61)

the earth. They survive the cruelest persecutions, but in so doing only serve to infuriate their persecutors the more. Not only this, but they make important contributions to civilization wherever they are permitted to do so.

The causes thus far enumerated—foreignness, minority status, difference, the will to live—Freud terms the "obvious" reasons. In his second group he lists causes which spring from the unconscious mind of man. Freud represents the mind of man as similar to an iceberg, one-eighth above water, and seven-eighths submerged. The one-eighth is the conscious mind of man, the seven-eighths is the unconscious mind, hidden even from the conscious mind. One recalls in this connection the assertion made several years ago by the Swedish professor of history, Hugo Valentin: "With facts and reasoning, it is possible no doubt to confute anti-Semitism, but not to reach the bed-rock of the subconscious, where hatred has its germs." The first of these causes is that non-Jews are deeply, even if unconsciously, jealous of the Jewish claim of being the chosen, favorite children of God. Second, the custom of circumcision makes a "disagreeable, uncanny" impression upon non-Jews. The third and most recent motive is Nazi hatred of Christianity, which expresses itself in hatred of the source of Christianity, the Jews. The Germans, who only comparatively recently became Christians, did not accept the new faith of their own volition. It was forced upon them. They were all "badly christened." Christians in name only, they are still barbarically polytheistic. Freud here repeats observations by Friedrich Nietzsche, Heinrich Heine, and others.

Here we must remind ourselves that Freud's theories are based upon remarks that thousands of his patients have made to him during his practice of more than half a century. During psycho-analytic treatment patients wittingly or unwittingly reveal their inmost thoughts. Freud may well be repeating what his patients have revealed to him as their reasons for disliking Jews.

To be sure we have known that non-Jews often resent our claim of being "chosen." Among others, H. G. Wells has mentioned it more than once. Five years ago a minister in the South challenged us to prove that the Old Testament anywhere justified our claim. Jewish scholars of the Reform wing sensed this resentment long ago, with the result that they reinterpreted the idea to mean not that God chose us, but rather that we chose Him. We are the choosing rather than the chosen people. This is founded on the ancient legend that God first offered the Torah to all other nations, and offered it to the Hebrews only when the other peoples had each in turn refused it. The Hebrews chose to accept it. Freud himself praises the ancient Hebrews for having been willing to accept a monotheistic faith that the polytheistic Eyptians would not countenance.

As for circumcision, granting that Christians may have looked askance at this custom in the past, we believe their attitude will change now that the custom is rapidly spreading among them. Dr. Joseph De Lee of the Chicago Lying In Hospital, in urging its continued spread among Christians, states that were it to be uniformly practiced, there would be 40,000 less deaths each year in the United States.

Belief in Monotheism

In a larger sense, Freud attributes all anti-Semitism to Moses, since it was he who imposed upon the Hebrews their belief in one God. He states that the Jewish belief in monotheism is another source of anti-Semitism.

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WOMEN OF AMERICA

(Continued from Page 67)

shocked and agitated. That afternoon, her agitation turned to panic when on his way home from school her twelve-year-old boy was seized by these youthful outlaws and subjected to violence which ended when the child, weary and exhausted, was thrown into a patch of briar.

Someone reported it to the police and when the local officers came around to investigate, they urged the frightened mother to press charges against the boys. But Mrs. Weinberger had other ideas. She refused to divulge the names of any of the persecutors. She insisted that she could handle the situation unaided by a court of law. That night she summoned the crowd to her home and told them that she was showing them the tolerance that they refused to give her boy. She pleaded with them for understanding and told them that it was their duty not to believe all they hear but to examine every statement for the truth. Shamefacedly, the boys left the house, stammering apologies as they departed. The barn is being repainted voluntarily by two of the boys, and seven responsible young citizens are being made out of seven potential law breakers. Mrs. Weinberger alone and single handed, went a long way toward wiping out an embryonic Nazi movement in her community.

What might be accomplished by thousands of women of her caliber who have learned to act cooly and unemotionally for the enforcement of their democratic ideals? Education, cooperation, and objective thinking are the chief tools we must utilize at this time to help us cross another Jordan.

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HAYM SALOMON—THE FORGOTTEN HERO
Whose Memory Is Being Revived

By Z. TYGEL

MY life-long interest in Haym Salomon began many years ago when I was still a youthful journalist in Warsaw, Poland. I had developed a keen interest in historical research and it was while going through a mass of old archives in the Warsaw library that I came across some musty documents dealing with Haym Solomon. I was so fascinated by the remarkable story of this Polish Jew, who emigrated to America and became the leading financier of the



Z. TYGEL, journalist, author, lecturer, researcher in Jewish history and leader in communal affairs. He is guiding spirit of the Federation of Polish Jews in America, of which he is Executive Director. He has done much research and writing in regard to the important contributions of Haym Salomon to the winning of American Independence. Largely as a result of his activity Salomon is being given the recognition that he deserves as a patriot and financier of the American Revolution.

The impressive documentary material accumulated by Mr. Tygel was directly instrumental in influencing the action of Congress, which adopted a joint resolution by unanimous vote, in 1936, officially acknowledging America's indebtedness to Haym Salomon and authorizing the erection of a memorial statue to Salomon on government soil in Washington, at such time as the necessary funds for the purpose will be forthcoming from private sources.

War for Independence, that I determined there and then to pursue the subject further. The material in Warsaw, however, was meager and it was not till I came to America two decades ago that I had an opportunity to resume the thread of research on Salomon.

I must admit that I was tremendously astonished to discover that even here the documents relating to Salomon were scattered and unorganized, that there was no mention of him in the school text books and that, in general, he was a forgotten historical figure. Since that time the situation has changed to a great extent, though there is still much to be desired. And I may say, without overstepping the bounds of modesty, that my own humble efforts have had a share in this, through my researches into the records dealing with Salomon's role as a hero of the American Revolutionary War and my role in the efforts to perpetuate his name by the side of the Founding Fathers of this country.

I would like to give a brief outline of the movements during the past twenty years to honor Salomon's memory. Prior to this period there had been two movements in the same direction, first in 1893, culminating in a bill which was taken under consideration by the 52nd Congress to strike a medal commemorating Salomon's patriotic services; and second in 1911, when Woodrow Wilson, then Governor of New Jersey, together with Louis Marshall and Governor Dix of New York, advocated the establishment of a university named after Haym Salomon. There were also at various times other attempts, entirely sporadic and unorganized, to secure recognition for Salomon's heroic services to the country. Thus, in 1915, ex-President Taft urged in a stirring address the erection of a public building in Washington, D. C. to bear Salomon's name, and three years later Congressman Julius Kahn proposed on the floor of the House a resolution to record the nation's indebtedness to Salomon.

But the first movement of an organized and widespread scope to perpetuate Salomon's name as a hero of the American Revolutionary War is traceable to a plan put forth by the Federation of Polish Jews in America. Because the Federation thirty-one years ago set itself the purpose of gathering together the Jews of Polish origin in this country to work for the welfare of their brethren here and in the old country, it was only natural that one of its first interests should be to dig the memory of Haym Salomon out of the mass of obscure academic archives and to place it on a pedestal for all the world to see. The plan of the Federation was to build a memorial statue to Salomon in one of the public squares of New York City, where half of America's Jews live, and also to bring out at the same time an exhaustive work depicting the decisive role played by Salomon in America's struggle for independence. It was not difficult to convince the officials of New York that Haym Salomon was fully deserving of a statue in one of the city's prominent squares. The records alone of the 30th, 31st, 36th, 38th, and 39th Congresses, regarding Salomon's patriotic services, and the seventy-five references to him as leading financier of the Revolutionary War in the diaries of Robert Morris, were sufficiently convincing. During the negotiations with the city fathers of New York the Federation continued its extensive research activities with the assistance of historical experts and scholars especially qualified for the task. All this, of course, involved a considerable expense, of which an idea can be had from the fact that the President of the Federation, Benjamin Winter, alone contributed to this purpose over $3,000.

The result of the movement inaugurated by the Federation was that the Art and Park Commissioners of New York City issued an official permit to erect a memorial statue to Salomon at Broadway and 66th Street. A committee of sculptors and architects was then appointed, with the aid of the Art Commissioner, to consider models for the monument submitted in competition, and the first prize was awarded to the work of Anton Schaaf, a non-Jew of Dutch origin, whose ancestors themselves fought in the American Revolutionary War. The research work and the negotiations regarding the monument were continued until 1929.

There were certain hindrances and drawbacks even from Jewish elements, such as, for example, the insistence of some groups that a monument should be dedicated not to one central figure in American history but to all Jews who fought for religious freedom in this country. But chiefly responsible for preventing the realization of the splendid Salomon project was the economic depression which occurred in 1929. The Federation still has the contract with the City of New York. However, the tragic condition of the Jews in Poland compelled the Federation to further suspend the plan.

Four years ago a movement was started in Chicago to erect a monument to three heroic figures in American history, namely, George Washington, Robert Morris, the first American Secretary of the Treasury, and Haym Salomon, financier of the Revolutionary War upon whom Morris called in every emergency that arose during those critical days when the cause of American independence hung in the balance. The noted sculptor, Lorado Taft, made the model for the memorial statue and it was accepted by a committee of prominent Chicago citizens, Jews and non-Jews. In order to carry out the project a fund was started by popular subscription, under the leadership of Corporation Counsel, Bernard Hodes, himself of Polish Jewish descent. To date, $60,000 has been raised and it is hoped that in the near future the additional money necessary to put up the monument will have been collected. One of the reasons the project in Chicago has been delayed somewhat was the untimely death of Lorado Taft. Fortunately Mr. Taft provided in his will for the completion of the sculptural work by one of his colleagues.

Finally, the story of the movements to perpetuate Salomon's patriotic deeds brings us to the joint resolution adopted unanimously by both Houses of Congress in March, 1936. Here is the text of that resolution:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of Interior be, and he is hereby, authorized and directed to grant permission for the erection on public grounds of the United States in the city of Washington, other than those of the Capitol, the Library of Congress, and the White House, of a memorial of proper and artistic form to the late Haym Salomon, by his friends in America, in recognition of the patriotic and meritorious serv-

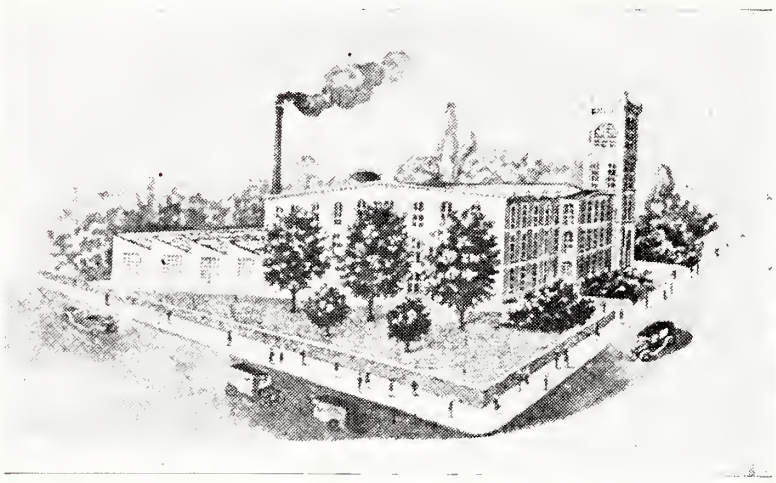
(Continued on Page 94)



ROBERT MORRIS AND HAYM SALOMON

A scene showing the Jewish patriot (left) turning over his personal fortune to Morris for the purpose of carrying on the Revolutionary War.

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A HAPPY NEW YEAR -- WHY?

By **RABBI AVERY J. GROSSFIELD**
Temple Beth Or
Raleigh, N. C.



RABBI AVERY J. GROSSFIELD

BECAUSE Judaism is a Religion of Faith, which teaches us to believe in a God, One, Eternal and Supreme, Whose ways are good ways, Whose purposes, though veiled from our mortal eyes, are beneficent purposes, and Whose methods, though unfathomable to our limited understanding, are sure and unerring methods;

Because Judaism, deriving from this Faith, is also a Religion of Hope, which resurges ever anew within our breasts, and assures us that, though today be dark and despot-ridden, tomorrow will bring light and freedom —though today we be subjected to intense suffering and spiritual harrassment, tomorrow will bring surcease to our aching hearts and peace to our troubled souls;

Because Judaism teaches us the innate divinity of man, and asks us to see, bevond man's narrow prejudices, his pettiness, his jealousies and his greed, the constant struggle he undergoes to reach higher levels of truth, of beauty, and of understanding—to appreciate how man would fain throw off the fetters of materialism, that enslave him, and that are the root and cause of all his ills, and seek communion with the divine spark that is within him;

Because Judaism teaches us that, deriving from that divine spark, man has an ethical conscience, which prompts him to do the right, relieve the oppressed, comfort the suffering, and seek to enhance the conditions under which we live and to promote the development of human personality;

Because there are still countries today where these teachings, derived from Judaism or from her daughter-

(Continued on Page 80)

RABBI MAURICE MAZURE EXTENDS GREETINGS

I extend my sincere wishes to our Jewish brethren in the South and to Kol Israel for a Happy New Year. May the coming year bring to Israel everywhere surcease from sorrow and pain, a year in which the tongue of the slanderer may be silenced, a year of mutual good will and understanding, a year of righteousnes and peace, a year in which the prediction of the prophet may be realized: "And the work of righteousness shall be peace: and the effect of righteousness quietness and assurance forever." L'alter l'chayim. Amen.

RABBI MAURICE M. MAZURE
Temple Israel
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With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right. —Abraham Lincoln.



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Peace On Earth and Good Will To All Mankind

(Continued from Page 56)

which we owe to our God; we have "walked humbly with our God."

The Jew will then see to it that neither he nor his household desecrate the Sabbath, or violate any other commands of his religion. If what he is compelled to do, he views as a misfortune, and what he need not do, he avoids, then he will come to recognize, when the opportunity presents itself, that he is still a strong link in the chain of Judaism. By attending the House of God regularly and reverently; by seeing that his children attend diligently and devoutly to the instruction they have received at the hand of their teachers in the Religious Classes; if he will show that he does not wholly live fer the pleasures and concerns that the world offers; if he does not believe that money-making and money-spending is the aim of man's existence, then, that man walks humbly with his God.

He who "walketh humbly with his God" will always be conscious of his unworthiness before his Maker; he will preserve a patient and submissive spirit in the heur of trouble and adversity, a humble and grateful spirit amid the sunshine of happiness and prosperity; he will never be guilty of bringing discredit upon the time-honored name he bears. He will see that his heart and hand speak the same language. He will labor with all his heart and soul (in spite of the stoutest opposition) to make the name of Jew, as a minority, law-abiding, and seeking the welfare of the city in which he dwells, respected throughout the countries of the world. There is no surer respect for ourselves as a Community than by preserving intact the silken cords of peace, justice, brotherly love, and fraternity. It is only petty differences between ourselves that disturbs the harmony, and retards the progress of our nation. All parties should join hands, in their endeavor to use their united strength for the benefit of the entire Community, and for the strengthening and glory of a common Judaism. Lastly, he who "walketh humbly with his God" will not misunderstand or forget the meaning of wealth. He will employ God's bounties for the benefit of the children of men, remembering in the words of the "Ethics of the Fathers" the solemn warning that "in the hour of man's departure from this world, there accompanies him neither silver nor gold, nor precious stones, but the merit of having fulfilled the duty of participating in praiseworthy efforts." By his desire to help those that need assistance, not in a spirit of how far up the list his name will appear, but how deep down, his generosity will enable those who cry to him for help and succour, to help themselves. How many are the tragedies that could be averted if money was measured in the good it can do, rather than in wanton extravagance passed down from father to son! These are duties that devolve upon us at the beginning of another year. Perhaps the coming year will be our last one, before we make the final pilgrimage on earth.

Making a Life and a "Living"

If we are to quit ourselves as men on the great battlefield of life, if we are to make a LIFE as well as a LIVing, we must resolutely determine to conquer, by the power of our will, to do good, which will find added reinforcements, through Faith in God and man. Those of us that are provided with much of the world's goods, those men and women who rear their children on the lap of luxury, let them remember that there is no way in this world which leads to anything desirable, without a will to do some good. Whatever we do for our sons and daughters which robs them of having a thought and a care for the underprivileged and the power to exert their will for good, is a curse.

Scripture says, "Be strong and quit yourselves like men." This advice the New Year brings to each and every one of us. We must remove from our mind the impression that a man, to be a success, has to be rich or successful, as the world counts success. The names most honored of men are those of the Prophets, Saints, and Martyrs of the human race. They rank highest in the reverence of the best persons on earth. Fortunes they had not, yet people revere them as no millionaire will ever be honored. No man can ever be a failure if he is true to his inner self. It is only natural that as the New Year opens, we should desire that it bring us the best it has. We seek true success, and true success we can achieve if in addition to being prepared to do our work we are resolved to carry it through with the best of our intentions. When a man has a high purpose; when he has duly prepared himself to fulfil it; then the world always bows to him. There is nothing which energetic effort wisely directed cannot overcome. It is stupid to say that circumstances make a man. No, we make our own circumstances. Two men may face the same conditions, one man will resign in the presence of difficulty, and the other will say to difficulty, "Get thou behind me, I will overcome thee."

Rosh Hashonah is before all of us. We cannot make of it what we would, because we are each at the beginning of this year the product of all the years which are past. We are each of us what we have made ourselves up to this moment; we have been preparing ourselves for this very hour. Some of us are strong and mighty of purpose; some of us can take punishment while some are so weak that they cannot stand up to anything. Some of us have the imagination that the future shall be greater than the past; some of us yearn to listen to the voice of pleasure, while others indulge in the dream of coming greatness, when he or she shall become a true servant of humanity when their name shall be carried down the vista of time, in reverence and respect.

There is no limit to what we may become if we are bent in overcoming the Goliaths we meet. This day is the first of the year, and according to the teachings of our pious forefathers,

(Continued on Page 94)

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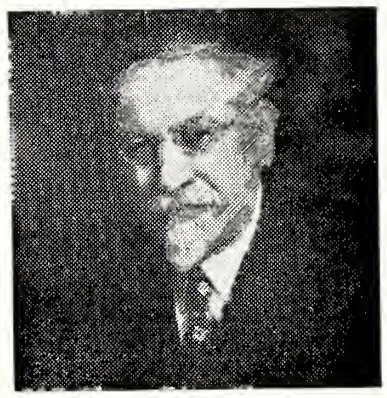
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Israel Davidson, Scholar

By ELEANOR ERNST

In the year 5699 a great scholar and spiritual leader was called from our midst. Dr. Israel Davidson, whose rich and colorful life served as an inspiration to all who knew him, and whose contributions to Hebrew literature remain as immortal testimony to his greatness. In this brief, intimate study, the author, who for many years enjoyed personal contact with the man and his work, presents the highlights of his character and career.—THE EDITOR.

SINGLENESS of purpose and faith in his own capacities marked the career of Israel Davidson, Hebrew scholar and teacher, who died at the age of sixty-nine on June 26th last. He would tell the incident in his college life which finally determined his place in Hebrew letters. Since he had come from Russia to America alone at the age of seventeen and had spent his first years here studying English and learning to earn his livelihood, he had not been able to finish his American college course until he was twenty-five. When he then consulted



DR. ISRAEL DAVIDSON

one of his professors about plans for the future, he was told that twenty-five was too advanced an age to start a career which might bring financial reward and that he would have to be satisfied with any opening in business which might present itself. Davidson was so much incensed at this cynical attitude that he determined on the spot to follow his own heart only, to study Jewish knowledge and tradition for the reward in personal satisfaction, and leave to others considerations of a career or a fortune. For the rest of his life, though he was tolerant of outward success in other professions, he kept for his own work and that of other scholars in his field the most rigid and exacting standards of excellence.

The story of the poor but learned immigrant who came to a strange land to win international fame eventually through his own efforts will always be one of interest to us. So "self-made" was Israel Davidson that he even had to choose his own name. His father, David Wolf Movshowitz, and his mother, had died when he was a child, and he was sent to another town in Russia, Grodno, to be brought up by an uncle, Rabbi Israel Klebansky. He was never told his first name, for he was the thirteenth child and none of his sisters and brothers before him had survived. He was merely called "Alter," one who should never grow old.

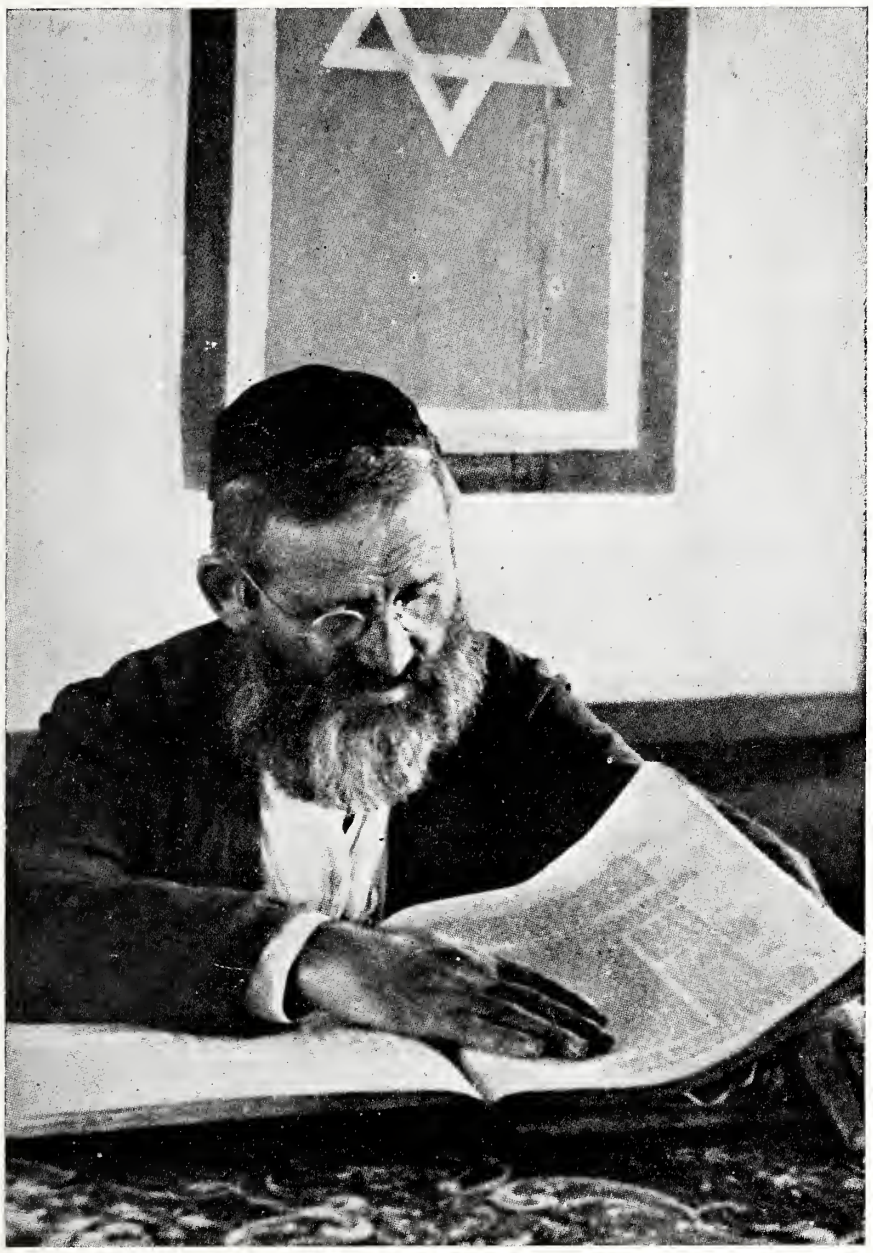
After his education in the Cheder and Yeshivas of Grodno and Kovno, he made his escape from Russia to America, lacking a passport to Germany where he would have preferred to continue his studies. When the immigration authorities asked his name, he chose Israel Davidson, to show the world that he was a Jew and the son of David.

Doctor Davidson used to make an amusing tale of his first efforts at self-support in America. He peddled notions; he was a grocery clerk from 5 a.m. to 10 p.m.; he was night watchman in a dry goods store here he was allowed to sleep; he gave lessons in Hebrew—and soon in English. The friends at the East Side Schule where he studied and attended services recognized his rare learning and ability as a teacher and engaged him to teach their children. Meanwhile he attended public school for a year and completed the work of all the grades. Schirmer, who was his public school teacher, was principal speaker forty years later at the sixtieth birthday celebration held in Davidson's honor at the Jewish Theological Seminary. At the College of the City of New York where he studied for the next five years while supporting himself by teaching, he won honors in English, a language which he had not known seven years before.

For the first time in America, Davidson could devote himself to his Semitic studies when he was awarded a fellowship at Columbia University. He received his Ph.D. at Columbia in 1902, where he compiled the material

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Studying the Talmud in the Synagogue

for his first book, "Parody in Jewish Literature." For several years he was chaplain at Sing Sing prison. He enjoyed his work at the prison, although the poverty of the prisoners' families whom he visited caused him much pain, and rejoiced in the friendship of the Protestant chaplain, the Reverend Francis H. Pierce. They continued a light-hearted correspondence, full of charming phrases and homely incident, until Rev. Pierce's death a few years ago.

With Dr. Davidson's appointment to the faculty of the Jewish Theological Seminary of America, by Dr. Solomon Schechter in 1905, began his years as teacher of the Rabbis of America. First as instructor and library assistant, then as Professor and Registrar, and finally as Professor in the William Prager Chair of Mediaeval Hebrew literature, Dr. Davidson opened the eyes of many students to the Hebrew treasury. Dr. Davidson's kindliness was proverbial. It hurt him to fail a student and he was always ready to defend a boy who was brought before the Seminary faculty on any charge. In his correspondence are letters to his Senator and Congressman urging better wages for postal workers and the reduction of the appropriations for bat-

(Continued on Page 93)

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Speaking of Names

Israel's Glorious Past Is Reflected in the Names That Have Come Down To Us From the Founders of Our Faith

By RABBI JACOB S. RAISIN
K. K. Beth Elohim Synagogue
Charleston, S. C.

ONE of the latest instruments of torture to which a hate-crazed dictatorship has resorted in order to torment and humiliate us, was the decree that every Jew in Germany be called by a Biblical name and a list of 276 names has been prepared for their guidance. In this list such names as Jacob, Joseph, David, and Deborah are conspicuous by their absence, but Ahasuerus, Assur, Hamor, Korah, Laban, etc., which, though found in the Bible, have never been adopted by our people, are included. It seems that having exhausted all means of satisfying their sadistic cravings, our enemies had to contrive a new form of *Schrecklichkeit* by foisting upon us a nomenclature which, in their estimation, would deprive us of our self-respect and make us ridiculous in the eyes of the world.

Little, however, did these "Barbaryans" think that many of the names which are contained in the list have always been favorites with our people and should fill every Jewish heart with pride. At this sacred season it is especially appropriate to think at least of such as are found in our ritual of Rosh Hashanah, recall what they stood for, and learn from them how to conduct ourselves during the days following our New Year, 5700.

The selection from our Sacred Scripture for Rosh Hashanah is devoted to the dramatic story of the *Akedah*, or the readiness with which our Father Abraham responded to what he believed to be the call of God to sacrifice his only son, his beloved, even Isaac. Is it humiliating to bear such a name as Abraham? According to our Biblical and post-Biblical traditions, the first to bear it discovered the unity of God while still a little child, and, even at the risk of his life, refused to believe in Motan, or similar horrid idols which his father worshipped. His one consuming passion was to be a blessing to all, and in order to help all who were in distress he had himself built a house by the roadside, with doors opening in all directions, with servants stationed at each of them, and, himself among them, whenever he saw a way-farer he would welcome him and entertain him regardless of his race, religion or nationality. His most ardent desire was to seek peace and pursue it. Even when he had every reason to fight, he preferred to say: "Let there be no contention, I pray thee, between thee and me, between my servants and thy servants; for are we not men and brothers?" Is it any wonder that such a personality should be held in derision by those who despise the truth, regard war as the *summum bonum*, and instead of teaching the youth, as our Father Abraham is said to have done, justice and righteousness, seek to inculcate in them from their earliest childhood, a spirit of chauvinism, arrogance and hatred towards any and all who are not of their supposedly chosen and superior race? Who would not rather call himself by the name of Abraham the Hebrew, Abraham "the friend of God," than by Wotan the Hammer-Thrower, or Attila the Hun?

And what of Israel? It was the name given to Jacob after he dreamed that magnificant drema of a ladder standing on the earth but reaching into heaven, with angels ascending and descending over it and God above it. It was he who for fourteen years labored for Rachel with such surpassing love that the years flew by like but a few days. It was he who wrestled with an angel through the long night and though victorious craved only for a blessing. It was he at whose death not only his own family but all Egypt mourned seventy days. Who would not be identified with an Israel rather than with a Siegfried or Gunther, or any of the robber barons or the mercenaries who spent their lives in preying upon warfarers or helping tyrants crush those who dared rise against their oppressors and demand to be treated like human beings?



DR. JACOB S. RAISIN

According to the Rabbis it was on Rosh Hashanah that God harkened to the prayers of Sarah, Rachel, and Hannah, granted their petitions and blessed them with sons. Of the character of the first of these we can form an idea by merely thinking of her name, Sarah, "the princess." We need only recall the description of her waiting upon the strangers, to realize that she was truly noble, one of those uncrowned queens with whom humanity is blessed only at rare intervals. But the Rabbis are more explicit. They tell us that all through her life the light of love, peace, and kindliness burned brightly in her home from Sabbath eve to Sabbath eve, and that she was a beautiful in old age as she was at seven. Who would not have as his

(Continued on Page 98)

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Hope of the World

(Continued from Page 14)

mocracy from dictatorship have been our great religious organizations. Truly they may be said today to constitute democracy's greatest bulwark against the menace of anti-democratic ideologies.

As Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America, recently said:

"Democracy is a profoundly religious concept. If religion disappears, democracy is doomed. If you believe in democracy, you believe in spiritual values. Democracy did not begin as a political form, but as a spiritual faith."

In our American democracy we have established a government that endows every human personality with inalienable rights—people of every class, race and creed.

The United States was not founded to provide wealth or power but to assert human rights, and our flag means an heroic enterprise of man's spirit of brotherhood.

But when I speak of religion, I do not have in mind lip service or mere conformity with the external forms of religion. I envision rather a national and personal spirituality that recognizes in heart and in mind the universal fatherhood of God and the brotherhood of man.

To Hit at One Faith Hurts All

An attack on one religion weakens all religions faiths, since the basis of all true religion is charity, justice and tolerance. In the struggle to fortify democracy through strengthening our spiritual life, the ideals and purposes of all faiths are identical.

It is always possible for the powerful to oppress and persecute minorities or groups. But let every lover of democracy remember that when we deal unjustly with or persecute our fellowmen, we at the same time attack and destroy the fundamentals of democracy, since the very essence of democracy is equality and justice. Injustice to any group or individual will eventually tear down the structure of democracy itself.

Democracy can survive only where there is exact and evenhanded justice to all.

If men will only live up to those simple concepts of all religion—charity, justice and tolerance — democracy will be safe. No man, whether he worships in church, cathedral or synagogue, can be true to his God or to his country if he does not adhere to those fundamental concepts on which religion and democracy are alike based.

The hope of the world lies not in the madness and cruelty of pagan-minded rulers. Nations which have worshipped false gods have crumbled and disappeared from the face of the earth.

We in this beloved land of ours maintain a strong defense in the two great commands found both in the Old Testament and in the New: "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor as thyself." Those commands have guided the civilized world for thousands of years. They constitute the soul of American democracy. American democracy will live so long as these commands are not forgotten.

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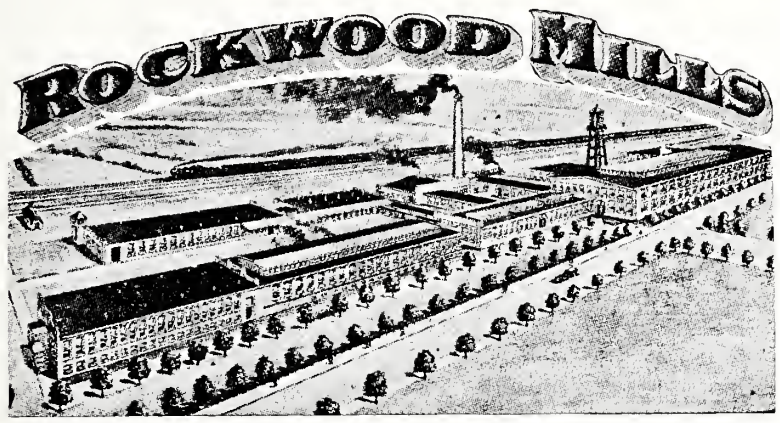
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CIRCLES

(Continued from Page 16)

fruition, I know not. I do know, however, that the circles started by these men still expand themselves, still echo in the souls of men, and never shall end.

Even the Five Books of Moses drew a circle, a circle that limited true religion to a selected group of people, the descendants of Abraham. Only now and then even to the most discerning prophets dared to think that God was a god for tribes and nations other than their own. They undertook to circumscribe the love of God. Even within the circle of national proportions they drew smaller circles to include only the more favored ones. The universality of God's love and care was inconceivable to them.

Jonah was commanded by the voice of God to go to the city of Nineveh and there to preach that unless repentance was made that great and wicked city would be destroyed. But Jonah was not interested in the Ninevites. The circle of his love did not extend to take in Nineveh. He thought God's should not. Doubtlessly he said to himself: "These people are not my people. Why should I concern myself about what becomes of them? Let them be destroyed; that's what they deserve." And so he fled in the opposite direction. What happened, you already know.

How much progress has been made in human thinking and human emotion since the time of Jonah? No doubt you have heard the story of the woman who prayed: "Lord, bless me and my husband, our son, his wife; us four and no more." God never heard a prayer like that. A circle so small as that has no room for God to act. Jonah and people of his kind could never attain the wisdom of one who says

"But Love and I had the wit to win;
We drew a circle that took him in."

The lesson of an all-inclusive circle was not one learned by our people. A special vision or visitation from heaven was necessary to teach us this. All down through the history of the Jews we find evidence of circles being drawn smaller than that of God's. The stories of the Misnagdim and the Chassidim of the previous century and the intolerance of the Re-

(Continued on Page 83)

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WAS MOSES TWINS?

(Continued from Page 69)

This may well be true. At least one important branch of the Christian Church believes literally in the Trinity, and is frank to admit that it has given up the attempt to resolve the Three into One. And the Nazis have brazenly boasted their worship of a pantheon of pagan gods. Moses is further responsible for anti-Semitism because he made the Jews self-confident by assuring them they were the chosen people of God. It was he who enjoined upon them the practice of circumcision. It was he who insisted they were to keep themselves aloof from others. Freud is evidently acquainted with Zangwill's statement that every people thinks itself the chosen people, for he asserts that the chosen people idea of the Jews differed from that cherished by other peoples. Through Moses the Jewish attitude became rooted in Jewish religious belief. So it is due to Moses that Jews have met and still meet with hostility.

Our octogenarian psycho-analyst also attempts to explain the "enigma" of Jewish survival. He holds that just as Moses was responsible for anti-Semitism, so too is it to him that the Jewish people owe their tenacity in clinging to life. He gave them their religion, their feeling of self-confidence, their obligation to keep apart from others. Freud gives his own translation of the words of the Egyptian anti-Semite Manetho, who called the Jews lepers. His translation is: "The Jews keep apart from us just as if WE were lepers." Just when we are about to conclude that Freud is one of those who believe that the Jews survived solely because of the anti-Semitism Moses brought upon them, he adds that they had a "special trust in life such as is bestowed by the secret possession of a precious gift; it is a kind of optimism. Religious people would call it trust in God."

It is not difficult to find flaws in Freud's new book. He freely admits he knows no Hebrew, and this is readily seen. His attempt to identify one of the Jewish names for God, "Adonoi," with the Egyptian god "Aton" merely because of similarity of sound, would be amusing were it not the basis of an unfounded and unpardonable attempt to deprive the Jewish people of the credit for having adopted and developed monotheism to its highest point. He should know that the term "Adonoi" did not come into use till after the Babylonian exile, some eight hundred years after Ikhnaton proclaimed his belief in Aton monotheism.

The world gives us little enough credit for our achievements. What a pity that Freud, one of our own, should try to deprive us not only of our greatest leader, but also of one of our contributions to civilization—the belief not only in the unity but also in the uniqueness of God. Responsible scholarship today does not think of denying that Moses was a Hebrew. It knows that the theory of monotheism was taken up and developed not by Moses, but by the great Hebrew prophets, who lived some five hundred years after him. It gives no credence to Sellin's theory that the Hebrews killed Moses. And scholars who have spent a lifetime in research are not nearly as certain as Freud is that circumcision originated in Egypt, and that the Hebrews got it there.

His statement that the Jewish religion became a fossil after the rise of Christianity is absurd. This notion is the same as the Christian doctrine that Judaism had no further purpose in existing after Christianity came into being. One is shocked to find Freud expounding such a doctrine. If the Jewish religion is a fossil, a miracle has indeed come to pass, for the fossil has manifested a strange disposition to live and to grow. At this late date, need it be asserted that the development of our religion has continued gloriously and uninterruptedly until this very day?

The world persecutes us cruelly because it wrongly holds us responsible for the death of Christ, a reason for anti-Semitism which, along with other reasons, Freud curiously neglects to mention. Now comes Freud, himself a fugitive from Nazism, and fastens on us also the guilt for killing Moshe Rabbenu — Moses, our Teacher! We are indeed a long-suffering people! We could find it within us to wish that Freud had not felt impelled because of the advent of Hitler, to discuss the Jewish problem. This book will do infinitely more harm than good.

PROGRESS OUT OF CRISIS

(Continued from Page 52)

of the coming year, a new prospect for our people will arise because a new vision will have come to American Israel. We are, perhaps, still groping in the dark, but in our groping we have saved thousands of human lives and preserved untold moral values for our stricken people. If we can do these things in the dark, we look forward with enthusiasm to greater and more permanent, and perhaps more acceptable service, when by mutual cooperation and understanding, we shall achieve light.

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A HAPPY NEW YEAR —WHY?

(Continued from Page 72)

religions, find concrete expression in freedom, asylum, equality, opportunity and brotherhood;

Because these countries shine today "as beacon lights across a storm-tossed sea," showing a troubled world wherein true happiness lies, and refreshing the spirits of those who are condemned to misery and degradation;

For these reasons, at least, the Jew today, despite his many sorrows and frustrations, despite the deep wounds that cause him such overwhelming anguish, can still look up with a smile across his tear-stained face—and utter, fervently and ardently: "A Happy New Year!"

The man who cannot forgive for any mortal thing in life is a green hand at living.—Stevenson.

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PROBLEMS OF JEWISH COMMUNITY LIFE

(Continued from Page 66)

the better for the community and—for the rabbi. Lacking Jewish knowledge in the communities has become a serious danger for the rabbi; the danger of losing contact with the eternal living stream of Jewish thought; the danger of becoming superficial; the danger of turning to other sources of spiritual stimulation; sources which are much easier to reach, but of little or no value for forming the Jewish personality of his people or of his own.

We do not believe that in a future typology of American Jewry the Talmid Chacham, the Hebrew and Jewish scholar in the traditional sense, can be made a ranking figure. But experience shows that it is not utopian to say that it is possible to furnish the average American Jew, of whatever descent he may be, with a fair knowledge of Hebrew, Jewish history and literature so as to enable him to think in Jewish terms.

Naturally the foundation for such a knowledge has to be laid at an early age. One obstacle to overcome is the idea that the Hebrew and Jewish education is of secondary importance and can abundantly be furnished by the Sunday school. It should be made clear that the Sunday school is but a small link in the chain of Jewish educational endeavors, commencing with the Hebrew class for beginners and leading to those institutions providing for Jewish knowledge for adults. We are thinking of the "Lehrhaus" or House of learning, a modern variety of the old Beth Hamidrash, originated in Germany by Franz Rosenzweig and built up with him and after him by Martin Buber. We are thinking of the Yeshiva of a modern type, introducing the young Jew into all branches of Jewish thought.

We have neither the intention nor the possibility to indulge in details. In resuming we should like to say this: We believe that in the past and the present, the Jewish community, the Kehilla, has been and is the cell from which Jewish life must grow. Interest in the Kehilla, which is the same as interest in Judaism, can only prevail in an atmosphere of Jewish knowledge. Therefore, it must be the foremost duty of a Jewish community to furnish sufficient facilities for persons of every age to acquire that knowledge. The foremost duty of the rabbi, as spiritual leader of his community, should be to devote most of his time to this work. It may be less conspicuous at times; but in the long run it will be more useful and of greater Jewish relevance than other activities. Strong Jewish personalities and strong Jewish communities will then be made possible. Other activities will develop and draw strength from a vital and ambitious interest in everything Jewish. The strong, thoroughly organized Jewish community, the Kehilla, has to be built. Any effort to build up national organizations are futile unless they can find a foothold in existing efficient organizations.

The Jewish community itself has a strong latent power. It becomes obvious in times of distress. The Talmud has put it in a symbolic way. Dealing with the principles of divine justice, it says: The sentence of an individual will not be reversed, but the sentence of a community will be. The meaning of the saying of the rabbis is this: No matter how bad a situation may be, the combined forces of the community will always be able to face it and to make the best of it. The Kehilla is our strength. We must make and keep it powerful, and we shall always be able to produce creative Jewish life.



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Yom Kippur of Tomorrow

(Continued from Page 23)

thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh."

Such is the prophetic comprehension of the Day of Atonement. A new note has been struck in the melodious rhapsody of the soul, the note of Social Justice, as prerequisite to the true understanding of God's Love, and Yom Kippur—the day of sin-covering—assumed thereby a newer and more sublime mission, namely, the mission to lead mankind through Israel to the mount of spirituality to the exalted heights where God dwells. To become at one not only with God but with all mankind. Not only is God the righteous Judge, he is also Love. He is a father loving all his children, asking only "Let but the wicked forsake his ways and God will abundantly pardon."

But even as we feel that Yom Kippur covers sin, so must we understand that it does not entirely eradicate the consequences of sin. The scars of the wound remain even after the wound has healed. We may only cover the scar and endeavor to conceal it.

Yom Kippur in the dim past was a day of fasting and sacrifice, which the Jewish people indulged with the optimistic hope that God surely will physically and in a material way wash away and eradicate all the sins of the people. Today, even though we have substituted prayer for sacrifice, we still appear in the Synagogues and houses of worship on that great and awesome Day of Atonement, with the thought that if we pray earnestly enough, God will wash us clean and remove from our being, and forgive us our sins. True! But the consequences of our acts if they were evil, caused wounds which even if healed, nevertheless left scars engraved upon us.

There is extant a fine legend—replete with deep pathos and meaning. After creation's wondrous forms were framed, the Supreme Judge of the Universe contemplated the making of man. He summoned the angels of Justice, of Truth, and of Mercy. He held a high court of inquiry. "Shall I make man?" asked Jehovah. Justice replied: "Oh, make him not! For he will surely violate the law." Next, Truth was commanded to speak. Imitating the example of Justice, she exclaimed: "Oh, make him not! For he will sin against Thee." Then Mercy, with a pleading face and a pathetic voice looking up from her tears, cried: "Make him, Oh God! Over all the dark paths that he shall travel, I shall guide and protect him." And so the Heavenly Father made man. He said unto him: "Go thy way. Deal mercifully with thy fellowman. Through Mercy thou hast been created."

The Yom Kippur of Tomorrow should be just such a covering of sin for us. May we, too, grasp and hold and truly cultivate this divine quality, which would in truth conceal, hide, and perhaps even destroy our sin. Such a Yom Kippur would beautify the world of tomorrow. It would glorify man's service. It would idealize his life. It would be the dawn that bids the night of sin goodby.

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"I don't know, I only laid the table."

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FARMING AND THE REFUGEE

(Continued from Page 24)

friends or relatives who are brought to it later, it may fairly be estimated that not far short of one thousand refugees are now finding support and comfort on the soil of America.

With the longest tenure four years, and the tenure of most of refugee farmers less than a year, prognostications as to the outcome of refugee farm enterprises are premature. But personal observation of refugee farmmers in action and their own accounts make it safe to say that these families are apparently making progress and are gradually becoming oriented. A former cattle dealer in South Germany, now a dairy farmer in Catskill, New York, has within four years been able to pay off fifty per cent of his original mortgage indebtedness.

A bank clerk from Cologne who was robbed of part of his possessions after he had left Germany and became so discouraged here that he saw in self-destruction the only way out, was placed on a general farm in New Jersey and within one year transformed a neglected farm into a thriving business, which is comfortably supporting eight people.

A Viennese exporter who had travelled over the world, who established a travel agency in New York City which turned out to be a losing venture, and who lost heavily on the stock market, is now developing a large poultry farm near Albany which he bought at the beginning of this year, and which promises to turn into a progressive plant. His wife formerly taught French and music.

The value of turning to the land as many refugees as possible needs no argument. In the city, where competition is already keen and where jobs are scarce, every new storekeeper, every new professional, every new worker adds to the pressure and tends to create feeling against refugees and in a measure against Jews in general. No such conditions exist on the farm. It is not necessary to envisage large numbers. We need not be unduly disturbed about the claim that certain types of farming are presently not too lucrative. The fact remains that there is a segment of refugees for whom farming is the best mode of rehabilitation. That segment should be encouraged. Where it can be accomplished, rehabilitation through agriculture is more constructive and, though costly in the beginning, may in the long run prove less expensive than permitting refugees to flounder about in cities, losing their money in city ventures, eating up their meager capital and ultimately drifting to relief rolls. For many refugees, farming may prove not only a prophylactic measure but also the road to new life and hope.

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CIRCLES

(Continued from Page 79)

formed Jews for the Orthodox or vice versa. But, today, all of us realize that no matter to which group we belong we are Jews and our anti-Semites force this truth upon us.

In the modern world of today there are two kinds of circles being drawn, the racial circles and the national circles. Germany has tried to draw a Teutonic circle, France a French circle, England an English circle. And the World War came with all its years of fearsome bloodshed and destruction. Today nations are busy drawing circles of nationalism that will, unless halted, inevitably lead to clashes. We have our League of Nations, our Kellogg Pact, our Disarmament Conferences, but we shall not have world peace guaranteed until mankind learns to enlarge the circle of its brotherhood, to make its own the circle of Righteousness. If mutual sympathy, love, and trust could replace fear and jealousy, suspicion and hatred among the nations, if so-called "splendid isolation" could be supplanted with "splendid interaction," most of the troubles of the age in which we live would vanish.

Racial problems in our section of the country tend to grow more acute because we draw circles that shut out those whose color chances to be black. This Circle of Brotherly Love and Righteousness should include the Negro. His problems are partly our problems and our problems are partly his problems. Let us not be misunderstood, as it is so easy to be misunderstood when one touches upon vital current issues. The best thought of neither whites nor blacks favors social equality, but true religion does demand equal justice, equal protection, mutual co-operation.

"But Love and I had the wit to win;
We drew a circle that took him in."

Let us erase those corners of those squares and enlarge them into one large circle, a circle of love, service and tolerance.

"But Love and I had the wit to win;
We drew a circle that took him in."

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Ring Out The Century!

A Review of a Critical Hundredth Year in Jewish Life

By LEONARD E. ROSCH

This Rosh Hashonah begins not only a new year but a new century in Jewish life. From the watchpost of the new year 5700, the writer surveys a momentous twelve months in Jewish history. THE EDITOR.

ONE HUNDRED years ago Rosh Hashonah, 5600—the year 1839 in the common calendar—found world Jewry looking forward with bursting hope to an era of emancipation and enlightenment. Less than a decade before France had officially recognized Judaism as a religion. A liberal nationalism was stirring in Europe which was to bring emancipation of the Jews in Austria in 1866,



WILLIAM ROSENWALD, chairman of the National Coordinating Committtee, which directed the difficult work of taking care of refugees and resettling them all over the country as they arrived in America from lands of oppression.

in Hungary and Italy in 1870 and in the German Empire in 1871 .

All over the continent ghetto walls were crumbling and the Jews, imprisoned for centuries, were looking out eagerly into a strange and fascinating world. In five years the first Reform rabbinical conference was to be held. New movements—Haskalah and neo-orthodoxy—were beginning to take hold. It was the era of Moses Mendelssohn, Adolph Cremieux and Isaac Baer Levinson.

The term "anti-Semitism" had not yet been invented. The word "Zionism" still remained to be coined. "Socialism" was not to bawl its birth cry for another nine years.

Europe in a ferment of rising nationalism and enlightenment, America pushing out her frontiers, it was an exciting Rosh Hashonah. The pendulum of Jewish history was in the first phase of an upward swing. It was a new year of new hope.

Rosh Hashonah, 5700—September, 1939—finds the pendulum swinging backward toward reaction. Through out the world the forces of liberalism are retreating and brutality is in the ascendant. Democracy is on the defensive; Fascism and Nazism—words unknown a hundred years ago—are lending their sway.

Enlightenment has passed its zenith and civilization is sweeping backward a century, and maybe more. Barriers against Jews are mounting again. Ghettos with invisible walls, in some ways more brutal than the tangible walls of the Middle Ages, are being formed in Europe. Bigotry against the Jew has been raised to the dignity of an ideology, "anti Semitism," based on a pseudo-scientific principle. A new people of refugees has been created, driven through a hostile world whose senses have been numbed by repeated acts of barbarism.

A Jewish homeland in Palestine has loomed on the horizon and has begun to dim, like a cruel mirage.

The Jews are on the threshold of a new century. It is a time which, as Dr. Nahum Goldmann told the recent Zionist Congress in Geneva, is "the most revolutionary, turbulent and cruel ever known in the history of mankind."

No one year can be torn from the context of its preceding and ensuing years. But this New Year seems—perhaps because one is so close to it—to mark the end of one of the most hectic twelve-months on recent history. Whether the dire trends that the past year augurs will be fulfilled, will be for the historian to say; one fervently hopes not. Not all is despair. The end of the year saw the democracies trying to forge a front to save civilization. Amid the sea of reaction there remained islands of liberalism.

In this new century, which forces will win? It would be futile to prophesy. One can only summarize the events of the past year and let them indicate their own consequences.

CENTRAL EUROPE

The liquidation of the Jews of Germany was pushed relentlessly and with gathering speed during the past year. A huge pogrom was staged in the Reich last November, after a Jewish youth had slain a German Embassy official in Paris. It was a wave of excesses, deliberately unleashed by the Nazi regime, such as the world had rarely seen. Arson, arrests, torture and looting were the order of the day. The pogrom was followed by a billion-mark fine and the issuance of decrees which stripped the Jewish population of its right to make a living, leaving it with the alternatives of emigrating or starving.

The expansion of Hitler's Reich brought with it an extension of anti-Semitism. Last September, Germany annexed the Sudetenland territory of Czecho-slovakia and the Jews in the region joined their brethren in Old Germany in suffering persecution. Last March, the Czechoslovakian Republic was destroyed. A "protectorate" was established in Bohemia-Moravia where strenuous efforts were made to introduce the Nazi system of anti-Semitism, which, however, met with dogged resistance on the part of the Czechs. In Slovakia, also under Hitler's domination and more susceptible to anti-Semitism, legislation against the Jews was issued and frequent pogroms occurred. The Nazi occupation of Memel was followed by an exodus of the Jews living there. At this writing Germany is demanding Danzig. From the Jewish point of view the Free City is already part of the Reich since anti-Semitic restrictions have long since been introduced.

As a result of Nazi pressure, Hungary issued a second and more drastic anti-Jewish law which curbed Jews to quotas ranging between six and twelve per cent in economic, social, political, and cultural life. Anti-Semitic action was taken by other nations in Berlin's orbit.

ITALY

The development of official anti-Semitism in Italy was entirely a development of the past year. Until last November leading figures, from Premier Benito Mussolini down, has been outspoken in their repudiation of racial principles. But Il Duce was forced to give way to his axis partner. Last November an "Aryan" theory was promulgated for Italy, which was soon followed by concrete measures against the Jews. They were ousted from professions and Government employ, restricted in busines and social life, and the expulsion of all foreign Jews was ordered. Anti-Semitism was foreign to the Italian people, where the Jewish population numbered only about 50,000. Despite all efforts of the regime, the racial policy did not succeed in striking root in the past year.



DR. STEPHEN S. WISE for forty years has fought in the front ranks of Zionism, both in America and abroad, to achieve the goal of a "publicly secured, legally assured home for the Jewish people in Palestine." Dr. Wise's counsel and eloquence still wields a great influence on the trend of Jewish events; though because of ill health he was unable to attend the World Zionist Congress this past summer.



ADRIFT IN NO-MAN'S-LAND

This group of German Jewish refugees expelled from Germany and refused admittance into neighboring countries, huddles about a pile of straw in an effort to keep warm. Thrust into no-man's-land, they await they know not what. Supported by life-giving aid of the Joint Distribution Committee, they are saved from despair.

The Joint Distribution Committee has joined with the United Palestine Appeal and the National Coordinating Committee Fund, Inc., in the United Jewish Appeal for Refugees and Overseas Needs, American Jewry's greatest effort in the three-fold task of relief and reconstruction in Europe, immigration and resettlement in Palestine and refugee adjustment in the United States.

REFUGEES

The problem of refugees reached unprecedented gravity. Refugee ships plied the seas seeking havens for their passengers. The incident of the German liner St. Louis, its passengers barred from Cuba for which they had

(Continued on Page 102)

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LOOKING INTO THE FUTURE

(Continued from Page 60)

As the Jew was enabled to circulate among his fellows in the universities, in business, and in the professions, he felt the desire to make himself a good neighbor. Reform Judaism, which took root in Western Europe and America, reflected this desire. It endeavored to remove from Jewish life those elements that erected unnecessary barriers between the Jew and his neighbor—it endeavored to make of Judaism a religious force that would provide effective guidance to Jews who live in the modern world. Reform commanded our people to cease pitying itself and groveling—to give to humanity of the spiritual riches it possesses, and to assimilate out of the lives of others what it lacked and needed. Reform commanded Jews to make themselves known to their fellow-men, to conduct their lives with dignity.

The Haskalah or Enlightenment movement endeavored to do the same for the Jew of Russia. It attempted to shake the Jew out of the doldrums of misery and fear he had occupied so long in Eastern Europe. Haskalah tried to teach him Hebrew, the classical language of his people, and Russian, the language of his environment. It showed him that humanity possesses wisdom and knowledge over and above the Talmud and the Shulchan Aruch. But Haskalah withered and died. The pressure of czarist tyranny was decimating. The Russian ruling classes, conscious of the untenable position of the Jew, tried to force him to forsake his faith, and without further ado take up the life of the Russian people. Frightened, the Jew shrank back into his shell, and neither brutality nor entreaty could move him to emerge. And this shrinking convinced the officialdom of Russia that the Jew was hopelessly unassimilable—and so it decreed for him death or exile.

Suddenly upon the skies of the nineteenth century, which had glowed for an hour with the bright light of brotherliness, there appeared the black cloud of organized and "rationalized" anti-Semitism. Christian and Jewish scholars had demonstrated that Christianity and Judaism must march together. The leaders of Christian and Jewish society found each other acceptable and even somewhat desirable. But the masses of the two groups were not yet ready for such intimate fellowship. Certain Jews warned, "Be careful, a few years of such association with the non-Jew, and the Jew will forget his people and his faith." The unscrupulous Gentile cautioned, "Beware, the friendliness of the Jew is just the first step in his scheme to dominate and control the world."

When economic depressions struck the world in the early 70's and 80's of the last century, in 1907, 1920, 1925, 1929, and in their train came hunger and unrest, anti-Semitism was assured of life and credence. Men everywhere were told that these "hard times" were simply the outcroppings of the "Jewish world conspiracy." Wagner, the musician, Houston Stewart Chamberlain, the discreditted English professor who won the admiration and support of the Kaiser, the Russian nobility, all fattened anti-Semitism, and gave it an aura of respectability.

And because Europe began to forget its much vaunted brotherliness, Theodore Herzl became a Zionist and created the Zionism we know today. As a newspaper correspondent he witnessed the trial of the unfortunate Dreyfus. He thought in his heart, if enlightened, generous France can do this to Dreyfus only because he is a Jew, woe unto Israel. Woe unto Israel—let us have done with this false brotherliness—let the Jew shrink away to a corner of the world that is his own. Let him strive to claim for his own the land of his ancestors, Palestine, and there hide from the storm of anti-Semitism that must inevitably break forth in the twentieth century. These thoughts shaped themselves in his mind before August, 1897, when he convoked the first Zionist Congress. That Palestinian refuge was created—not at Herzl's terms—it is inadequate and insecure—but it is something. It is as adequate a refuge as cool, "impartial" career diplomats will permit it to be.

The year 5600 had hardly dawned, when a dreadful thing transpired in Damascus. A French missionary had been murdered, and the native police were unable to apprehend the criminal. And so they arrested the leaders of the Jewish community, and tortured them until they confessed that they had murdered the priest to obtain his blood for use in their Seder service. When the world heard of it, it would have laughed, had it not been horrified. How utterly ridiculous is this old insult of an intelligent, useful people, the time protested. When the Russian hordes stormed the ghettoes in the 80's and 90's and at Kishinev—the world condemned Russia—and when during the presidency of Theodore Roosevelt, American Jews in Russian were insulted and maltreated, our country severed diplomatic relations with Russia. When today, Hitler outlaws and harasses Jews, millions cry out in protest, and even send money to help the suffering. When in the past did anyone arise to decry injustice—particularly that directed against the Jew? When in the past have millions given hard money to assist the victims of persecution—especially when the Jew was the victim? The answer is, in the 57th century of human history according to the Jewish reckoning.

When the fifty-seventh century began only the United States and Holland possessed no Ghetto walls—during the past century there were added to these two Great Britain, France, Belgium, Switzerland, and all the

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LOOKING INTO THE FUTURE

(Continued from Page 86)

Scandanavian countries. These things represent progress—they give us some cause to have hope for the coming century.

Since September 1839, many nations have welcomed the Jew back into the human family—they have tried to help him forget the isolation and loneliness of the past. The wise Jew has welcomed this opportunity to be a man, and has made the most of it. These encouraging developments in Jewish history are symbolized in the words Emancipation, Reform, Haskalah. But in many other countries this new order in human relations did not take sufficient root to survive. In these places the Jew has had to suffer—has had to slip back into the oppressiveness of spiritual and physical Ghettos—where actual suffering and expulsion have not been his portion. This development is symbolized by the words anti-Semitism, Zionism, Hitler.

The issue of the coming century will decide, as far as the Jew is concerned, is this, shall brotherliness or hatefulness dominate our world? The events of the past century have so shaped themselves, that the beginnings of an answer to this question must be forthcoming during the coming century. We can observe the beginnings of the strife between brotherliness and hatefulness even at this early hour—though the outcome of that struggle is anything but a foregone conclusion. Thoughtful Jews want neither Zionism nor the Jewish attitudes of mind that underlie it. But we need them as long as the world is as difficult as it is for our people. Jews will welcome the day when they may crawl out of their shells without fear—when they may come forth because their fellowmen have lovingly asked them to emerge. This much of the future can be foretold now—the rest we commit to God's inscrutable wisdom.

Again we come to the threshold of another year. As we enter let us resolve to make it rich with goodwill and happiness. At this opportune moment, we extend to you all our sincere wishes for a New Year of Health and Prosperity

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The Case of Mr. X

The Real Sufferers Among Our People May Not All Be in Far Away Lands — Perhaps We Should Also Consider Ways to Help Those That Suffer in Our Own Midst

By J. H. GOLDSTEIN
Charlotte, N. C.

REFLECTING on the misery of the Jewish people in Europe, I visualize those recent rocket-like, bold and black headlines of a thousand or more daily newspapers all over the world blasting forth "REFUGEES," "CONCENTRATION CAMPS," "ILLEGAL ENTRY," "S. S. ST. LOUIS," "JEWS MUST GET OUT OF ITALY," etc., etc., and I ponder on the reaction on those stragglers in Israel, those who have deserted the fold, assimilationists and sons and daughters of assimilationists, whose parents intermarried, who bear the strain of Jewish blood, who are neither here nor there and are perplexed by it all. They have shaken off all responsibility to the Jewish community and said to themselves, "We have no part in Israel, we are not Jews." I wonder what they think.

I recall a conversation a few months ago with a Mr. "X." It happened on a Sunday afternoon at a Jewish gathering called for the express purpose of Jewish Relief. That Sunday's papers had carried those lurid, frightening headlines, "THE JEWS MUST GET OUT OF ITALY." All one could see at a first glance was "THE JEWS MUST GET OUT." The words "of Italy" were in small insignificant type. After the usual greetings at the meeting there was much talk of the "Jewish Question," and Mr. X said to me: "I don't know how you feel about all this but personally I can't stand it any longer. I feel that my neighbors are staring at me, perhaps pitying me, likening me to a mourner following in the cortege of a murdered sister or brother. Even my own family, my wife and children, look at me with pity and a big question mark in their eyes, as much as to say: what are you going to do about it?"

Let me give you the background of Mr. X. He was born and raised in a Southern city; went through public and high school, is a graduate of the state University; played on the football team and was accepted in the finest social circles of the community. Mr. X married a non-Jewish girl of a fine and socially prominent family. Mr. X never affiliated with the Jewish community. Yes, he was confirmed in the Temple but that was the end of his Jewishness. As a matter of fact he never even gave it a second thought.

Mr. X's father came to this country as a young man, possibly from Germany, Austria or Galicia, got his start peddling with a pack on his back through the hills and valleys, finally opened a small store. His success made possible the eventual enlargement of his busines establishment and with his financial growth came his value as a citizen and leader in the community. He served prominently as a City Council member and in various other civic capacities, was honored for his honesty and was known throughout the entire section as "The Honest Jew." His death was the cause for widespread general mourning and he was buried in the Jewish Cemetery amid much fine preachment, floral tributes and eulogizing by all denominations and classes.

After his father's death Mr. X severed all his ties with the Jewish community. His wedding was a strictly private affair with a Protestant pastor officiating. Mr. X attends no church but his wife and children are members of a Protestant church, religiously attending serivces and Sunday School.

Since the Hitler advent Mr. X began to edge back to his people, due mostly to the questions asked by his wife and children regarding the Jewish religion. In fact, his son, now almost 13, wanted to know why he should not go to the Temple Sunday School, since his father is a Jew. Mr. X not only does not know how to answer this question, but as Mr. X said to me himself: "I think the boy is rationally right and he should attend the Temple Sunday School; since I am a Jew my boy should be a Jew. But what does it mean to be a Jew? And how, if I am a Jew, have I lived for so many years without being bothered by things Jewish; Jewish religion, Jewish affairs, anything Jewish? It has been 21 or 22 years since I have been on the inside of the Temple or contributed anything to its upkeep; still when it comes to Jewish suffering I get my share—nay, I get even more than my share. Why, several years ago I was invited and urged to join the swankiest country club in town, but for financial reasons I postponed taking the step. Now, while all my wife's relations and friends are members of this particular club, I was given to understand that my membership was no longer desired. . . And even if it were I'll be damned if I'd go there and give my friends a chance to stare at me and single me as 'the Jew.' I lie awake at nights dreading to see the morning papers. I have gotten so self-conscious that I dread going out of my home and facing my business associates. I have even begun to hate myself."

I listened to Mr. X carefully; I gave him a chance to talk his heart out and sat silently looking into space. Mr. X finally said: "Why don't you say something?" I finally turned to him: "Mr. X, your parents are responsible for your present dilemma. They, in their quest for economic success and civic ambition, left you to shift for yourself and were not interested in giving you the answer to all these burning questions. They did not provide you with ammmition for your fight for existence as a Jew. They let you go to battle with a pop-gun, just a toy. Had your parents been wise enough to teach you Jewish history, to make you comprehend the responsibility resting on you, and to the generations that will follow you, a responsibility that cannot be shaken off, not even with a few drops of baptismal water. Once a Jew, always a Jew even though you get converted you are still a converted Jew.

(Continued on Page 118)

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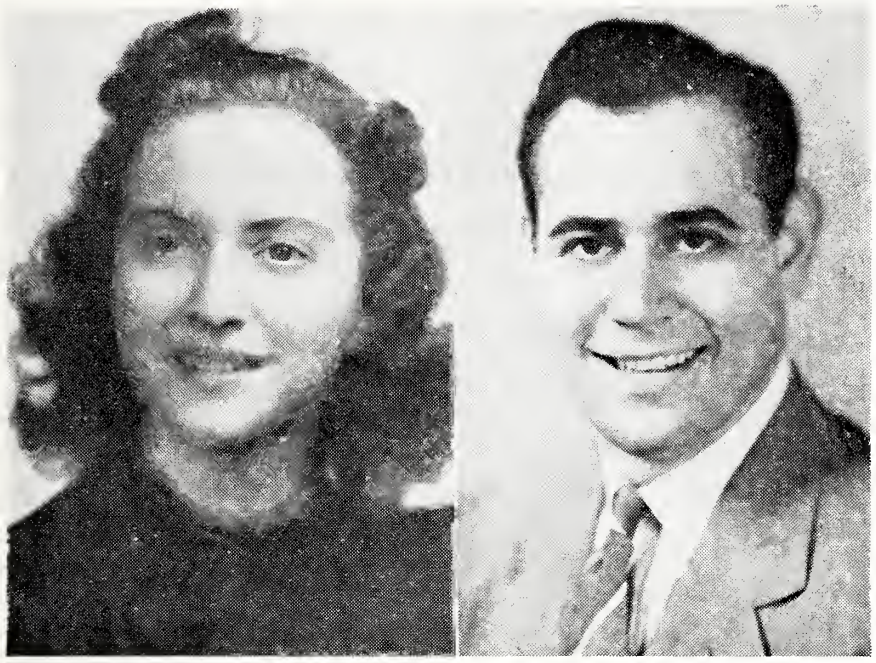
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The site of some of the largest industrial enterprises of their kind in existence, Baltimore offers unexcelled rail transportation facilities which, with regular domestic and overseas steamship services to all principal seaports, insures rapid and convenient access to all markets and sources of raw material. Due to advantageous geographical location and favorable meteorological and other operating conditions, the city has developed into a great aeronautical center.

Besides its industrial, shipping and aeronautical activities, Baltimore has long enjoyed distinction in the character of its banks and financial institutions, and is a recognized leader in the field of casualty insurance and bonding. The city occupies a prominent place, likewise, in the fields of wholesale and retail distribution.

Geographical Location

Baltimore's superior geographical position is the community's chief economic asset. By virtue of a central location on the Atlantic seaboard, near the head of navigation on Chesapeake Bay, Baltimore is closer to the great industrial districts and the rich agricultural lands of the Middle West than any other Atlantic Coast port.

The city lies within the zone of major trade routes between United States and the densely populated countries of western Europe. Proximity to these and other important avenues of commerce, with short-line rail connections to the interior of the United States, has enabled Baltimore, through its great natural harbor, to become the second seaport of the country in volume of waterborne traffic. Furthermore, Baltimore's favorable situation permits the shipment of all classes of freight in the coastwise and intercoastal trades at minimum transportation costs.

Among the advantages which Baltimore enjoys on account of its excellent geographical position is the location there of many large enterprises which require waterside factory sites and low-cost water transportation.

Industrial Diversification

Unlike many of the important industrial centers of the country, Baltimore's economic welfare is not dependent upon any one industry or group of industries. The broad diversification of the community's industrial structure is shown partly by the fact that the 1,800 factories located in the city and environs manufacture hundreds of separate classes of products. The local plants normally afford employment for over 100,000 wage earners and 15,000 salaried employees, and the aggregate value of their annual output, according to the 1937 Federal Census, exceeded $925,000,000. The combined expenditures in that year for materials, fuel, power, and supplies for use in manufacture, amounted to more than $573,000,000, while the total outlay for wages and salaries was nearly $160,000,000.

Wholesale and Retail Trade

Baltimore has long been one of the leading wholesale and jobbing markets of the country. Its 1,600 establishments, handling all lines of merchandise, have an annual sales volume of approximately $500,000,000. The city's location, favorable with respect to economical land and water transportation, has enabled it to compete successfully with the aggressive efforts of other important distributing centers. The principal items sold by the local wholesale houses include groceries, dry goods and general merchandise, farm implements and supplies, beer, wines and liquors, machinery and electrical goods, and tobacco products.

The retail trading area of Baltimore embraces roughly all the territory situated within a twenty-mile radius from the center of the city. The community's 13,600 retail outlets, ranging from large department stores and specialty shops to small neighborhood stores selling convenience goods, do a total business of more than $300,000,000 annually. These stores employ over 40,000 full-time workers who receive upward of $38,000,000 years in wages and salaries.

The Dawn of a New Century

A Rosh Hashonah Message

By Dr. Israel Goldstein

President, Jewish National Fund of America

WHEN the sun set on the 29th day of the Hebrew month of Elul, the seventh century in the sixth millenium of the Hebrew calendar came to a close. A new century dawns in the life of a people that counts time since Creation.

There is comfort, buttressed by spiritual strength, in this mere statement of the calendar sequence. It embodies a retrospective as well as a prospective view of the struggle that our people is called upon to wage not only for its spiritual values and ideals, but—as is the case in these trying days—for its very life and existence.

Against the misery of homelessness in "no man's land," against the depth of the high seas on which our refugees are tossed about in search of a haven, against the ruins of the Emancipation for which our fathers struggled during the past century, against the inhuman persecution which a dementia, now occupying the seat of the mighty, is inflicting upon large sections of our people, there is pitted that unbreakable will to life and ultimate triumph of a people that has lived and triumphed against hatreds and persecutions and has justifiably coined—and clung to—its credo of the ages; Nezach Israel Lo Yeshaker.

Nowhere is this indomitable spirit more vital, forceful and full of promise



DR. ISRAEL GOLDSTEIN

of a new dawn than at the Mediterranean-washed shores of Eretz Israel to which ships of rescue sail with or without sanction. At no place on the face of God's earth is the Jewish resolve to struggle, to achieve and to build for the future greater and more determined than on those Palestinian acres of Jewish freedom, which the Jewish National Fund has redeemed and reclaimed from their waste-land status and made the basis for the new Jewish life and civilization. These settlements of bravery and heroism stand today as a testimonial to Jewish pioneering capacity and as a challenge to those that wish to halt its progress for the sake of temporary expediency and in violation of sacred international agreement.

To the maintenance of this spirit, to the furtherance of this progress, to extending and fortifying the bastions of Jewish strength in Eretz Israel and elsewhere, we, Jews of America, must dedicate our best energies as the new century dawns on the horizon of our people's and the world's history.



LUDWIG LEWISOHN, one of the leading figures in contemporary literature, who during the past year wrote "Forever Wilt Thou Love," a novel, and "The Answer, a non-fiction book dealing with the problems of Palestine.

Just the Thing!

Mountaineer (taking son to school room): "My boy's arter larnin'. What have you got?"

Teacher: "We offer arithmetic, English, trigonometry, spelling, etc."

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How Can Religion Defend Itself and Serve Democracy?

By RABBI MORRIS S. LAZARON
Baltimore Hebrew Congregation
Baltimore, Md.



RABBI MORRIS S. LAZARON

This address by Rabbi Morris Lazaron of Baltimore was delivered before the Institute of Public Affairs at the University of Virginia recently. Rabbi Lazaron is a member of the Executive Board, Conference of Christians and Jews; author of "Common Ground" and "A Plea for an Intelligent Americanism." He is an orator of wide reputation and has devoted much time to fostering better understanding among the different religious groups.—Ed.

MY THEME is related to almost every major problem which faces us. It cuts clean through the contemporary scene down to these fundamental attitudes which determine an individual's or a nation's conduct. It raises the issues of what religion is and what it should be. It poses the question: What is the relation of religion to the state? What shall religion say about the dilemmas of politics, economics, war and peace?

I can think of no better way to begin than to describe an incident which occurred several months ago on the radio program, "America's Town Meeting of the Air." Someone asked the question: Can American youth find anything in religion to help them keep the American way? One of the four young people, a Vassar senior, answered with a splendid insight: If religion lets itself be used by subversive forces, if it walks fearfully and works selfishly, if it timidly blocks progress and seeks sectarian ends — No! If it fearlessly and prophetically enunciates and applies its ethical and spiritual imperatives to the problems of contemporary life, if it moves out from its shrines and into the marketplace and the lives of men, if Religion remains bravely true to the American way—Yes! Youth will find in religion a staff and a strength to keep the American way. These are not her words, but the substance of them.

How can religion defend itself and serve democracy? Let us first define terms.

To me the field of religion is the spirit of man which defies the microscope; man's dreams and hopes; man's capacity for righteous indignation and for sacrifice; man's longing for truth, for justice, for friendship and love. Religion declares these things are real because God is real. Religion declares that we are intimately and personally related to a universe which is shot through with that spiritual reality we call God. The organized religions are the varying ways in which men try to express that relationship and the universal values of truth, justice and human brotherhood. Its constant concern must be the preservation and promotion of these values else we kill each other as jungle beasts. Religion's job is the everlasting challenge to the lives of men and nations in the name of the God of Truth, Justice and Human Brotherhood. Our three great religious groups — Protestant, Catholic and Jew—each in its own way attempts to build on these foundations, to work toward this goal.

We religionists must believe what we profess. Sincerity! That is the first commandment. Our belief must be a conviction, not only a pious hope; it must be a dynamic for action, not a dream. Our beautiful churches and synagogues, our elaborate rituals, forms and ceremonies, our organizations of religious education and social usefulness are but monuments to futility unless a vivid sense of purpose derived from God changes them. If they become, as so often is true, social clubs, feeders of our self-righteousness, lovely places to escape from the turmoil of the world; if they only calm our disturbed spirits, they mock not only us but the God in whose name they speak. When you go to church, my friend, do not expect only calm and content and peace. There are the calm and content and peace of death; but there is also the calm and content and peace of divine dissatisfaction. God pours Himself into your soul to stir you, to summon you to His side to remake His world to the larger pattern. If religion is to defend itself and serve democracy, its followers must evince in their lives—in business, in the professions, in politics, in human relations—such standards of conduct as shall mark them men and women who have answered a summons.

Time to Examine Ideas

Perhaps the time has come to examine critically certain religious ideas held hitherto inviolate; to examine them because of the effect the holding of them has on the individual. Just as we see that Fascists and Communists sincere in their loyalty often stop at nothing in the promotion of their causes, so too often religious loyalties may be made the excuse for anti-democratic tendencies in speech or conduct. Religionists must be willing to submit beliefs, practice, program to the most critical examination. We must ask ourselves why, with millions of people nominally religious, affiliated with church and synagogue in the totalitarian lands, such things can be. Why has religion failed to civilize and discipline them? We in the camp of religion must accept our share of responsibility for what has taken place. Perhaps our emphasis has been upon the institution rather than upon the idea and we have been servants of organization rather than servants of the living God. Perhaps religion has lost contact with the longings and needs of the masses of the people and turned its back upon its self-assumed function. The blame is upon us all. We must, in all humility, be brave enough to say: We have sinned.

Whether we be Catholic, Protestant or Jew we must recognize our common fate as we face forces of tyranny and brutality. Organized religion will be stronger to defend itself and serve democracy when it understands that totalitarianism is a challenge to all religion—that means totalitarianism whether from the right or the left. It is not by chance that the Nazi regime began by burning the Reichstag and continues with the burning of synagogues, the confiscation of Catholic orders' property and the shutting of Protestant theological seminaries. The Reichstag was the symbol of law and law represents the conscience of civilized man. Destroy that conscience and all the values it represents—political, social, economic as well as religious — will ultimately be destroyed. When they burned the Reichstag they served notice that none of the ideas, which in the experience of the race had come to be accepted as having worth, had any meaning for them. Before the menace of totalitarianism, Jews, Catholics and Protestants—all religionists in and out of the church—have a common destiny. They may attack us separately and seek to divide us, their purpose in the end is to destroy us all. To be strong therefore we must be on our guard against the forces that seek to divide us against each other. Sometimes these forces come from within our own ranks. Wherever possible it would seem to be the duty of each group to discipline its own; to scorn and take advantage of other groups where advantage can be taken because in the end the position of us all will be weakened. Before the gathered forces of brutality and power politics, your security, my Christian friends, is no stronger than mine.

We must be on our guard that we be not used as tools by interests who seek to profit by playing upon our fears or our loyalties or our prejudices to conceal their own selfish designs. For instance, there are those who declare that the Catholic Church and all Catholics are Fascists and Fascist sympathizers, open or secret. Anyone who knows Catholics will realize the absurdity of this accusation particularly in the light of the Nazi persecution of the Church. There are those who would stir up resentment among Catholics and Jews against Protestants by pointing to movements whose membership is 100% Protestant. The unqualified rejection of such influences by outstanding Protestant leaders again and again must gratify Catholics and Jews. The movement for sympathy and appreciation known as the National Conference of Christians and Jews was started by Protestants. Jews are the objects of persistent campaigns of misrepresentation and hate. We are declared to be both atheistic Communists and international bankers at the same time and by the same people, depending of course to whom they are speaking. We are declared to be war-mongers, yet the answer returned to the President's peace appeal I should think indicates who are the real war-mongers. There are those who say the country is flooded with Jewish refugees who are taking the jobs of our unemployed when the facts

(Continued on Page 95)



"The Lord, the God of the Hebrews, hath sent me unto thee, saying: Let My people go, that they may serve Me."—Exodus, 7:16.

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ISRAEL DAVIDSON, SCHOLAR

(Continued from Page 75)

tleships. His liberal spirit and his sense of humor won him a host of friends.

He went to Europe three times on bibliographical missions—in 1914 to study and edit Genizah documents at Cambridge; in 1926, after his sabbatical year of teaching at Hebrew University; and in 1929, when he toured the Hebrew libraries of Germany. He drew inspiration from all the great European librarians and Hebrew scholars and assisted them in their researches. His correspondence, which may some day reach publication, includes interchanges with Cardinal Tisserant of the Vatican Library, Dr. A. Freimann of the Frankfurt Stadtsb'liothek, Dr. L. D. Barnett o f the British Museum, and Professor A. E. Cowley of the Bodleian Library.

The fruit of his own researches was a long list of books crowded by the four volume "Thesaurus" which lists over 35,000 items of mediaeval Hebrew poetry. By the publication of supplements, the work has been kept inclusive. The "Thesaurus" was the collection of a lifetime and the actual publication took nine years to accomplish. Mr. and Mrs. Nathan Miller, who made the publication possible, were impressed by Dr. Davidson's faith in continuing his work during the many years when there was little hope that it would ever reach book form.

Of the other books which Dr. Davidson added to the shelf of Hebrew classics, one of the most charming is the "Sepher Shaashuim," a work of folk lore and comment which he discovered as palimpsest (a manuscript written over another manuscript) among the Genizah fragments. In editing and publishing the "Sepher," Davidson added an English introduction which is a literary work of equal interest.

One other side of Dr. Davidson's life should be noted in any account, however brief, of his life and work. His home in New York City had come to be the meeting place of every scholar, rabbi and layman who appreciated the Jewish way of life. Dr. Davidson married Carrie Dreyfuss in 1906, and their two daughters Gladys and Jessica have each made a career for herself, one in archaeology and one in law. The house on Morningside Avenue is lined with books and Friday nights always found interesting guests at the Sabbath table. Dr. Davidson was a man of deep religious feeling, who observed with pleasure the ceremonies of Jewish tradition. But his primary pleasure was his studies, and on the day of his death he was making literary plans for the next few years. Knowing how precarious his health was, however, he had taken the precaution of assigning literary executors to each of his projects, so that we may expect works of his initiation for many years to come.

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Peace On Earth and Good Will To All Mankind

(Continued from Page 73)

a Day of Judgment, when God sits in judgment over those who, during the past year, could not find time for a day of reckoning with themselves. Is this period irrevocably lost to us? Have we used the creative power which has been divinely given to us, to promote the happiness of our fellowman? Where is the sympathy which allays the suffering of others, the comfort which can heal our neighbors' wounds and the righteousness which we have withheld? We must not render an account of our actions as men alone, but also as Israelites. Let us ask the question, "Have we done anything for the perfection of our soul and for the enlightenment of our mind? Or has the care for worldly affairs engrossed our mind entirely? Have we served the Lord truly and given to him our honor and adoration? Or have we offered sacrifice to strange gods, to our evil inclinations and sinful desires? Has the respect and reverence for the Divine Law kept down and suppressed our base desires? Such and similar questions need our careful answer.

On Resh Hashonah the tremulous and agitating sound of the Shofar renews in every Israelite the recollection of the great day when Israel received the best gift which Heaven gave to its children. Like the sympathizing sound of human nature, speaks the sound of the Shofar, clearer and more affecting to the heart of the Israelite than the highest eloquence of human language, because it shakes our innermost soul, rouses time-honored recollections and national hopes, where the past and future of Israel flow harmoniously together. The sound of the Shofar connects Israel's past and hopeful future, and brings both, vividly, before our minds. Young and old, men and women, who during the rest of the year heedlessly neglect everything that could remind them of their Jewish religious nationality; even those who, on other occasions, never pass the threshold of the House of God, assemble when the Shofar calls.

If we wish God to remember us, we must not forget Him. As we have done, so shall we be rewarded. Let us resolve that our object for the ensuing year will be to build up beautiful memories, by doing what is right, manly and Jewish. May God help us to throw off all shams and disguises, and suffer us to detect the errors which stand in the way of our spiritual regeneration.

May the Almighty in His infinite mercy and graciousness grant to us, our wives and families, health, happiness, relief and legitimate pleasures. May we be filled with a true love of God, a love for our fellowman, and a feeling of security in our loyalty to our noble traditions. Let us pray that Peace, Harmony, tranquility and freedom to harrassed souls, in the lands of persecution, shall prevail in the year just begun; that nations shall exercise brotherly love to one another by honoring international obligations, to the full letter of equity, justice and tolerance for others. May God fortify the hearts of those that stand before Him, as servants before their Master, as chidlren before their Loving Father, bearing in mind the doctrine enunciated by Malachi, "Have we not all one Father; has not one God created us all; why should we deal treacherously a man against brother?" Let the Lord reward us according to our righteousness, and may He grant Peace, Welfare, Blessing, Grace, Lovingkindness and Mercy to us, to all Israel, and to all mankind who seek Him in truth.

"We are standing on the threshold, we are in the opening door.
We are treading on the borderland, we've never trod before.
We have the field behind us, o'er which we scattered seed.
We pass into the future which none of us can read.
Then gather all your vigor, press forward daily in the fight,
And let this be our motto, 'for our God, and for our Right'."

HAYM SALOMON, THE FORGOTTEN HERO

(Continued from Page 71)

ices rendered by him to the United States Government during the most trying period of the American Revolution: Provided, That the site chosen and the design of the memorial shall have the approval of the National Commission of Fine Arts, and that the United States shall be put to no expense in or by the erection of the said memorial."

This was a fine victory for the Haym Salomon cause, but as yet no group or individual has appeared with the required funds to make possible the construction of the memorial in accordance with the provisions of the historical resolution of Congress.

In these catastrophic days of Jewish history when we are maligned, slandered and libelled by the anti-Semitic forces throughout the world, the realization of the projects which I have described briefly—and they could be carried out with a little initiative—would be of inestimable value as a positive demonstration of Jewish loyalty and patriotism and a striking refutation of anti-Semitic canards.

Are the leaders of American Jewry capable of visualizing the significance and potential value of these projects? If so, will they set the necessary machinery to work so that the plans may be fulfilled without further delay?

Pride goeth before destruction, and a haughty spirit before a fall.—Proverbs.

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HOW CAN RELIGION DEFEND ITSELF AND SAVE DEMOCRACY

(Continued from Page 92)

are well-known that our immigration laws limit the number from Germany to 27,000 annually. So many Germans have returned these last years from the United States to Germany that the average annual immigration from Germany here for the past five years has been about 6,000.

Guard Against Hate

There are even those who stir up trouble within the religious groups themselves by declaring every liberal to be a radical or every conservative to be a Fascist. We must ask when we hear such things: Who stand to gain by the promotion of such falsehoods? Protestant, Catholic and Jew must guard against these things. We must guard ourselves for the life of religion itself and the unity of the nation, against any campaign of hate directed against any groups within the population—white or black, rich or poor, Protestant, Catholic or Jew. History shows with a strange eloquence that there are no hates like the hates engendered by religion. No religious or any other group will save itself by organizing or even countenancing malice against any other group nor by seeking to defend the status quo under the shield of David or the cross of Jesus. You cannot conquer the world for the God of love by a jehad of hate. To be strong the religions of the nation must not permit themselves to be used as tools for the promotion of selfish interests from right or left.

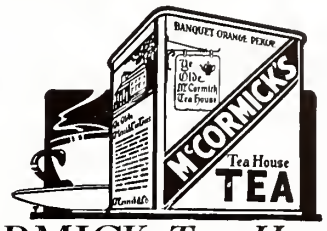
And now I approach an aspect of our theme about which there has been whispered discussion but little openly said. Some things should be said. If we are to serve ourselves and our country the religious groups here must not make the situation abroad the basis of our thinking and conduct toward each other or toward American policy, internal or international. We live in America. We do not live in Germany, Spain, Mexico, Russia, Poland or Ireland. If we are going to be pressed by Jews because of their feelings about Italy or Germany or Palestine or England or Poland; if we are going to be pressed by Catholics to adopt a policy because of their feelings about Spain or Russia or Mexico or Ireland; by Protestants because of their feelings about Quebec or Spain or Italy or Mexico or Russia—if these feelings which run deep are to color our attitudes toward each other, and if we are to catch the wires that tug at us from abroad and we yield to their pull—we shall tear this nation apart. My fellow-countrymen, when you or your father or your grandfather or your forebears came here, you left Europe behind. We can do what we may to relieve the stricken and the suffering and the oppressed—and they include all groups—but God help us if we cultivate here in America islands of loyalty to powers and interests other than American and give them the sanction of religion. They who do this play into the hands of the dictators whose law of war is: divide and conquer. Rather must we have active opposition in the ranks of religion against such influences.

Religion to be strong and useful in these days must attempt to make itself felt in the differences between capital and labor. Men of importance who count themselves religious must not use the power of finances to cripple the free conduct or speech of church and synagogue as they go forth to meet the maladjustments of our times. Nor should religion become the handmaid of any class or group. We religionists have no blueprint for the good of society. We cannot usurp the role of specialists. Judaism, Protestantism and Catholicism stand above the battle and cannot by their very nature advocate any particular system or ism. But jointly we three can and do declare definite principles and values without which the social order cannot endure. Certainly nothing is clearer in contemporary history than this: religion has often been persecuted just because it closed its eyes and ears to the cries of suffering and refused to accept its divine function. Church and synagogue declare to masses and classes alike: It is not the radical alone who cares for human beings. There is a prophetic passion in organized religion which is directed to social ends—yet without the sacrifice of freedom and respect for personality, without the brutality so tragically manifest in both Communist and Fascist programs. The difference between us and them is that we refuse to burn down the house and all that is in it. Just as no body is healthy, one of whose organs is diseased, so no nation can endure with large groups discontented or denied opportunity. To the intransigent and the inflexible in both groups religion cries out: Forget your class interests and your group interests and your party interests. Let us mass our best intelligence in a great national effort to achieve a real partnership of labor and capital in a socially sensitive and just industrial order. Religion by its very nature must throw its insistence on righteousness and human brotherhood into the practical problems of our national life. Religion must insist that neither the individual nor the nation can divorce God from the wrongs and abuses of society. The best insurance against social revolution or Fascism or Communism is to create a society so just that none shall wish to destroy it.



GEORGE BACKER, outstanding young liberal of New York, is the new publisher of the New York Post, which he recently purchased from David Stern. Mr. Backer is a member of the New York City Council, elected on the American Labor Party ticket. He is head of the American ORT Federation and a leader in many Jewish and communal fields.

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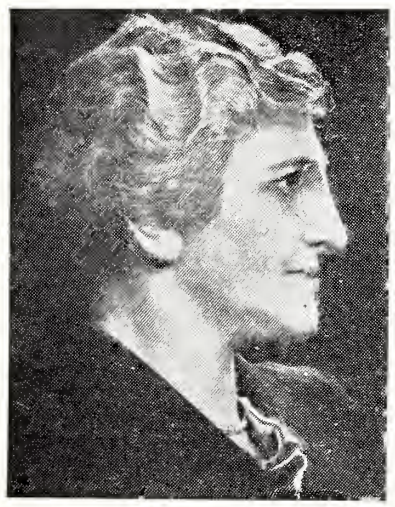
GREENSBORO, N. C.

As I Look Into the New Year, I Have Hope for the Future

By MRS. GUSTAV LICHTENFELS
President, North Carolina Association of Jewish Women
Asheville, N. C.

WE Jews live today in a world of peril and travail. At times, the horizon appears the deepest black with threatening clouds of a rising storm of disinheritage, suffering and exile. To the discouraged and hopeless, there is no light, only the blackness of the night.

In this country, the most scurrilous publications containing the vilest calumnies and libels about the Jewish people are scattered about the land. The public mind has been poisoned with hatred and antagonism. To the masses, the Jews have been pictured as pariahs, as merciless oppressors, as physical cowards, as dishonest and unscrupulous tricksters.



MRS. GUSTAV LICHTENFELS
Asheville, N. C.

Today, we have no legal protection and security against group slander and libel, so it rests with us to organize our forces, to seek out remedies that we may skillfully protect ourselves against human frailty and incredulity which gives credence to these fantastic accusations and fictions.

The night of the world is dark and with the poet we ask, "How can we pierce the impenetrable blank of the future?" We have become so wearied that we have exhausted old sources of inspiration and courage. No longer do we thrill to the prophecy of Isaiah, "The ransomed of the Lord shall return: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As I look toward a new year, I have hope for the future, and that hope is not merely wish-thinking, but is based upon the observation and knowledge of the new trend in Jewish life. That trend is not transient, but is a dynamic, quickening reformation permeating every section of Jewish life in America. Because of that awakening, I have the vision of three vital facts which gives me new faith and courage.

The first fact is that the present turmoil and struggle and peril has resulted in the spiritual awakening of Judaism. At long last, we have grasped the real essence of Judaism. We have minimized the importance of theological opinions and the external factors of our faith. We now emphasize mercy and peace, fellowship and freedom from bondage and despair. We have become aflame with faith as with renewed courage and sincerity, we pray, "O God, make us deserving of thy love and blessing. Help us to cherish the spirit of the Maccabees as a precious heritage. Let their faith quicken us, their martyrdom inspire us, that we, too, may combat injustice and oppression, and lead in the struggle for truth and right."

The second factor which gives me new faith in the future is that all our Jewish organizations in North Carolina, whether they be orthodox, conservative or reformed, have laid aside their external differences and have united to further the just cause of Israel. They have all contributed unstintedly of their time, energy and means to succoring our oppressed people throughout the world. The North Carolina Association of Jewish Women, of which I have the honor to be president, has labored zealously and intelligently to realize the ideal of our founder, Mrs. Sol Weil, who inspired us "To deepen the religious life, to stimulate interest in Jewish affairs, to increase Jewish community activities, to administer funds for religious, charitable, and educational purposes." To the best of our ability, we have fulfilled that mission. We have united the majority of the Jewish women in North Carolina, so that they might enjoy the fellowship and service of Israel. We have brought to the various groups scattered throughout the state, the inspiration of outstanding speakers of all creeds. They have suggested and carried out missions of service to our people. We have enabled deserving students to pursue their professional education in colleges of their choice. For the new year, we have planned a commission to help our young people to become integrated and to assume responsibilities in the service of Judaism. We have such an abiding faith that our people will live in this democracy, unmolested and unharmed, that we are building, not for the day, but for the future.

In the national field, credit should be given to such unifying organizations as the Jewish Welfare Board, the National Council of Jewish Women, the National Federation of Temple Brotherhoods and Temple Sisterhoods, the

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B'nai B'rith, all of them striving to bring about the realization of Jewish Ethics which demands peaceableness, placability, mildness and benevolence; and also commands the conscientious observance of the laws of the state, respect for and obedience to the government.

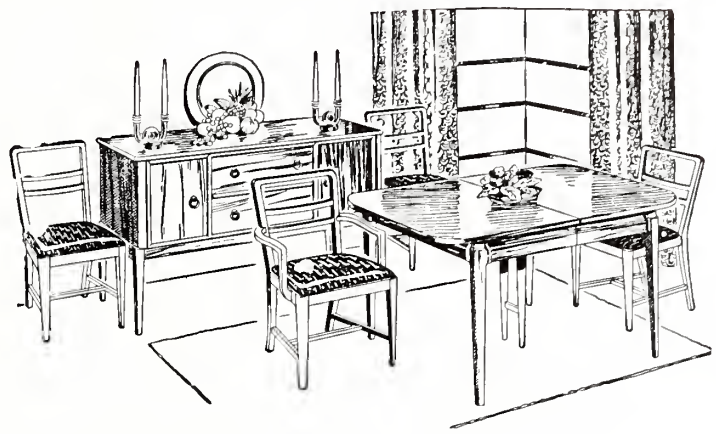
The third support for my faith in the future is the progressive development of a more tolerant, understanding relationship of all religions creeds. In our struggle for survival, we are not alone. Aligned with us, are the intelligent support of the Christian churches and their ministries, for they recognize clearly that the fruition of Christianity depends upon the world's treatment of racial minorities. Otherwise, their church and their mission becomes an empty mockery. The Jews as well as the Christians have learned that theological differences matter but little; that their joint mission is to bring about a better, democratic world. To accomplish this, they are cooperating and uniting their forces, using the mediums of the press, radio and the platform to educate the public mind that the Jews are not a menace, but are a dynamic force for good. This task of combatting anti-Semitism is difficult and prolonged, for it is hard to free the mass mind from traditional falsehood and impressions. Intelligent leaders of both groups are analyzing the causes of this anti-Semitic pressure group phenomenon and are working out adequate techniques to combat the myth that the Jews control America, and to protect both the Jews and the nation against tyrannous, prejudiced pressure groups.

We as Jews have our major role in this struggle for survival not only for ourselves but for the preservation of democratic principles. There are those who believe that the battle is hopeless, for it is impossible to reach the masses as they do not and cannot think. This view has no foundation in fact. At one time, belief in witchcraft was almost universal, yet this superstition has been conquered. During the Middle Ages, it was believed that the Black Death was caused by the Jews poisoning the wells—that falsehood has also been discarded.

The battle to save democracy, humanitarianism and civilization is not futile and it can be won and must be won. This can only be done, not by means of a counter pressure group, for that leads to additional conflict. The battle can be won only when the Jews of America as individuals and as a group prove themselves to be exemplary citizens of a democracy, and as they heed the words of Micah: "It hath been told thee, O Man, what is good and what the Lord doth require of thee: only to do justly, to love mercy, and to walk humbly with thy God."



MISS HENRIETTA SZOLD, pioneer Zionist leader, and now personally directing the work of Youth Aliyah in Palestine, by which Hadassah is rescuing Jewish youth from the oppressed countries of Europe on Palestine soil.



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Speaking of Names

(Continued from Page 76)

mother, wife or daughter a Sarah than a Brunhilde or Krieghilda of the *Nibelungenlied?*

Need I remind you of Hannah about whom we read in the *Haftara* of Rosh Hashonah, of her yearning for a male child, of her sacrificial love for humanity in "lending" her longed-for son "to God," by having him instructed not to hate and kill but to serve and enlighten his fellow men? What a happier world ours would be if we had more women of the caliber of Hannah to bless mankind with sons like Samuel!

Abraham, Isaac, Israel and Samuel, Sarah, Rebekah, Rachel, and Hannah, and the other patriarchs and matriarchs, priests, prophets and sages, whose names will shine like stars forever long after the names of those who strive to destroy their offspring will be remembered only as those of Amalek and Haman are remembered—as a disgrace to the human race. We glory in our descent, and grieve only in that so many of our modern Jews and Jewesses do not prove themselves worthy of their ancestor's contribution to what is best and loftiest in our present civilization. If we only were more familiar with the examples they set for the imitation of the noblest of every generation, we would not have to be coerced by a decree of a degenerate dictator to re-claim these illustrious names; but, like our ancestors in Egypt, according to the Rabbis, we would have never abandoned them. Rather would we abandon our non-Jewish cognomens, and instead of naming our children after the heroes and heroines of our favorite novels, we would, like the Puritans and Quakers, revert to those of our saints and sages of old. The parents of Isaac Newton, Benjamin Franklin, Samuel Adams, Abraham Lincoln, Israel Putnam, and many more, were not of Jewish descent, but they felt proud to identify their children with those whose names are recorded in Jewish history. They felt, as so many of us, unfortunately, no longer feel the beauty and the grandeur implied in the Prophetic vision:

"One shall say I am the Lord's;
And another shall call himself by the name of Jacob;
And another shall subscribe with his hand unto the Lord,
And surname himself by the name of Israel."

Notice, however, that the Prophet was more concerned in that "one shall say I am the Lord's, and subscribe his hand unto the Lord" than in that he call himself Jacob or Israel. After all it is not the name that matters, but the conduct. May the spirit of this sacred season inspire our men to "look unto Abraham our father," and cultivate his will-power to make sacrifices for the God whom he served; or like Israel, wrestle with their evil inclination and never cease until they obtain a blessing. May our women resolve to follow in the footsteps of "Sarah who bore us," who consented to offer her son on the altar of her faith, or of Hannah, who "loaned" her Samuel unto the Lord all the days of his life. Then, though Israel may sit in darkness there will be light in our habitation, for the Lord will be with us. Then, even if we walk in the valley of the shadow of death, as so many of our unfortunate coreligionists now do, we would fear no evil, for "if the Lord is with us, what can man do unto us?" Then, might we enter upon the New Year with hearts full of trust and confidence that the Guardian of Israel who sleepeth not and slumbereth not, will be with us as He was with our fathers, and will grant us a year which will witness a regenerated humanity, and a world in which all will dwell in safety and sit under their fig-trees and vine-trees with none to be afraid.

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W B I G

GREENSBORO, N. C.

RING OUT THE CENTURY

(Continued from Page 84)

received landing permits, was only one of numerous cases. Communities of refugees also sprang up in the "no-man's-land" on several of Europe's frontiers. Jews were forced to live under the most appalling conditions, starving, shivering with cold, unattended in their sickness and, worst of all, homeless and unwanted.

The world was not entirely past sympathy. The United States led in the protest against German oppression. President Roosevelt last November broke diplomatic precedent by issuing a statement denouncing the Nazi pogroms as a reversion to the Middle Ages, and he was joined by the public at large in the United States, England and other countries. Secretary of the Interior Harold Ickes also condemned the Nazi oppression, involving the United States in a diplomatic incident with Berlin which resulted in mutual recall of ambassadors and a blunt State Department statement backing up Ickes.

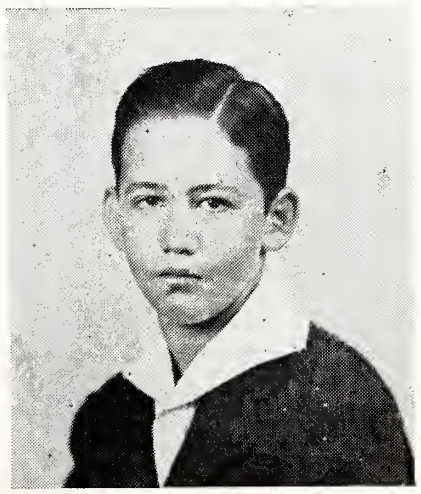
Seeking to cope with the refugee problem, the Intergovernmental Refugee Committee, formed on President Roosevelt's initiative, obtained from the Reich an arrangement permitting orderly emigration. The world was scanned for new territories in which to settle refugees. Britain offered several of her colonies. The Dominican Republic, the Philippines and other territories were investigated. A Coordinating Foundation was set up to direct resettlement. A conference of directors of the Intergovernmental Committee was called by President Roosevelt at the White House to take further action.

PALESTINE

Britain revoked a promise to which she had adhered more or less enthusiastically for the past 20 years—the pledge to facilitate establishment of a Jewish homeland in Palestine. Instead, she planned to crystallize the Jews as a one-third minority within an "independent" (meaning Arab) state.

First there were the conferences with Arabs and Jews in London aimed at finding an amicable solution of the Arab-Jewish problem. The conferences failed, whereupon Britain issued in May a White Paper announcing her intention to establish the state within ten years, if possible, and to halt Jewish immigration after five years. The

(Continued on Page 102)



SEYMOUR LEVIN, son of Mr. and Mrs. Sol Levin of Burlington, N. C., who was bar-mitzvah in December, 1938, with services at Temple Emanuel in Greensboro, N. C. His bar-mitzvah occurred about the same time as did those of three Greensboro boys, and they were all celebrated at the same time. Seymour commuted regularly between Burlington and Greensboro in order to get his training from Rev. Nathan Kagan and Rabbi F. I. Rypins.

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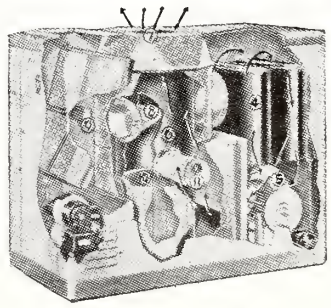
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Answer To Questions On Page 27

1. Beginning of the year (literally, "head of the year").
2. On the first day of Tishri, the seventh month in the Hebrew calendar.
3. Day of Atonement.
4. On the tenth day of Tishri.
5. Yomin Noraim (Solemn Days or Days of Awe).
6. Day of Judgment (Yom Hadin), Day of Remembering (Yom Hazikaron), and Day of Blowing the Shofar (Yom T'rnah).
7. An old surviving wind instrument, usually made of the horn of a ram, which is blown in the synagogue on the High Holy Days.
8. During the morning service on Rosh Hashonah and at the concluding service on Yom Kippur.
9. A "Baal Tokeah."
10. To announce the new moon and festivals; to proclaim the jubilee or year of release; to issue a call to battle; to communicate tidings of victory. (any three)
11. L'Shanah Tobah Tikateb V'tehatem (May you be inscribed and sealed for a Happy New Year.)
12. It is customary to partake of sweet fruit dipped in honey.
13. The ten days of penitence, which are devoted to earnest self-examination.
14. The ten days of penitence begin with the New Year (Rosh Hashonah), and end with the Day of Atonement (Yom Kippur).
15. Shabbat Shubah (The Sabbath of Repentance), becames the Haftorah or Prophetic Reading for the day, which is an exhortation to Israel to return to God, begins with the word, "Shubah" (literally, "Return").
16. In the afternoon of the first day of Rosh Hashonah, if it does not fall on a Sabbath, many Jews assemble along the banks of a stream or river and recite verses from the prophets and appropriate penitential prayers.
17. It is based on the sentiment expressed in the following passage from the prophetic book Micah: "He will again have compassion upon us; He will subdue our iniquities. And Thou wilt cast (Hebrew, V'tashlikh) all their sins into the depths of the sea."
18. A special prayer which begins the Synagogue service on the eve of the Day of Atonement.
19. Vows made in the heat of passion which an individual assumed for himself alone, and which concern his relation to his conscience or Heavenly Judge.
20. By total abstinence from all kinds of foods and gratifications of other material desires.
21. It begins about sunset on the eve of Yom Kippur and lasts until the beginning of the night of the following day.
22. For sins involving the individual's relation to God, but not for wrongs commited against another person, unless they are rectified.
23. An important division of the additional (Musaf) Service on the Day of Atonement, which is based on an impressive ceremony of Temple Days, when the High Priest alone and on that day only, entered the Holy of Holies, the innermost part of the Sanctuary.
24. Isaac and Samuel.
25. At the conclusion of the Day of Atonement.

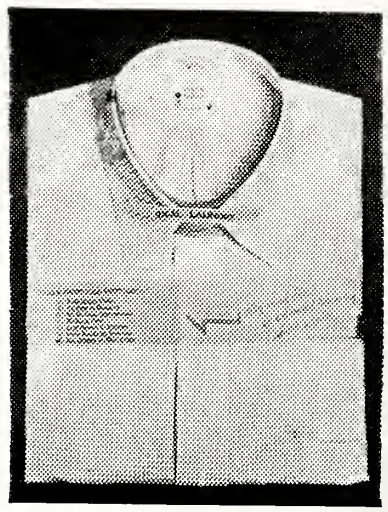
THE ETERNAL GOODNESS

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

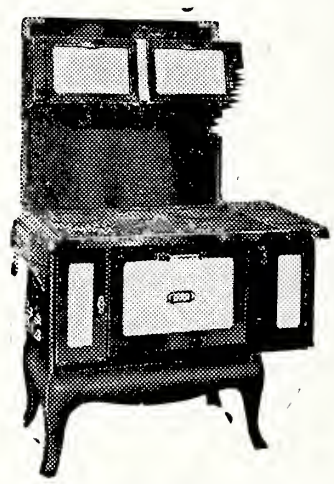
O brothers! If my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on Thee.
—John Greenleaf Whittier.

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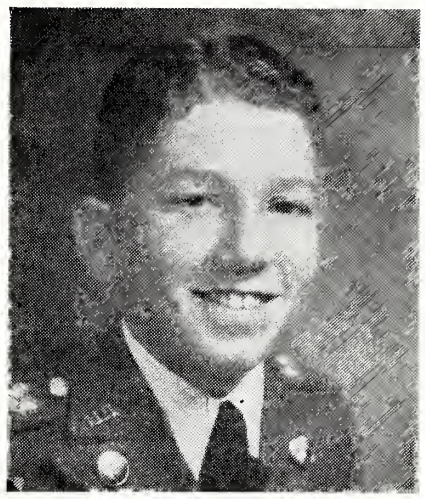
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MARTIN BERNSTEIN, son of Mr. and Mrs. Walter J. Bernstein of Greensboro, N. C., whose bar-mitzvah took place in December, 1938, at which time three other boys were also confirmed in services at Temple Emanuel in Greensboro.



SILLAS MICHALOVE, son of Mrs. Bessie Michalove of Greensboro, N. C., whose bar-mitzvah was celebrated on Friday evening, September 8 at Temple Emanuel. After the services Mrs. Michalove was hostess at a reception in the Temple assembly room honoring Sillas.

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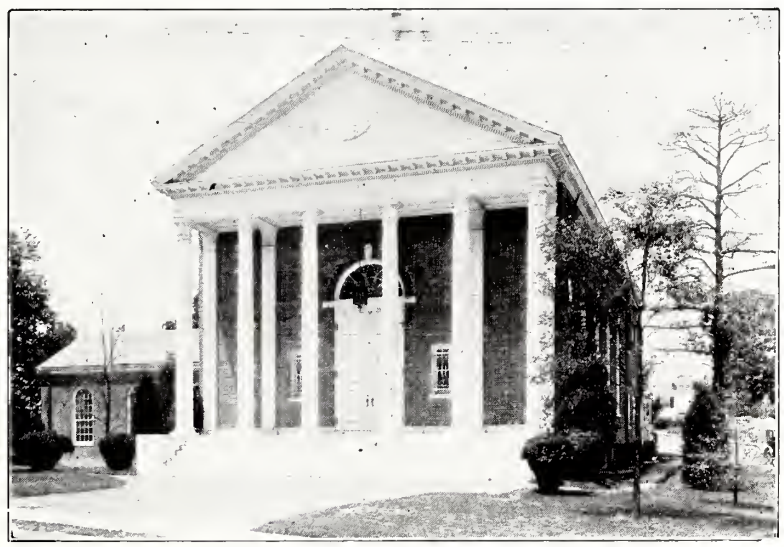
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TEMPLE EMANUEL OF GREENSBORO, N .C., dedicated in 1925, was named after Mr. Emanuel Sternberger, president of the congregation until his death in 1924, and one of the founders of the community, whose philanthropy and constant interest in the community in which he lived have left a lasting memorial to his good deeds. Upon Mr. Sternberger's death, Mr. Sidney J. Stern succeeded to the presidency, the position which he still holds. Other executive officers at the present time are as follows: Herbert Falk, vice-president; Joseph LeBauer, second vice-president; M. E. Block, secretary and Sigmund Sternberger, treasurer. At the time of the dedication, Rabbi Milton Ellis occupied the pulpit. Since 1931 Rabbi Fred I. Rypins has been serving the Reform congregation. Two new Sunday school rooms have been added to the Temple during the summer to take care of the constantly growing group of students.

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A Happy New Year

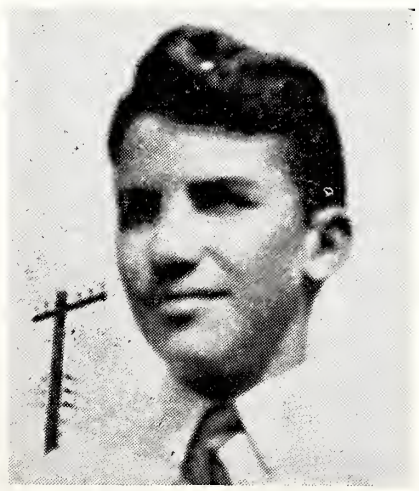
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KENNETH KRIEGSMAN, son of Mr. and Mrs. A. M. Kriegsman of Greensboro, N. C., whose bar-mitzrah was celebrated in December, 1938 jointly with three other boys of the community whose bar-mitzrah fell about the same time. A reception was held in the Temple assembly room by the parents of the boys, after the services.



BUDDY FREED, son of Mr. and Mrs. Samuel Freed of Greensboro, N. C., whose bar-mitzrah was celebrated in December, 1938, at the Temple Emanuel in Greensboro. His bar-mitzrah fell at about the same time as those of three other boys of the community, all of which were celebrated jointly.

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OFFICERS OF THE COUNCIL OF JEWISH WOMEN (Asheville, N. C.), left to right: Mrs. Max Scheer, treasurer; Mrs. Alvin Kartus, secretary; Mrs. I. Fagan, 2nd vice-president; Mrs. Al J. Goodman, 1st vice-president; Mrs. S. H. Rogovin, president.

Though this chapter is less than a year old it has 64 members and is very active in civic affairs and in aiding foreign born to become citizens and Americans. Each week a social evening is held for the foreign born at some member's home where games are played and nothing but English may be spoken.

A Happy New Year

Dr. Pepper

GOOD FOR LIFE!

GREENSBORO WINSTON-SALEM

RING OUT THE CENTURY

(Continued from Page 99)

Jews refused to accept this policy. Illegal immigration led Britain to prohibit Jewish immigration for six months beginning October 1. But the Jews continued to defy Britain. While extra-quota entry continued, the 21st biennial World Zionist Congress met in Geneva to map a program of resistance to the British policy. There was no cessation during the past year of the violence in Palestine, although the back of the Arab rebellion was believed to have been broken.

AMERICA

The most striking development in the United States during 5699 was a large growth in anti-Semitism, largely as a reaction to events abroad. This rising anti-Jewish feeling took strongest hold among a group of Catholics who listened to the radio fulminations of Father Charles E. Coughlin and formed such organizations as the "Christian Front," which was responsible for considerable violence in New York and other cities. Other evidences of anti-Semitism, exposed by the Dies Committee, were a plot involving General Van Horn Moseley, retired, and the activities of the German-American Bund.

Although the danger of anti-Semitism appeared to be growing, it had not yet become important politically. Anti-Semites who entered election campaigns were trounced at the polls. To fight bigotry, several organizations came into existence, such as the Friends of Democracy and Catholic Committee Against Anti-Semitism, which fought prejudice as an attack on democracy.

While alarmed over anti-Semitism, the American Jewish community devoted its greatest attention as an organized group to succoring the less fortunate overseas. A record fund of $20,000,000 was sought for the United Jewish Appeal, comprising the Joint Distribution Committee, United Palestine Appeal and National Coordinating Committee for Refugees (which was reorganized as the National Refugee Service).

(Copyright, 1939, by S. A. F. S.)

A Prayer

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe, the friendless—
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—H. H. Walton.

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MISS ESTHER BRENNER (center) was crowned "Queen Esther" of the annual Purim ball, March 17, 1939, sponsored by the Roanoke, Va. chapter of Senior Hadassah. The Court consisted of the following ladies-in-waiting (above, left to right): Misses Elsie Rosenberg, Zelda Halpern, Alese Glass, Esther Brenner (Queen Esther), Dorothy Golden, Shirley Shapiro, Frances Kohen, Ada Diamond. Seated is Lois Lutins (herald).

TWO'S A CROWD

Before I heard the doctors tell
The dangers of a kiss,
I had considered kissing you
The nearest thing to bliss.
But now I know Biology
And sit and sigh and moan,
Six million mad bacteria—
And I thought we were alone.

A DEEP FRIENDSHIP

"Do you know Art?"
"Art who?"
"Artesian."
"Sure, I know Artesian well."—Colums.

Information Wanted

Information is being sought of Mrs. Sophie Gardner who disappeared from her home in Brooklyn, New York, in 1936 and since then has failed to commmicate with her daughter, Mrs. Ida Levy. The daughter is very anxious to learn of her mother's welfare. Mrs. Gardner, who is alleged to be in North Carolina, is 58 years of age, 5 feet 7 inches tall, weighs 190 pounds, has dark hair and brown eyes, may wear glasses. Anyone knowing of her whereahouts is requested to communicate with the National Desertion Bureau, 67 West 47th St., New York City.



MISS ANNE HOFFMAN of Leipzig, Germany, came to Asheville last February and was immediately placed on the staff of music teachers at the Asheville Teachers College.

She has studied for 18 years at the "Laudeskonservatorium Zu Leipzig" which includes high school and college educational facilities, as well as special musical departments. She finished her studies in 1937 but she began teaching piano and voice at the Leipzig conservatory in 1934. While there she was the contralto soloist of the synagogue choir. She has also studied French, Latin, English, Italian and German.

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In the Editor's Mail

Sir:

Dr. Chaim Weizmann, creator of Palestine as a homeland for the Jews, is today seeing his work shattered to smithereens.

Now the committee of the League of Nations is considering a protest from Dr. Weizmann attacking Britain's new "solution" to the Palestine muddle as the triumph of force over moderation.

It was Weizmann himself who obtained the Balfour pledge not as a statesman but as a chemist.

In 1916 Britain was desperately short of acetone, essential to T.N.T. Premier Lloyd George asked advice of Editor C. P. Scott of the Manchester Guardian. Scott recommended Weizmann, then teaching at the University of Manchester.

Dr. Weizmann worked day and night. In a few weeks he perfected a synthetic process for making acetone out of horse chestnuts. Britain was saved.

Lloyd George was grateful. He offered Weizmann any honor at his command—even the peerage. Weizmann declined the offer. He asked instead for "a national homeland for my people." That request was granted in Lord Balfour's pledge.

Winston Churchill and Leopold Amery are against the white paper. David Lloyd George, prime minister of the cabinet which issued the Balfour Declaration, sees the white paper as a definite abrogation of a pledge.

Chamberlain's policies in regard to Czechoslovakia, the Spanish civil war, and generally mangling the European situation in such a way as to play into the hands of the Fascists and Nazis, has shown that he is no match for the shrewd diplomats of the totalitarian countries, and as a statesman he is a flop.

It is safe to predict that some day in the near future some able man will be selected to replace Neville Chamberlain. Perhaps it will be Winston Churchill who will righteously restore the Balfour pledge and make amends for the undoings perpetrated by this soft-boiled statesman.

DAVID FASS
Dillon, S. C., Aug. 3, 1939

Sir:

There should be a voice of righteous protest or the adoption of concrete solutions when Chamberlainism cooperates with Fascism to make of Israel an economic Odyssey; when the Mikado, Dictator and Fuehrer destroy free parliaments, fraternal brotherhoods and peaceful nations and when reaction, undeclared wars, or a Father Coughlin and a General Moseley, peddlers and broadcasters of race-prejudice and bigotry, ride high in chutzpah, without hindrance, fear or effective criticism. If Synagogues, Societies, Rabbis and leaders are silent under such circumstances, then by all the laws of moral justice, silence is a crime.

Instead of adopting solutions, leaders propose resolutions, prophetic pronunciamentos in place of practical programs. Instead of corrections and applications of Democracy, as it affects society and conditions, we have past implications and future interpretations. Confronted with the immediate needs and issues they invent the art of evasion.

A similar method of surprise and evasion was found in a letter concerning the crisis in Jewish life and Palestine, by Rabbi Morris D. Lazaron, addressed to the Washington Star of May 22. To these men, ill treatment and misfortune, as a subject is History, as a problem it is a Sermon. Judging from their policy of hush-hush, and shah-shah, the impression is created that we have no poor, no stranger, no aliens—in fact all Americans are aliens—no unemployed, no political victims, no refugees and persecuted in our midst at the present time. In place of protest against Jewish mistreatment and injustice many have adopted a method of silence and submission to the inevitable. Perchance Jews may have become instruments in God's eternal machine; citizens and neighbors; innocent lambs and actors of tragedy on God's stage, albeit to diffuse culture and civilization?

In the face of abuse and exile a Jew might approve an old defeatist theory "that one Haman achieved more for Jewish repentance than forty-eight Prophets combined." By the same logic perhaps "Hitler is a benefactor and a messenger of Peace." (Who can believe that?)

Here one should reply in the pragmatic present. Hesitation or silence is defeat. Solution is Life. As with mankind so with Israel. In problems and solutions we are kinsman to all races. The treatment of the Jewish problem may differ because we are an ancient, moral, and landless people. But in the struggle for bread, security, peace, justice, life, liberty, and the pursuit of happiness all men are created equal. Israel is a product of the world, a child of mankind by virtue of his ethical contribution.

Therefore, facing today's trying conditions, let all who are oppressed and threatened—no matter the creed, color or race—unite, work and struggle in co-operation with all other spiritual and political forces of democracy, peace and social justice, in a righteous and collective union. In view of the present needs and requirements every Synagogue, Society and Lodge should be transformed into an ethical move-

(Continued on Page 112)

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Organization and Personal News

WEDDINGS

Moses-Regenstein

Sumter, S. C.—Miss Helen Moses of Sumter was recently married to Mr. Louis Regenstein, Jr. of Atlanta, Ga. Mrs. Regenstein is the daughter of Mr. and Mrs. W .G. Moses of Sumter. Mr. Regenstein is the son of Mr. and Mrs. Louis Regenstein, Sr. of Atlanta. The young couple will make their home in Atlanta, where Mr. Regenstein is connected with a law firm.

Steinberg-Checkaway

Sumter, S. C.—Miss Dorothy Steinberg of Boston, Mass. became the bride of Mr. Burton Checkaway of Sumter, S. C., formerly of Boston, in Boston, Mass., the early part of June. Mr. and Mrs. Checkaway are making their home in Sumter, S. C., much to the delight of their friends in this city.

ENGAGEMENTS

Friedman-Rubenstein

Greensboro, N. C. — Mr. and Mrs. Louis Friedman announce the engagement of their daughter, Molly, to Mr. Milton Rubenstein, of Cleveland Heights, Ohio. The wedding will take place on Sunday, September 24, at the Temple on the Heights, Cleveland. Miss Friedman, who has lived most of her life in Greensboro and is a graduate of Greensboro High School, has made her home in Cleveland for about a year, while she attended Flora Stone Mather College for Women there. Mr. Rubenstein attended John Carroll University and is now a senior at Cleveland Law school.

Robinson-Thaler

Kinston, N. C.—Mr. and Mrs. Samuel G. Robinson of Kinston announce the engagement of their daughter, Florence, to David Thaler of New York City. The wedding will take place on September 10 in New York.

Horowitz-Epstein

Hendersonville, N. C.—Mr. and Mrs. Abe Horowitz of Hendersonville, N. C. and Greenville, S. C. have announced the engagement of their daughter, Ethel, to Benjamin Epstein of Charleston, S. C., son of Mr. and Mrs. J. R. Epstein of Summerville, S. C. The marriage will take place in early autumn.

Robinson-Serotta

Asheville, N. C.—Dr. and Mrs. Samuel Robinson announce the engagement of their daughter, Eve Dorothy, to Elliott Cecil Serotta of Augusta. The date of the marriage will be announced later.

The bride-elect was gradnated from the Asheville High School and for the past four years has been associated with her father as an assistant.

The prospective bridegroom is the son of Mr. and Mrs. A. J. Serotta. In 1929 he was graduated from the Junior College of Augusta with honors and completed his education at the University of Georgia with the degree of Bachelor of Science in Commerce.

BIRTHS

Lumberton, N. C.—Mr. and Mrs. M. Schaman of Lumberton, N. C. wish to announce the birth of a son, Franklin Joel, on June 28 at Wilmington, N. C. The bris ceremony was conducted by Rabbi Michael Zev of Raleigh. Mrs. Schaman was formerly Miss Serena Lowenstein of Wilmington, N. C.

Rocky Mount, N. C.—A son was born to Dr. and Mrs. Sam Justa on August 6.

Raleigh, N. C.—Mr. and Mrs. Charles Dars of Raleigh wish to announce the birth of a son, Lewis, on July 15. The bris ceremony was performed by Rabbi Michael Zev. Mrs. Dars was formerly Miss Mastel of Brooklyn, N. Y.

Durham, N. C.—Mr. and Mrs. M. Fink wish to announce the birth of a son, Marvin Arthur, on July 20. The bris ceremony, officiated by Rabbi Michael Zev of Raleigh, N. C., took place July 27. Mrs. Fink was formerly Miss Estelle Hall of Brooklyn, N. Y.

BAR-MITZVAHS

Durham, N. C. — Mr. and Mrs. J. Bloom entertained at a reception in honor of the bar-mitzvah of their son, Theodore Gilbert, on Sunday, July 30. This was held at the Beth-El synagogue and approximately 100 people called during the evening.

OBITUARY

Sumter, S. C.—Mrs. Ellen L. Eiseman, wife of the late Simon Eiseman, died at the home of her daughter, Mrs. Graham Moses, in Sumter early Thursday morning, August 3. Mrs. Eiseman is survived by a daughter, Mrs. W. G. Moses of Sumter, a son, Mr. Everett Eiseman of Savannah, Ga., a brother, Mr. Fred Levi of Sumter, a sister, Mrs. D'Ancona of Chicago, Ill. and several grandchildren.

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The Key to Our Salvation

A Rosh Hashonah Message

By RABBI BENJAMIN KAMINETZKY

Fayetteville, N. C.

As Rosh Hashonah approaches and we turn a new leaf in our lives and the lives of our people, we ask ourselves, "Why has religion lost its hold on the lives of our people as well as on the lives of the peoples of other faiths? Is youth justified in its impatience with religion today?" Certainly the situation is deplorable enough to deserve earnest consideration.

It is admitted that religion is the one medium which not only speaks in the name of God, but has given us a code of living and the promise of salvation. And yet when we see how the world has sunk to a madness of strife filled with misery and sorrow, while our spiritual leaders are helpless to relieve the confusion and despair by the chanting of the service and ritual, or by the magic of a sermon, is it strange that so many grow impatient and long for some more powerful force which will fill their needs and satisfy the hunger of their souls? And this situation is universal, existing not only with us and our religion. Christians, Mohammedans, Buddhists, in fact every living faith is faced with the same crisis today.

Yet in spite of all this, we must not lose faith with religion, for every great development, every new and progressive step in the history of religion has always been the direct outcome of a period of chaos and wickedness. The very knowledge of God came to man during a time of great strife and confusion, for Abraham's age was that of Sodom and Gomorrah.

Again, to produce a Moses and a Torah it took a period filled with the greatest despair and moral conflict in Israel's history. For the sufferings of Israel in Egypt, followed by their doubts and backslidings when they found themselves in a wilderness that was spiritual as well as physical, would surely have overcome them and doomed them to barbarism, had not the leadership of Moses and the presentation of the Torah proved Israel's salvation. Time and again, in the history of our religion as well as in the histories of the other great religions we find the same development. First a period of great suffering and stress, then dissatisfaction and impatience that the salvation which religion promises was not forthcoming, and finally there emerges a revival, a new step forward on the road to greater religious and moral enlightenment.



RABBI BENJAMIN KAMINETZKY

Everywhere today we find that people of superior intelligence are looking to religion to lead us out of the tangled web into which we have allowed ourselves to stray. They are beginning to realize that religion which speaks in the name of unselfishness and love, in the name of God, is the only medium which can possibly bring the world back to sanity. For the whole world stands today on the brink of destruction because mankind has failed to live according to the Word of God.

Never has the earth been made to yield greater or finer crops, yet countless thousands go hungry. The world markets are glutted with food, yet the cry of hunger grows ever louder and louder. The countries of the earth have been brought closer by the perfections of aviation and wireless, yet in reality the countries all over the globe have never been so far apart. Insurmountable barriers of hatred and bigotry have been placed between countries which should be the friendliest of neighbors. Everywhere, even in industry and commerce, there are two extreme camps which foment and sow hatred where cooperation and friendship should exist. Despotism and autocracy reign everywhere and are ready to force their will by bloodshed and the sword. "But not by might and not by power, but by My Spirit, saith the Lord." Any sane person who has read and studied the story of civilization must realize that a system which governs human affairs with force and rules at the point of a sword, must perish by the sword.

The trouble with the world is that it has permitted diplomacy and politics to rule instead of religion. The peoples of the earth have given their supreme loyalty to some particular nation and to some particular stretch of territory. The soil has become more important than the soul. We have forgotten that "The earth is the Lord's and all that is therein," and therefore no group of people, no government is really the sole heir and possessor of territory or the sole director of the destiny of human lives.

If only those who follow the living religions of the world could uproot and thrust aside the hatreds and bigotries which blind them and which are not true to the principles of their faiths; if their leaders would earnestly and sincerely teach their congregations to truly act according to the Word of God, their efforts would be far more effective than any other means in the

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preservation of World Brotherhood and Peace.

And is it not a fitting time, as we prepare to usher in another New Year, to ask ourselves, whether it is not our duty as Jews to take the lead in effecting this advance in religious enlightenment? Surely the world stands sadly in need of such a moral and religious reconstruction. Perhaps the answer to the riddle of our continued existence in the face of a hostile world which has spared no effort to annihilate us is that we have been preserved to perform this very service for mankind.

If this be so it is a task which requires a fearless life in which we must undertake to live our religion sincerely. Not just the mere mumbling of prayers and ritual will suffice. We must go further and do what is more difficult. We must work together and live like brothers. Let us forget petty rivalries within our own ranks and in the world about us.

We must take the step forward, no matter how difficult it may seem. We must live according to and spread the teachings of Justice, Love and Peace which our Torah bids us follow. This is the key to the salvation which religion promises. For when there shall be universal Love and Peace on earth, then truly will we find the salvation which the Word of God has promised.



MISS SANIE YOUNG, daughter of Mr. and Mrs. J. Young of Beaufort, S. C., who married Ben Zion Fox of Asheville, N. C. on September 4 at the Community Hall in Beaufort. Mr. Fox is the son of Mr. and Mrs. A. Fox of Asheville.

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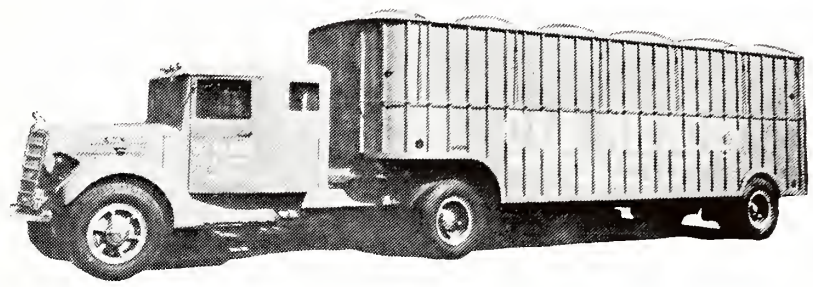
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THE JEWISH PART IN WINNING AMERICAN INDEPENDENCE

Text of a Radio Address Delivered Recently

By **PINCKNEY M. BERNSTEIN**
Raleigh, N. C.

WHEN I was asked to be the guest speaker for this evening, it was suggested that I confine my remarks to the contributions of American citizens of the Jewish faith to the Continental Army during the Revolutionary War. I feared there wouldn't be sufficient material to interest you for the length of the broadcast period.

But after delving into books relating to the records of Jews who have served our country in our Army during the Revolutionary period, I, who thought myself fairly familiar with American Jewish history, realized that I would have to resort to a statistical reading if all of the American soldiers of the Jewish faith during that period were to be mentioned here this evening.

The information that I shall convey to you is gathered from sources that are authoritative and unbiased. Of these sources are the records of the Continental Congress, and subsequent Congresional records, and letters of George Washington.

Jews came to the New World as early as the year 1492, for with Christopher Columbus there were five. At the time Spain was driving out its Jewish citizens, they were helping Spain to find and colonize the New World. From the book by S. W. McCall, entitled "Patriotism and the American Jew," we learn that one Luis de Santangel advanced the money necessary to equip Columbus' fleet out of his own private purse.

The first Jews to reach New Amsterdam were a group from Latin America in 1654. Though there seems to be no definite record, the fact has been established that there were a few Jewish settlers in Maryland before the New Amsterdam group. Virginia had a few in 1658—the first Jewish citizens came to Charleston in 1742. Jewish immigrants came to Georgia a month after the colony was established, and one Isaac Minus was the first male white child born in the state.

A significant fact that I want to mention here is that in the year 1790, when the first census was taken, there were fewer than 3,000 Jews residing in the United States, whose total population was almost four million.

The Jew, as did his Christian brethren, discovered early in his national experience that war and the abuse of power which leads to war are futile. All of us, I believe, prefer peace to war, and Jews, like their Gentile neighbors, would rather prove their love of country by contributions to peace—in arts, sciences, industry and social well-being. But, again like their Gentile neighbors, when war threatens, Jews prove their loyalty to country by giving their lives, if necessary, in fighting for its principles and ideals.

In mentioning the names of Jews who served our country during the Revolution, it is not well to leave out one Jewish citizen of Philadelphia, Haym Salomon, a man who gave his entire fortune, over $600,000, to the cause of the Colonies, and who died a pauper. Mr. Salomon was an associate and contemporary of James Madison, Edmund Randolph, and Robert

(Continued on Page 109)

Season's Greetings to All for a Happy New Year



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Season's Greetings

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You're Always Welcome at Walgreen's

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The facilities of this company are dedicated to the continued production and distribution of electrical energy at low cost.

Carolina Power & Light Company

THE JEWISH PART IN WINNING AMERICAN INDEPENDENCE

(Continued from Page 108)

Morris. A descendant of the latter now resides in the western part of North Carolina.

This same Haym Salomon was a fellow countryman and intimate associate of those two famous Polish Generals, Pulaski and Kosciusko, who also fought so valiantly for the American cause.

During the Revolutionary War, while Haym Salomon and his fellow congregationalists were at worship on the Holiest of Holy days in the Jewish religion, Yom Kippur or Day of Atonement, a messenger brought him a letter from General Washington. The letter told of the terrible state of privation and hunger of the men in his army due to lack of necessary funds. Salomon stopped the services and made an eloquent plea to the members of his congregation, and raised the sum of $16,000. The next day he raised an additional $140,000 and sent it to General Washington.

In 1850 a Congressional Committee said of him: "The committee, from the evidence before them, are induced to consider Haym Salomon as one of the truest and most efficient friends of the country at a very critical period in its history." This, and more, with regard to the contributions of this American, may be found in the reports of the 30th and 31st Congresses.

In Charleston a company of soldiers was formed, most of which was Jews. Colonel J. W. D. Worthington of Maryland in 1824 had this to say: "Here is another paper which contains the names of a corps of volunteer infantry in Charleston, S. C., in February, 1779. It was composed chiefly of Israelites, residing in King Street, and commanded by Captain Lushington and later under General Moultrie." Some of these names are familiar to many of you: Daniel W. Cardozo, and Isaac and David Cardozo, Isaiah Isaacs, Jacob I. Cohen, and Colonel Bush.

From the Cumberland County Militia of Pennsylvania there came Captain Noah Abraham; Aaron Benjamin entered the Continental Army on January 1, 1777, as an ensign, and rose to the rank of Lieutenant-Colonel by 1813. Samuel Benjamin entered on the same date and served until June, 1783.

Captain Joseph Bloomfield of the 3rd New Jersey remained in the Army and was commissioned a Brigadier-General in 1812.

Philip Jacob Cohen became so distinguished for the services he rendered to the Colonies that he was singled out by the British authorities through a special order depriving him of the right of holding or exercising any office of trust, honor or profit in the Province of Georgia.

Colonel Isaac Franks entered the Army shortly after the Battle of Lexington. He became General Washington's aide and served throughout the war.

Michael Gratz of Philadelphia was one of the signers of the Non-Importation Act in 1765. You will probably recall from your elementary American history that these Non-Importation Resolutions were a protest to England. The original document is preserved to this day in Carpenters Hall in Philadelphia. Of the signers of these Resolutions, nine were Jews. Most of these, as you will note, served with the Continental Army during the Revolution. Michael Hart, a public-spirited and leading citizen of Easton, Pa., was host to General Washington during his short sojourn there.

David Hays and his two sons, David, Jr. ,and Jacob, fought in various battles in the war for independence. In

(Continued on Page 111)



PINCKNEY M. BERNSTEIN

Greetings

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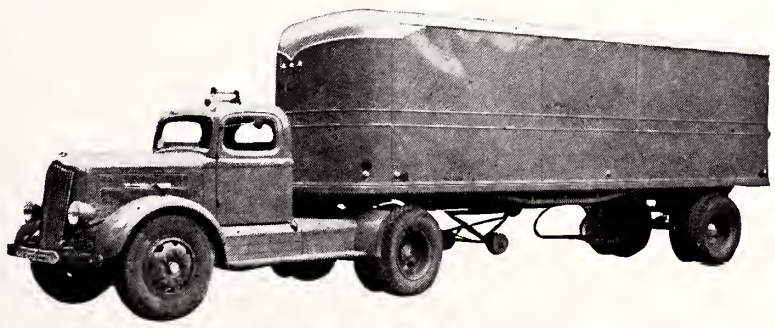
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F. D. NUNNAMAKER, *Prop.*

Plumbing, Heating and Air Conditioning
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Repair Work a Specialty

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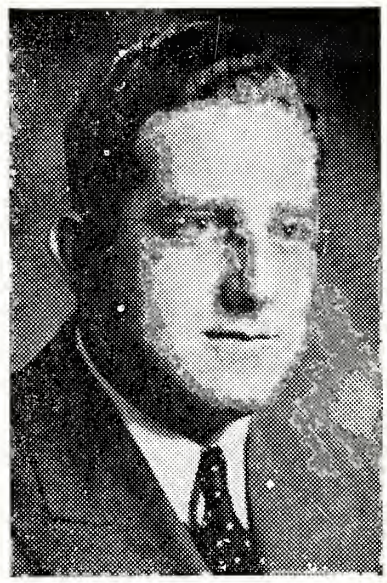
Mel-O-Toast BREAD

PASCHALL BAKERY — DURHAM, N. C.

NEW HILLEL DIRECTORS NAMED

Washington, D. C.—Appointment of Rabbi Samuel Sandmel as Director of the B'nai B'rith Hillel Foundation at the University of North Carolina and Rabbi Bertram Klausner as director of the B'nai B'rith Hillel Foundation at the University of Alabama was announced here this week by Henry Monsky, president of B'nai B'rith and chairman of the Hillel Foundation Commission. Rabbi Sandmel succeeds Rabbi Bernard Zeiger, who helped to organize the Foundation at the University of North Carolina three years ago, and who is now returning to the active rabbinate.

Rabbi Sandmel, whose home town is St. Louis, was ordained at Hebrew Union College in 1936 after graduating from the University of Missouri. Since then he has served as assistant to Rabbi David Marx, of The Temple, Atlanta, Ga. As a student at Hebrew Union College, Rabbi Sandmel won a number of prizes for proficiency in Biblical research.



RABBI SAMUEL SANDMEL, assistant to Rabbi David Marx of The Temple, Atlanta, Ga., since 1936, has been appointed as the new director of the B'nai B'rith Hillel Foundation at the University of North Carolina.



MRS. E. J. EVANS, president of the Durham, N. C. chapter of Hadassah, which has done some important work during the past year.

May the New Year Be a Very Happy and Prosperous One to All

Durham Dairy Products, Inc.

DURHAM, N. C.

Best Wishes for a Happy New Year

MURDOCK ICE & COAL COMPANY

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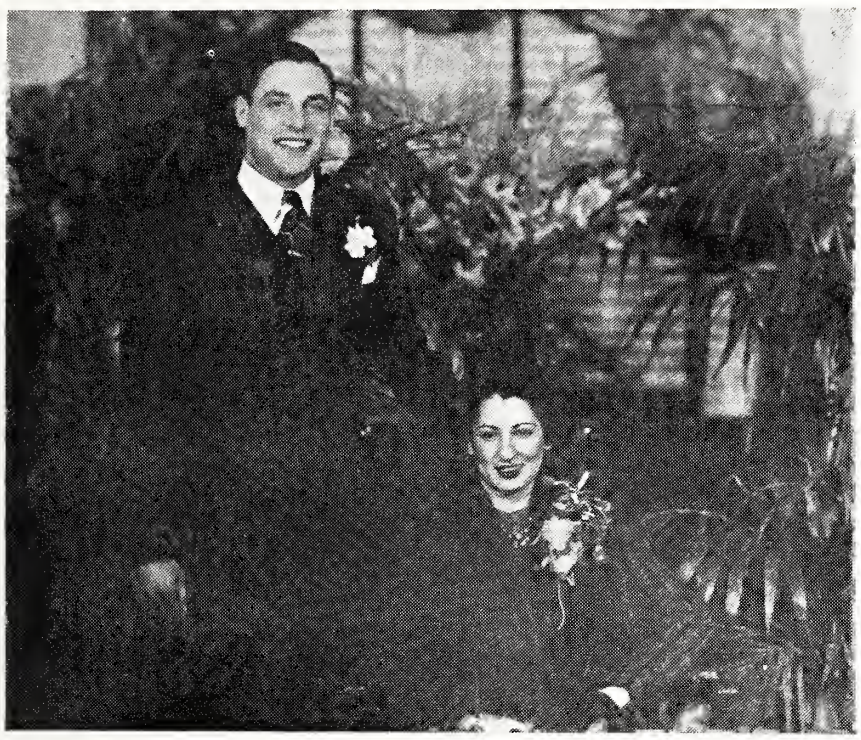
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AIR-CONDITIONED

We Serve the Best Chinese and American Food

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DR. AND MRS. LEO PLATT of Philadelphia, Pa. Before her marriage on January 29, 1939 Mrs. Platt was Miss Dorothy Ruth Schlossberg, daughter of Mr. and Mrs. M. J. Schlossberg of Roanoke, Va.

The Jewish Part In Winning American Independence

(Continued from Page 109)

retaliation for their patriotic services the Tories burned their home and store.

Colonel Isaacs of the North Carolina Militia fought at the battle of Camden in 1780. Isaac and Joseph Israel, from February, 1776, throughout the war, fought in the 8th Virginia Regiment.

Jacob de Leon of Charleston, S. C., was a Captain on the staff of General de Kalb and when the General was mortally wounded at the Battle of Camden, de Leon, Major Benjamin Nones and Captain Jacob de la Motta, all Jews, carried de Kalb from the field.

Manuel Mordecai Noah, born in South Carolina in 1747, not only served with General Francis Marion and on the staff of General Washington, but gave 20,000 pounds to the support of the American Army.

Major Nones, whom I mentioned before, fought in almost every action which took place in Carolina and rendered very conspicuous services to his country. It will be interesting here, I believe, to tell you that the congregation of which these last named were probably members, still exists in Charleston, S. C.

These are but a few of many Jewish patriots who served our country in its first crisis as a nation.

When Washington's military labors were completed, he attained many deserved civic honors from a grateful nation. The Hebrews joined their fellow citizens in felicitating the hero and statesman.

In a letter from George Washington to the Hebrew Congregation in Newport, R. I., there are these passages: "If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people." . . . "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

We Wish to Take This Opportunity of Extending the Season's Greetings and Best Wishes to All Our Many Patrons and Friends for a Happy and Prosperous New Year

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DURHAM, N. C.

BOONE DRUG COMPANY

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A Happy New Year

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ESTABLISHED 1859
FOOD STORES

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For the
NEW YEAR

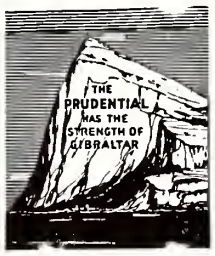
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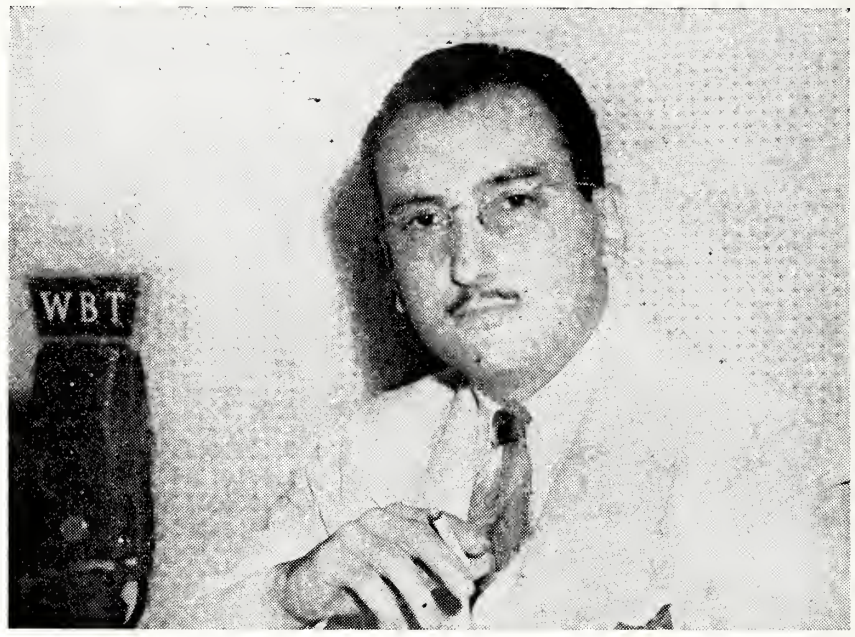
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WILLIAM WINTER, CBS NEWS ANALYST, BROADCASTING REGULARLY OVER STATION WBT, CHARLOTTE, N. C.



WILLIAM WINTER, prominent member of the Charlotte community, has earned a wide reputation as a News Analyst over WBT, Charlotte. He is a member of the B'nai B'rith, and the Speaker's Bureau of the Anti-Defamation League, for which he is also co-chairman in Charlotte.

Recently, the Columb'a Broadcasting System appointed him Director of Educational Broadcasts for the Carolinas, and he has just completed the organization of a committee of college presidents, high school principals, and educational leaders in the two Carolinas, which will serve in an advisory capacity to the end that radio programs may be developed over the Columbia network which will provide material for popular adult education in the principles of Democracy.

Mr. Winter is also well-known as a lecturer on international affairs, and has appeared before many civic, fraternal, and college groups. He was also a member of the regional committee in Atlanta some months ago which developed legislative poposals for the improvement of the economic conditions of the South, in response to the President's economic survey of last year.

Last summer he was North Carolina chairman for the National Salesmen's Crusade, and made numerous organizing speeches throughout the two states. He is author of "Twenty Years in Fifteen Minutes," a review of world history since the Armistice, and is now working on a book which will review un-American activities in the U. S. which are carried on under the guise of Americanism.

IN THE EDITOR'S MAIL

(Continued from Page 104)

ment "of the people" for human welfare, peace, justice and security.

In this effort our conception of God should be a God of peace and economic justice. As workers for peace and justice we should become children of mankind also, not children of God alone. For as children of God alone, only hope remains and by hope alone of itself, men face doom. And if the Jewish problem is to be solved without the material facts, then its solution will become evasion and suspension. Faith without facts is a soul without a body; a Sermon without a people. Hence, the Jewish people as children of mankind also, acquire courage for a program and a solution. Such children will apply Social Justice to God's earth.

RABBI HIRSCH Z. GLICKMAN,
Organizer, People's Culture Synagogue. (Formerly of Charlotte, N. C.)

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CHARLESTON, S. C.

The Bright Side Of Being A Jew

Looking Ahead To 5700

By RABBI BENJAMIN G. AXELMAN
B'rith Sholom Synagogue, Charleston, S. C.

IN times such as these, when there is wilful, malicious discrimination against our co-religionists in many lands; when in some erstwhile civilized countries our brethren are being robbed of their very economic footing, forbidden the practice of the professions, of engaging in either wholesale or retail business, of even serving in any manner as *artisans;* when more than a million fellow Jews, totally innocent of any crime but that of being a member of the ancient family of Israel, meet with a "stick-up," which relieves them of their only *earthly* hope — their last few marks—and leaves them hopeless paupers and desperate beggars; when a people which has lived in a land a thousand years is herded together like lepers, to live in slums; shunted thereto by a brutal herd, headed by one who is himself a foreigner in that land; when our hearts are broken at the report of helpless little children, with one mark each, taking up the age-old trek of the wanderer to shores that offer but temporary and dubious salvation, while leaving behind heart broken fathers, and fainting mothers (one of whom died on the spot); when, in this highly touted twentieth century, erstwhile leading German-Jewish citizens can be made to run the gauntlet between clubs and spades, or disappear and be murdered in the thousands; when hundreds of our brethren each day, in dictator-lands, see no hope but in suicide, and thought of national Jewish suicide stealthily enter into the minds of many of us, who ask "what's the use of raising more generations of Jews for troubles like our own?" Indeed why carry on further as Jews at all? In times JUST such as these are we especially constrained to focus our eyes upon the BRIGHT SIDE OF BEING A JEW.

"One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
that the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accident, converting them to good."

With this sublime Declaration of Faith, in the Divine Order of things, the noted British poet William Wordsworth touches off the spark that lights up "The Bright Side of Being a Jew." Amidst all the trials of our people throughout the 4,000 years of our existence, there looms a clearly defined divine and everlasting purpose converting them to good.

In the scroching brick-kilm—Egypt of Old—the sufferings of cruelest bondage, the pains of child bereavement either by murder at birth or by drowning in the Nile, suffered com-

(Continued on Page 114)



RABBI BENJAMIN G. AXELMAN

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"A Non-Assessable Mutual Company"

The Bright Side of Being a Jew

(Continued from Page 113)

monly by all the families of Israel, brought our people that solidarity which first made us a Nation. Conceived in suffering, cherished by Faith, nourished by hope, our nationhood was born by the finger of God that ever intercedes to help those who have faith and hope in the face of apparent calamity. That finger of God, within one year, pointed the way from the depths of slavery to the heights of Sinai; from the forty-eighth degree of impurity to that pinnacle of spiritual loftiness — Revelation of the Torah. Those original Ten Commandments are the very nucleus of true religion, which has since become the greatest single factor in the development of civilized people and their culture.

This same "finger of God" guided us through forty horrid years of tormented wanderings through a cruel and unknown wilderness into the Promised Land. Four centuries of suffering, slavery and degradation, plus four decades of wandering with God, through desert, dangers, hunger and thirst, elapsed from the time of the promise of a land to the time of reaching the Promised Land. But, once there and entrenched, we occupied that land for 800 years, with all the glamour and glory of sovereign nationhood; with kings and queens; with quarrels and conquests; "each one under his own vine and fig-tree; with no one to make him afraid." Here, certainly, was evidenced that Divine Finger—"that Being of infinite benevolence and power, whose everlasting purposes embrace all accidents, converting them to good." If only our progenitors of those days could speak to their progeny of later days; point out the disappointments and degradations, the pains and sufferings of their lives that gave way before—even paved the way for—freedom, contentment, and happiness.

But they do speak—even to us; for during the eight centuries of Palestinian National life, there were recurrent waves of bull-worship and baal-worship; occasional oppression of the weak and the poor by the powerful and the prosperous; periods of reliance on entangling alliance with faithless neighboring peoples, instead of trusting in the God of Faith. But these were merely momentary aberrations that the Guide of the Universe used as the dirt from which to make blossom a Samuel and a David; an Elijah and a Jeremiah; a Micah and an Amos; a Job and a Joel; a Hosea and an Isaiah. The inspired voices of these and others spoke not alone to the troubled of their day, but to all who ever needed moral courage, strengthening hope, comfort and solace. Their voices speak to us of today, to show us the bright side of being a Jew: to teach us that as surely as day follows night, so does sadness give way before gladness; and joy blot out misery; while happiness forsakes the oppressor to smile upon the oppressed.

The brightest side of being anything is not enjoyed while basking in the sun of sensuous ease and plenty, but rather while toiling and enduring to win in the battle of life against the odds that threaten. It is trite to ask the oft-repeated question: "Where is the culture of Ancient Egypt? The power of Persia of Old? The glory of the Grecian Empire? The power of the Romans? The supremacy of Spain? The Russia of the Romanoffs? These have gone forever. They perished not because they persecuted; they persecuted because they were perishable. They were capable of National hate and bigotry; their greatest glory was despotism and tyranny; their sublimest joys were the sensualities in life. Having thus placed upon their existence this mundane evaluation,

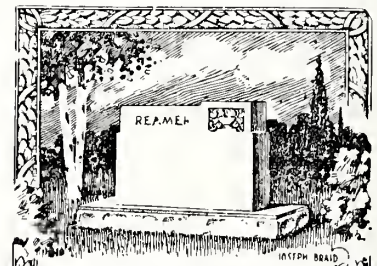
(Continued on Page 115)

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Individual air-brush design service. Trained, cooperative personnel.

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Season's Greetings

I. GINSBERG, INC.

COLUMBIA, S. C.

CHARLESTON, S. C.

The Bright Side of Being a Jew

(Continued from Page 114)

they subjected themselves to mortality; and when they perceived the "handwriting on the wall," their hour had struck. They were overwhelmed but once—and died.

Not so our people. Israel has met defeat many, many times. Yet there seems to be some spark of Godly eternity in his make-up that has ever prevented his demise; and promises to sustain him through every danger. I do not, however, ascribe this perpetuity solely to anything supernatural. It is the perfectly natural effect of placing upon our life and aspirations a divine value. That which is immortal cannot perish. And what is as immortal as the Commandments of Moses; the sublimity of the Prophetic utterances; the wisdom of Proverbs; the comforting words of the Psalms? Who can feel as safe from destruction as a people who can always enter into the Ark of the Torah, sail the Sea of the Talmud, and enter within the Gates of Tears and Prayer, which are never closed?

Thus living our faith, our traditions, and our culture, which are so clearly divine that they have inspired the religion of all civilized peoples, we, too, feel our life, as Israel, is blessed with immortality—at least that we must strive to rise after every defeat. Thus far we have always risen to new heights—heights, which constitute in every case, a new "bright side of being a Jew."

It is a mistake to feel that Jewry has had more trouble and tragedy than every other people. We have simply had more history. We lived as happily as any other nation those eight centuries in Eretz Yisroel. Eight long centuries is more than the life-time of the average nation. While there, we created and lived the Holy Scriptures; and after what would have killed another people, we were resurrected into a Second Commonwealth, for another four happy centuries, during which we saved the future world for Jewish, Christian and Mohammedan God-belief, by saving our religion in the Maccabean Wars. We were defeated by Rome and exiled; but we lived happily in Babylon another five hundred years, while creating there the Talmud. With the westward trend of civilization, we settled in Spain and Western Europe and lived there very happily fully five centuries before the Inquisitions brought on the Expulsion. While there we laid the corner-stone of the Shulchan-Aruch, our Code of Religious Law, on the one-hand, while at the same time we helped build up Spain into the world power she rose to be—a position she lost soon after the Expulsion, and never regained.

Throughout the rest of Europe there were indeed, crusades, black-death repercussions, discriminations and pogroms perpetrated against our people. But does not every nation at given intervals, have its battles, its defeats, its national catastrophies?

A very bright side of being a Jew is that during all these days of our wanderings, even amidst misery, have we ever created, ever achieved great things not so much for ourselves as for those amongst whom we lived. Maintaining our traditions and adopting their culture, we were ever loyal to both. We were pioneers and teachers in the art of commerce, in the various sciences and in the experience of economics. All the sorrows that may ever befall us may well be x-rayed out by the brilliant rays of our contributions to world progress and happiness—Jewish discoveries, Jewish inventions, Jewish philanthropies and Jewish genial personalities.

As four our own beloved United

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Many Good Wishes for the Holiday Season

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Our Best Wishes to Our Many Friends for the Holidays

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"The Study of Faith Outweighs Everything"
Talmud

The Jewish community of Charleston, S. C., ever prolific in their efforts to serve Judaism, are in the midst of a new venture which will really be a credit to them.

Construction has begun on the new Hebrew School which for a long time has been a dream in the hearts of many. This Hebrew School will serve the youth of Charleston primarily, but will be open to all Jewish children in both Carolinas who wish instruction in Hebrew. The amazing thing about this project is that there will he no charge for tuition in this institution except to those who feel that they prefer to pay. Any child in both Carolinas will have access to all that the school will have to offer, free of charge. The Rabbis in the community will devote their time and effort to teaching the children and will he assisted by volunteer teachers from the community.

Construction of the building has been made possible purely by donations from interested members. As a means of raising funds, memorial bricks are being sold at the rate of $15.00 per 1,000. At the laying of the cornerstone, prominent speakers will place the names of those contributing memorial bricks in the cornerstone, to he a perpetual memorial to all those who by their contributions made the dream of a Hebrew School building a reality.

Mr. Isaac Ginsberg, Chairman of the Memorial Brick Committee, reports that steady progress is being made on the project, and that the entire community is cooperating to help make it a success.

Anyone desiring to purchase these Memorial Bricks can do so by mailing a check to Mr. Hyman Karesh, Treasurer, 211 Meeting Street, Charleston, S. C.



ALVIN KARTUS of Asheville, N. C., now serving as president of District No. 5 B'nai B'rith and as president of the North Carolina Association of Jewish Men.

THE BRIGHT SIDE OF BEING A JEW

(Continued from Page 115)

States, our life as Jews is brightened by the warmth of heartfelt sympathy for our current plight, so widely and clearly uttered from these shores. It is highly symbolic and must be ever reassuring, that the Eternal symbol of American Independence tolled out its proclamation of liberty with a quotation from Moses: "And ye shall proclaim freedom in the land for all its inhabitants." Will Judo-phobia spread to these shores? Hardly. As far Moscow, Berlin and Rome, it is natural that it should be they who would rob us of our Spiritual and material well-being. For these nations, having adopted the bruitalities that follow necessarily from atheism and wotan paganism, will find their course running contrary to that of both Judaism and Christianity, for *both* teach love of God and love of man, love of liberty and love of fair play.

Let us trust that the incoming New Year which ushers in the 58th century of civilized mankind—will bring about the dawn of the Bright Day of Israel re-born, Eretz Yisroel rebuilt, and Humankind's national and international peace and happiness renewed.

So high as a tree aspires to grow, so high will it find an atmosphere suited to it.—Thorau.

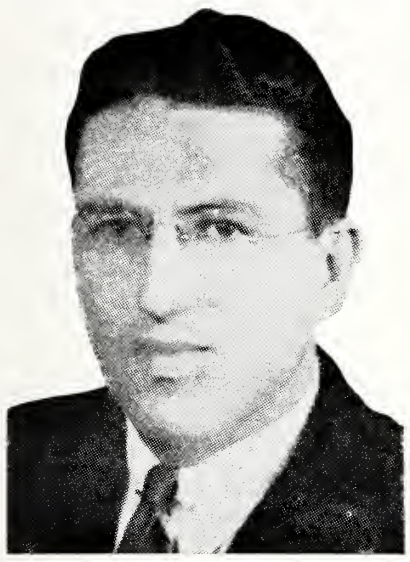
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CHARLESTON BEVERAGE CO.
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• COLUMBIA, S. C. •



SAMUEL GREENBERG of Florence, S. C., President of Judah Lodge of B'nai B'rith, President of the Beth Israel Congregation of Florence and past president and founder of the Unity Club in Florence, for Jewish youth in the entire eastern section of South Carolina. Mr. Greenberg is an influential leader in the Florence Jewish Community and is now serving successfully as President of Judah Lodge.

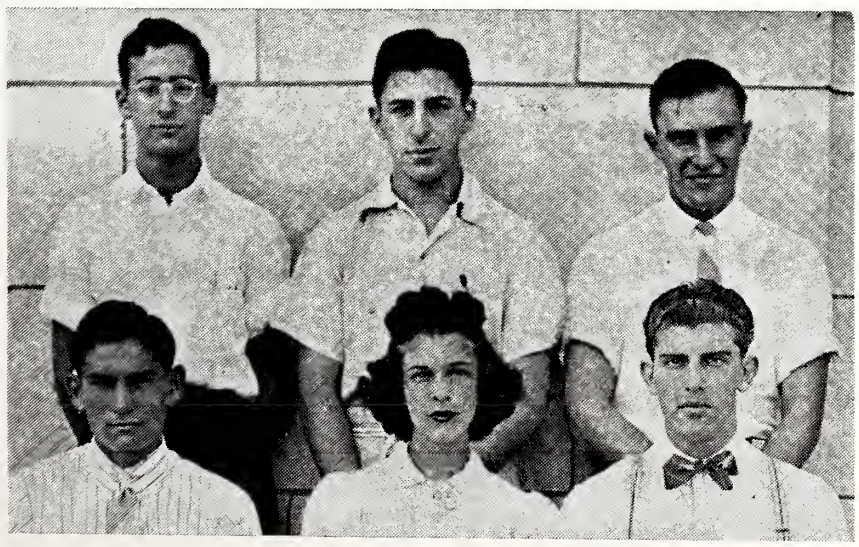
Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—Oliver Wendell Holmes.

"Yes, this book will do half your work."

"Okay, I'll take two of them."—Notre Dame Juggler.



MRS. BERNARD KLINE of Columbia, S. C. who before her marriage on August 9 was Miss Sarah Schwartz, daughter of Mr. and Mrs. Sam Schwartz of Charlotte, N. C. Mrs. Kline graduated from the University of Illinois in June. She was an outstanding student and took a prominent part in social and dramatic activities. She is a talented dancer. She is attractive, petite and popular with a wide circle of friends. Several weeks preceding the ceremony, numerous entertainments were given in her honor.



AZA COMMITTEE FOR ENCAMPMENT from August 27 to 30. Front Row (left to right): David Pearlman, Rosalie Feldman, Sidney Feldman. Back Row: Albert Fox, Sidney Goldstein, Leon Rocomora.
This year the District was in charge of the encampment and the Asheville chapter cooperated with the other chapters. Camp Transylvania, where last year the boys were endowed with the fraternal spirit of AZA, was used again. National officers and leaders of the AZA and B'nai B'rith attended the convention and gave interesting talks.
Officers of the Asheville chapter of AZA are as follows: Aleph Godol, Sidney Goldstein; Aleph Maskir, Albert Fox; Gisbor, Arnold Goodman; Aleph S'gan, Malvin Mayer.

We Extend Our Good Wishes to Our Many Friends for the Holiday Season

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Suitable Policies for Every Member of the Family

Industrial—Old Line

"Legal Reserve Life Insurance Company"

The Case of Mr. X

(Continued from Page 88)

If your parents had seen to it that you learned the Jewish Bible, Post Biblical History, the story of our great past, the heroic fight of our people at the destruction of the First Temple by Nebuchadnezzar, the rebuilding of the Second Temple by Ezra, the struggle of the Maccabees against the Greek culture, our living as a nation for over 800 years (410 years First Temple period and 420 years Second Temple), finally the devastation of our land by Rome and the great Revolution of Bar Kochba in 137 A.D.; the Golden Era of Spain when our poets sang their most beautiful songs; the sufferings of our people all over the world in the Middle Ages; the bloody period of the Crusaders when entire Jewish communities were actually wiped out; the Jewish expulsion from Spain and Portugal, the burning of thousands of Jews and Jewesses at the stake; the great part played by the Jews in the discovery of America, the tremendous struggle of our people to gain the freedom and equality that we enjoy today in this great and blessed land—perhaps if your parents had taught you all this in your younger days, you could have found an answer to your question.

"Now, Mr. X, you have made a good start by coming to this meeting and interesting yourself in your people, signifying your desire to 'come back.' But there is one more thing you must do to help right the wrong committed against you, and that is to see that your son and other sons of misguided Jewish parents should have the opportunity to learn not only our Biblical history in a Sunday School, which is taught by every existing denomination (Jewish and Christian) but also the accomplishments of the Jews after the destruction of the Temple and dispersion of our people among the nations of the earth, to learn about the great idealistic dream of the Jewish future, about the work that is being accomplished at this very time by pioneers for the generations to come, and then, maybe, they'll have courage to walk with their heads erect to look their oppressors in the face and not be afraid of tomorrow."

And then it dawned on me that while we were gathered here, trying to help suffering Jews all over the world, perhaps we should also consider ways to help these that suffer most amongst our people.

To climb steep hills requires slow pace at first.—Shakespeare.



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MAX EDELSBURG of Sumter, S. C., President of Men's Club of the Temple Sinai Congregation. Although Mr. Edelsburg has been in this country only a few years, having come from Poland, he has taken firm steps in Jewish leadership in his community.

Our Best Wishes to Our Many Friends for the Holidays

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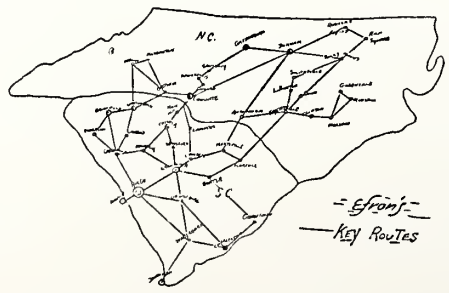
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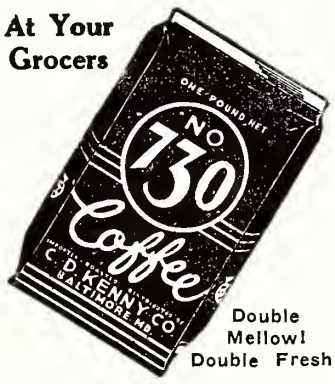
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Front row, left to right: Frances Sherman, Rose Schas, Ann Cooley, Morris Kalin, Elizabeth Lewis, Janette Mottsman, Ann Williams.

Second row: Ernest Marks, Nathan Patla, Mrs. Nathan Patla, Jerry Sacks, Ann Mottsman, Sam Williams.

Third row: Kalman Sherman, Edward Kalin, Edward Kantrowitz, Eddie Mottsman.

Not appearing in picture: Bessie Brenner, Jake Williams, Louise Lazarus, Kurt Placek, Alvin Patterson.

The Henoca Club of Hendersonville was organized five years ago, the objectives being to create social activities among the younger set, raise funds for charitable purposes and further the interest in religious worship. These objectives were accomplished to a great degree. Young visitors are entertained during the summer.

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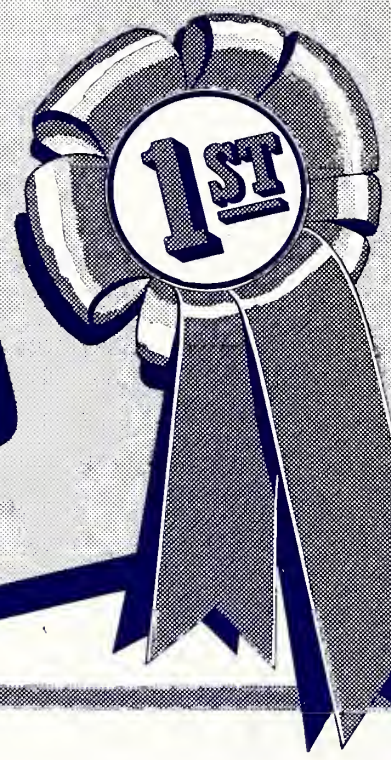
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NOV 6 1939

The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST
NOVEMBER 1939



EDNA FERBER
"Year's Most Outstanding Book"
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DURHAM, N. C. ANNUAL STATE CONVENTION OF N. C. B'NAI B'RITH LODGES **NOV. 12, 1939**

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | NOVEMBER, 1939 | NUMBER 2



He Is An American

HE is an American.

He hears an airplane overhead, and if he looks up at all he does so in curiosity, neither in fear nor in the hope of seeing a protector.

His wife goes marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammeled effort to present the truth.

He has never had a gas mask on.

He has never been in a bomb-proof shelter.

His military training, an R. O. T. C. course in college, he took because it excused him from the gym course, and it was not compulsory.

He belongs to such fraternal organizations and clubs as he wishes.

He adheres to a political party to the extent that he desires—the dominant one, if that be his choice, but with the distinct reservation that he may criticize any of its policies with all the vigor which to him seems proper—any other as his convictions dictate, even, if it be his decision, one which holds that the theory of government of the country is wrong and should be scrapped.

He does not believe, if his party is out of power, that the only way in which it can come into power is through a bloody revolution.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone to be tapped.

He changes his place of dwelling, and does not report so doing to the police.

He is not registered with the police.

He carries an identification card only in case he should be the victim of a traffic accident.

He thinks of his neighbors across international borders. Of those to the north as though they were across a state line, rather than as foreigners. Of those to the south more as strangers since they speak a language different from his, and with the knowledge that there are now matters of difference between his government and theirs, but of neither with an expectancy of war.

He worships God in the fashion of his choice, without lot.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to serve the State with sacrifice of limb or life.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American.

—Editorial in the New York Sun, September 4, 1939.

Dynamic As The Times

IN these troublous times, when our whole system of society is being challenged by menaces which have been brought into dreadful actuality by events overseas, membership efforts on the part of national Jewish organizations obviously assume new significance. The urge for increased numbers alone can no longer justify a membership appeal. The program of a membership-seeking organization is now being studied more closely by those whom it seeks to enlist.

That being so, it is not being rash to predict that the national membership campaign of B'nai B'rith, which gets under way on November 1st, is due to repeat the successes of recent years. B'nai B'rith's historic role as one of the major forces in American life for 96 years is due as much to the flexibility of its program, which has enabled it to adapt itself to changing conditions, no matter how far-reaching, as to the service it has rendered in the spheres of defense, philanthropy, youth welfare, good will, education, social service and patriotism.

B'nai B'rith's phenomenal growth in the last few years, an indication of Jewry's confidence in its ability and readiness to meet its responsibility to its country and its people under all circumstances, has been accompanied by a broadening of its activities. New ones demanded by new conditions have been adopted. Old ones whose usefulness has been outlived or which are being carried on better by other agencies have been liquidated or curtailed. But at no time has B'nai B'rith been static. It has been as dynamic as the times we live in.

Throughout its history B'nai B'rith has secured and retained members proving itself to be a great unifying force in Israel. Well-equipped by experience, organizational facilities and record of achievement to minister to the problems of American Jewry, it embarks on its 1939 membership campaign with a problem which under present conditions becomes a work of conservation, rescue and defense of the moral and cultural values which are being destroyed elsewhere. In this task B'nai B'rith seeks to do its share toward building the world of tomorrow here while the world of yesterday and today is tumbling in ruins in many parts of the world.

In the light of these facts North Carolina should prove to be a banner B'nai B'rith community.

MEETING THE NEW CRISIS

THE Jewish community has sustained many shocks and crises since 1933, but the present war emergency involves problems comparable only to those of 1914 to 1918. It required only one month to conquer Poland, yet during that period greater havoc was wrought in that land than throughout the four years of the World War. The indescribable horrors which hundreds of thousands of Jews endured, the tragedy of refugees fleeing before invading armies are beyond human comprehension. The largest Jewish community in Europe has been prostrated and scattered. There are approximately 100,000 Jewish refugees in Roumania, Hungary and the Baltic countries. More than 1,800,000 Jews remain in the territories now occupied by Nazi Germany while 1,300,000 others have come under the rule of Soviet Russia. Whatever the future may bring, it will not alter the one compelling and inescapable need for a large-scale rehabilitation program for Polish Jewry. The immediate problems of rescue and resettlement for those who have fled from Poland and for the refugees in neutral and belligerent countries require an unprecedented effort on the part of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc., which are joined in the nation-wide campaign of the United Jewish Appeal for Refugees and Overseas Needs. Despite the war crisis, emigration from Germany is continuing and several thousand refugees have gone to Palestine during the past month. The war situation appears to have greatly eased the restrictions on immigration into Palestine, thus keeping open one of the major avenues of salvation for homeless and distressed Jews.

The catastrophe that has overwhelmed Polish Jewry and reduced to ruins the largest Jewish community in Europe impels American Jewry to assume the leadership in the preservation of Jewish life across the sea. We must realistically come to grips with the realization that European Jewry, which must concentrate all its resources on urgent problems of national security and defense, cannot at present share in any considerable measure in the programs of relief and rehabilitation, or emigration to Palestine and other overseas countries. In this crucial hour American Jewry is faced with a dual responsibility: 1) to make up for the loss of support which hitherto came from England, France and other European lands; 2) to increase its sacrifice and intensify united action to equal the overwhelming emergency tasks arising from the European war.

American Jewry can discharge this dual responsibility by the fullest mobilization of its resources in behalf of the United Jewish Appeal for Refugees and Overseas Needs which constitutes its greatest unified instrument for raising funds for the broad programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc. (National Coordinating Committee Fund, Inc.). The capacity of these agencies to cope with the increased burdens of rehabilitation and resettlement effort will be determined by the extent of American Jewry's support of the United Jewish Appeal, the medium through which these agencies

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Are Jews Writing or Scribbling?

Questions Based on a Year's Output of Literature

By Henry Montor

A year that has seen the emergence with even greater strength of such varied writers as William Saroyan, Vincent Sheean, the late Thomas Wolfe, and Jonathan Daniels has not witnessed a corresponding upsurge of new or intensified talent among Jews. With one of two possible exceptions, the authors whose names have graced the book advertisements for a decade or more and the themes with which their names have become identified continue to dominate the publishing year.

Certainly the Jews are not illiterate. In proportion to their numbers they write more than their share. But if any single characteristic would seem to symbolize the bulk of their output it is the lack of *rootedness*. There are so pitifully few Jews who do what Maury Maverick does in politics, or Erskine Caldwell and John Steinbeck in literary sociology. There are so many clever Jewish writers, like Dorothy Parker on the one hand or Myron Brinig on the other. There are so many informed Jewish writers, like Maurice Hindus at one pole and George E. Sokolsky at the other. In fact, if one were to prepare a catalogue of Jews currently writing in books or magazines one might come to the erroneous conclusion that their minds and gifts overshadow American literature. This reviewer did not read a single book by an American Jew published this year that gave him the sense of exhiliration, the enchantment of a front-row seat in the drama of destiny that was provided by any number of novels and non-fiction writings issued by non-Jews in the same period. Again, the source of this failing must be traced to lack of a bond with a secure, continuous past in this land or to an ever more unforgivable lack of passion for identification with the present and future real problems of a land and its people. There could be no better confirmation of this than Edna Ferber's magnificent "A Peculiar Treasure," which might aptly be described as the "Upstream" of 1939.

Too often the clown is mistaken for the satirist. This reviewer has always been impatient, for example, with the "Mr. Kaplan" whom Leonard Ross created for the delight of the sophisticate set of *New Yorker* readers and with the Bronx family whose antics Mr. Arthur Kober describes to the guffaws of the same readers. There is a literary clique of Jews in New York City whose roots in the genuine travail of American life are as alien as though they and not their forefathers had just landed at Ellis Island. These men and women can always be found giggling or else scowling at the latest literary wisecrack or embracing the latest political fad that involves no more of their participation than a kindly smile or a brilliant three-minute advocacy after a rich dinner. But one rarely feels compassion in their estimates of human beings or perceives passion in their espousal of causes.

What is meant by these previous paragraphs might best be illustrated through comments on some of the more important books that have appeared since September, 1938. For the sake of formalism, five books are listed as most important in the field of fiction and five in non-fiction. Quite likely some omissions have occurred, either because of the reviewer's failure to read them or because of his obtuseness to literary genius. But in general the high water mark will not be too noticeably exceeded to require any revision of judgment on the status of the Jew in current literature.

In non-fiction the arbitrary choices (or perhaps compulsions) are: "The Bridegroom Cometh" by Waldo Frank, "Doctor Addams" by Irving Fineman, "Journey of Tapiola" by Robert Nathan, "The Land Is Large" by Emerson Waldman, and "Here Lies" by Dorothy Parker.



SHOLEM ASCH published a new novel, "Song of the Valley," during the year. Another book, "The Nazarene," has just been published, and as a Book-of-the-Month selection, has been given a wide distribution.

There were other books published in America during the year as readable, if not more noteworthy, than those listed. But it is difficult to think of Sholem Asch and I. J. Singer as Americans, even though they reside in the United States and are actually staff members of the New York Jewish daily Forward. "East of Eden" by I. J. Singer and "Song of the Valley" by Sholem Asch carry on their traditions without especially enhancing their reputes.

There are two other volumes by non-American Jews which deserve ranking among the first five. These are "Beware of Pity" by Stefan Zweig, the best novel he has yet written, and "Mr. Emmanuel," the best that Louis Golding has yet issued. Include "Perri" by Felix Salten and one has additional evidence by contrast of the poverty of writing Jews in America.

Waldo Frank is still the most literate, though occasionally the most mystic, Jew writing in America. But except for occasional adventures into the spirit of America, both as to character and scene, Frank has dedicated himself to Hispanic culture. From time to time there have been evidences that he might be turning his intuitive mind and pulsating prose completely to the service of the United States. But these hopes have usually been confounded by some new cause which has attracted Frank's interest. In his latest novel, he has shown new skill in the fiction form, being more able to remove his characters from the plane of pure symbolism into the realm of plausible action. Despite the distinct improvement he has registered as a novelist, it is still difficult to judge Waldo Frank on that basis alone, for his special distinction does not lie in the realm of narrative plot and character depiction but in the illustration of themes through individuals.

Fineman is a pedestrian and not a spectacular prosodist. His "Doctor Addams" may be almost as stirring as the Sinclair Lewis exposition of some phases of the medical profession but it is still routine though convincing. Fineman is no verbal swordsman.

"Journey of Tapiola" deserves no ranking among the first five fiction books of the year. Its theme is even more insubstantial than the average story with which Nathan chooses to decorate his exquisite prose. But placing it among the five was merely a tribute to the craftsmanship that so few of his confreres can master. There could be no more dissimilar writers, for example, than Robert Nathan and Irving Fineman. The former enthralls by the pure poetry of his style while Fineman merely manages to hold the interest.

Of all the first novels published this year by a Jew, "The Land Is Large" by Emerson Waldman deserves the greatest interest. Its soil is American, its characters are Jews, its approach is not doctrinaire. Waldman has the heavy Fineman prose but he manages to stretch his canvas tight and large and to paint his characters with the boldness and color required to keep the reader's attention on every one of them. In fact, of all the novels published by Jews this year Emerson Waldman's alone is a fictional attempt to integrate Jews into the life of America on a plane commensurate with the significance of the theme.

Only lack of other suitable titles forced the inclusion of "Here Lies" among the first five books of fiction. Dorothy Parker's collection of short stories has polish and even understanding of some human foibles. But it is difficult to escape the conclusion that Dorothy Parker is as planned and artificial as the ending of an O'Henry story. She is another of the clique which can find its sources of pity only abroad. If "Here Lies" represents a collection of American types, then farmer, laborer, business man, stenographer, white collar worker never existed in this land. One is pursued by the feeling that "Here Lies" is a relic of a dead epoch, the '20s.

LEADERS IN NON-FICTION

It is much easier to choose five readable volumes in the field of non-fiction, including autobiography, biography, politics, travel and science. These are: "It Is Later Than You Think," by Max Lerner, "Rape of Palestine" by William B. Ziff, "Swords and Symbols" by James Marshall, "The Kingdom of Swing" by Benny Goodman and Irving Kolodin, and "A Peculiar Treasure" by Edna Ferber. Perhaps the most significant personality to develop among American Jews during the past few years is Max Lerner. His training on "The Nation" helped give him the feel of politics while long study equipped him with the background of that pseudo-science. Balanced judgment, personal modesty and extensive historical resources have given him an exceptionaly good foundation on which he may be expected to rise as the American Harold Laski. He is in the tradition of Charles Beard but, being a product of later decades, has the advantage of a fresher and perhaps even more skeptical outlook. In "It Is Later Than You Think," Max Lerner has given ample

(Continued on Page 9)

Freud's "Egyptian Moses Theories" Refuted

A few months ago, Professor Sigmund Freud, 83 year old "Father of Psycho-analysis," created a sensation by stating in his latest book, "Moses and Monotheism," that Moses was an Egyptian and Hebrew monotheism an imitation of an ancient Egyptian cult.

These destructive theories have been critically examined by Dr. Trude Weiss Rosmarin, prominent Semitics scholar and Jewish educator, who in her new book, "The Hebrew Moses: An Answer to Sigmund Freud," refutes Freud's assertions that Moses was an Egyptian, that Jewish monotheism is an imitation of the Egyptian Aton creed, that circumcision was adopted by the Jews from the Egyptians, that Moses was murdered by the Hebrews who rebelled against his exacting religious demands, and that there were TWO Moseses, one an Egyptian and one a Midianite.

Dr. Rosmarin contends that Freud, who knows neither Hebrew nor Egyptian, based his theories on outdated and unscientific translations, and has completely ignored the latest results of Egyptology and archaeology.

Freud's book is "a menace to the Jewish people," according to Dr. Rosmarin, for it draws an analogy between "the murder of Moses" and the "murder of Jesus." Freud holds that:

"The poor Jewish people, who with its usual stiff-necked obduracy continued to deny the murder of their 'father' has dearly expiated this in the course of centuries. Over and over again they heard the reproach: You killed our God. And this reproach is true, if rightly interpreted. . . . Not all accusations with which anti-Semitism pursues the descendants of the Jewish people are based on such good foundations."



DR. TRUDE WEISS ROSMARIN, author, educator, lecturer and prominent Semitics scholar who has written "The Hebrew Moses; An Answer to Sigmund Freud."

"The Hebrew Moses" is published by the Jewish Book Club, 110 West 40th Street, New York City.

It Won't Happen Here If Real Democracy Is Kept Alive, Says Mrs. F. D. R.



Washington, D. C.—"What has happened in many countries of Europe won't happen here if we make sure that our democracy is a real democracy, one for everyone, not just for a few, a democracy in which everybody is free and everybody is jealous for the rights of everybody else, not just being interested in your own rights and in your own welfare but in the preservation of and the welfare of the democracy," Mrs. Franklin D. Roosevelt told 1,200 women at the fifth birthday luncheon of the Women's Auxiliary of Argo Lodge of B'nai B'rith.

Mrs. Roosevelt shared speaking honors with Henry Monsky, president of B'nai B'rith, who voiced a plea that the United States may be kept out of war and pledged the 125,000 members of the great Jewish service organization and its affiliates "to full devotion to the cause of peace in America."

The First Lady admitted that "there are a good many people in this country to whom democracy does not mean a great deal" and "this is a deep concern for us today. Therefore each of us has a grave responsibility, not only to their own particular group but to democracy, to the country as a whole, and to the ideals on which it was founded." Asserting that "much of what happened to the world has come through fear," Mrs. Roosevelt said "that we must, if we possibly can, keep fear out of our country. We can only do that by jealously watching for the rights of all the people."

Scope of B'nai B'rith Hillel Broadened

Washington, D. C.—A major expansion of the scope of the B'nai B'rith Hillel Foundations through the establishment of extension units at eighteen American colleges and universities, in line with a program of extension service approved last January by the national executive committee of B'nai B'rith, was announced here this week at B'nai B'rith headquarters by Henry Monsky, president of B'nai B'rith and chairman of the National Hillel Commission.

In making public the report of an extension service committee of the Hillel Commission, based on a six months' study made by Dr. A. L. Sachar, national director of the Hillel Foundations, and Drs. Louis L. Mann and Philip Seman, both of Chicago, Mr. Monsky stated that all of the extension units were already in operation, thus making available to 5,000 additional Jewish students the Hillel program, which has been functioning successfully in 12 Hillel Foundations, now serving over 10,000 Jewish undergraduates annually as religious, cultural, recreational and social centers.

Extension units have been opened at the following universities: University of Missouri, Columbia, Missouri; Ohio University, Athens, Ohio; Purdue University, Lafayette, Ind.; Bucknell College, Lewisburg, Pa.; Franklin and Marshall College, Lancaster, Pa.; University of West Virginia, Morgantown, W. Va.; University of Florida, Gainesville, Fla.; University of Georgia, Athens, Ga.; University of Virginia, Charlottesville, Va.; University of Maryland, College Park, Md.; Duke University, Durham, N. C.; University of Chicago; University of Iowa, Iowa City; Michigan State College, E. Lansing, Mich.; Michigan State Normal, Ypsilanti, Mich.; Texas Agricultural and Mechanical College, College Station, Texas; Mississippi State College, Starkville, Miss.; and Alabama Polytechnic, Auburn, Ala.

Negotiations for the establishment of extension units at eight or ten additional colleges and universities are expected to be completed in time to extend the program to them by the second semester of the current college year.

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NAMES and PEOPLE

A Short Story

***By* ANNETTE MENDELSOHN**

RITA Benton was inordinately proud of her name. There was no particular reason for her pride. The name unlike others of which people are proud did not signify any great grandmother who had helped soldiers in the American Revolution nor did it reflect a grandfather who had fought on either side in the American Civil War.

Asked about the Spanish American War, Rita would have returned a blank stare. There could have been no Rough Rider in her more immediate ancestry.

No, pride in fighting blood certainly played no part in Rita's love of her name. She simply liked the sound of it. She felt that "Rita Benton" portrayed the slim, dark haired young being that was herself to anyone who might happen to hear it. Having a name like that was, in Rita's estimation, almost a gateway to adventure that was beyond the ken of Janes and Bettys and Ediths.

Besides, Rita felt that her name added a special flavor to her background. Since her father had happened to be the English representative of his firm, she had been born in England and had lived most of the seventeen years of her life there. Instead of having spent summer vacations on Cape Cod as so many of the girls in Albany had, Rita had gone with her father to Paris, or to watering places in Belgium, or to one of the little towns on the shore of the Mediterranean. There had been a summer in the English lake country and in Scotland.

So, at seventeen Rita felt that she had seen the world. And, her English accent was the delight of her new group.

Having been brought up in London, Rita decided that it would be fun to go to college in New York City. It would serve to round out her experience. After much study and discussion of the various schools in the metropolis, she chose New York University. It was a big school which should mean interesting people. Courses in the fine arts were numerous and good and that would be her field.

One day early in September, along with thousands of others, Rita Benton smartly attired in a brown dutch boy suit with one of those hats that aim high and have a tiny visor pulling them back to earth followed the signs that led to the registration desk. She felt quite self sufficient. After all, she had been taking care of herself for years.

Blanks in quantity were handed to Rita by a professor who seemed to think that sitting behind a registration table was quite as important a part of teaching as anything else.

Seated quietly at a table, Rita pulled out her fountain pen and started to fill in the blank as directed. She was not loathe to neatly print her name: BENTON, RITA. Place of Birth: London, England. Parent: merchant. Name of schools.

So far, so good. . . . Then, Rita reached the place that asked for "Religious Affiliation." She raised her pen to write: "None." But, the matter wouldn't be settled that way.

Any one coming along would have noted Rita's appearance. The passerby might have wondered what was causing the puzzled frown on her forehead, and why the tip of the fountain pen was tightly held between her lips. And then, the passerby would have been gone.

Rita hadn't started puzzling the point in question at the moment when the blank had been handed to her. It had been in her mind ever since 1933 when the first refugees from Germany landed in England. She had known

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the whys and wherefores of course, because one of the first people to come back had been the German representative of the firm. He had come directly to London and had spent many evenings with Rita and her father in their home. True, Rita had been young. But, she had played the hostess for her father even in those days.

The stories, the forecasts, the problems, had been a mixed up set of facts, until her father had explained the advent of Hitler and National Socialism in relation to the problems of the Jews.

It had been hard for Rita to understand then because although she knew that she was Jewish, and although she had gone to Sunday school for a brief period, she didn't feel that she, Rita Benton, could have anything in common with the Jews of Germany.

Life had gone on its usual way. There was school and there were parties, and there were the glorious vacations when she and her father always explored some new place. Germany was never suggested, but Rita didn't think of that because she was so fond of France and the lowland countries that there could never be time enough to explore all the places her father knew about there.

As Rita advanced into her teens she had begun to read the newspapers and the problem of the Jews always seemed to be there. Seldom did she read beyond the headlines of those articles because there was something innately distasteful about them.

Then, one day while wandering about London with her father, they had noticed a new club house. It turned out to be a place of haven for refugees who were friendless, and in financial straits. As soon as the purpose of the place was known, Rita lost interest. Her father did not tell her that he was one of the contributors to the club house because he knew that the idea of self identification with these unfortunates was distasteful to his Rita.

One night her father came home for dinner with a boy of about her own age. With his usual formal politeness, her father presented his companion to Rita. The boy spoke English with a slight accent but seemed quite at home in London and interested in Rita's description of the last soap box orator she had heard in Hyde Park, of her newest acquisition from the Caledonian market and of the matinee performance at Covent Garden to which Rita had gone with her school mates.

When the youth began to speak about Germany, Rita immediately sensed the connection between the slight accent and the situation which she avoided as completely as possible.

The boy hoped to go to America as soon as there was room in the quota. Rita forgot her annoyance because she, too, was interested in going to America which was, after all, her country though she had never seen it. They began to compare ideas of the new world and the evening lasted no time at all.

Yet, the next morning had found Rita wondering again. She shook it off. She, Rita Benton, was above and beyond all that. With her name and her self. . . . She was secure. So, she rushed from the house for school with her usual cockiness.

After the excitement of Munich, Rita's father announced that he thought a trip to America might be very pleasant. Rita was delighted and so wrapped up in the idea that the winter passed without much thought of the outside world.

Last spring they had sailed from Cherbourg. There had been a bit of a spree in Paris, visiting the little restaurants that she and her father liked, going to some of the small museums as well as the Louvre again. Then, the boat had been an experience in itself.

New York for a few days had been exciting and Albany, the capital of the state was amusing with its old streets and the bustle around capital hill. It really seemed American.

When the relatives and new people in Albany began to ask about the refugee situation or to discuss Temple affairs, Rita shied away and began to talk about other things. But, it had become increasingly difficult to escape this bogey which seemed to trail her around the world.

She was still Rita Benton. New York University sounded exciting and she

(Continued on Page 19)

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NEWS PANORAMA

PALESTINE OPEN TO WAR VICTIMS

London (Palcor) — In a detailed statement on the question of illegal immigration into Palestine during the past three months, Colonial Secretary Malcolm MacDonald told the House of Commons last week that no illegal immigrants had been turned back during that period in which the Government had a record of a total of 6,323 Jews who had entered the country without immigration certificates.

Replying to a question from Tom Williams, Laborite, regarding the number of so-called illegal immigrants who entered Palestine since August 1, Mr. MacDonald said that during the two months between August 1 and September 30 there were 4,892 illegal immigrants and that none of the arrivals were turned back on the open sea. When Goeffrey Mander, Liberal, requested that the Colonial Secretary give specific details, Mr. MacDonald said that the number of refugees who entered the country illegally for the three months up to the end of September 30 amounted to 6,323 and that this number came into the country in eight boats. Six of the refugee ships came from Rumania, one from Bulgaria and one from the Island of Rhodes where several hundred refugees had been stranded after having been rescued from the burning steamer, Rimi.

Mr. MacDonald further stated that the facts available regarding the nationality of the immigrants were divided into two categories. In the first category covering immigrants with passports, he said, were 1,270 Czechs, 117 Germans, 2 Austrians and one Hungarian. In the category which did not possess passports were those who claimed the following nationality: 627 Germans, 330 Czechs, 63 Italians expelled from the Island of Rhodes, 36 Austrians, 23 from Danzig, 6 Poles, 3 Hungarians, 2 Russians and one Bulgarian.

It was established, Mr. MacDonald said, that a total of 3,362 illegal immigrants were stateless Jews, and that the nationality of 480 who evaded arrest was not known.—(From the *New Palestine.*)



MELVYN DOUGLAS, star of the moving picture world, who is taking a leading part in the fight against the infiltration of foreign isms on the Pacific coast.

MANY COMMUNITIES LAUNCH APPEAL CAMPAIGNS

The war crisis which has struck Jewish communities in Central and Eastern Europe with such tragic force, intensified the problem of the refugees to a degree hitherto unparalleled, and opened new opportunities for settlement of additional thousands of wanderers in the Jewish homeland of Palestine, has served to galvanize American Jewry into immediate action through sacrificial mobilization of all available resources in campaigns on behalf of the United Jewish Appeal to be conducted during the remainder of the year.

Outstanding among the drives which are scheduled for the months of October, November and December are major communities throughout the country, including Philadelphia, Baltimore, Cincinnati, Rochester, Denver, Toledo, Youngstown and scores of other cities. These communities are planning the most intensive campaigns in their history as they seek to meet the present emergency through a new measure of support to the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc., the three agencies embraced in the United Jewish Appeal.

The sharp rise in the needs of the United Jewish Appeal, as mirrored in the unprecedented quotas now being set by communities about to begin their campaigns, has also stimulated collection activities in communities which have already held their drives for relief and rehabilitation effort in Europe, continued upbuilding and settlement in Palestine and integration of newcomers to the life of the United States.

REFUGEE RESETTLEMENT PLAN SUBMITTED

A program for the mass settlement in Palestine of refugees from Germany and other lands and outlining possibilities for the absorption of 2,800,000 settlers was submitted to the Intergovernmental Committee on Refugees which met October 17 in Washington at the invitation of President Roosevelt by the American Emergency Committee on Palestine Affairs and the United Palestine Appeal, American Jewry's instrument for the promotion of the colonization and rebuilding of Palestine.

The sponsors of the thirty-page document said: "It is the conviction and the pledge of the sponsors of this memorandum that the adoption of a program by the Intergovernmental Committee, in cooperation with the Government, to further large-scale set-

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U. A. H. C. REGIONAL CONVENTION TO BE HELD IN ATLANTA

As the first of 14 Regional Conventions which the Union of American Hebrew Congregations is sponsoring this fall in order to localize its 10 year program of increased Service to Religion and Democracy was about to open in Kansas City, Mo., October 14, a Union announcement from Cincinnati stated that Atlanta, Ga. will be host to a Convention from Union Region 3, November 24, 25, 26.

"The Synagogue and the Community" will be the theme of the Atlanta meeting, according to an announcement.

Union Region 3 includes the states of Alabama, Florida, Georgia, North Carolina and South Carolina.

North Carolina Congregations affiliated with the Union include: Temple Beth Ha Tephila, Asheville; Temple Oheb Sholom, Goldsboro; Temple Emanuel, Greensboro; Temple B'nai Sholom, New Bern; Temple Beth Or, Raleigh; Temple Emanuel, Statesville; Temple Israel, Wilmington; and Winston Hebrew Congregation, Winston-Salem.

As in other Regional meetings, representatives of regional units of Union affiliates, the National Federation of Temple Sisterhoods, Brotherhoods and Youth will join with congregational delegates.

Convention headquarters will be set up in the Atlanta-Biltmore Hotel, according to the Union announcement.

Founded in 1873 by Dr. Isaac M. Wise, the Union of American Hebrew Congregations now made up of over 300 congregations in the U. S. and Canada, is known as the parent body of Liberal Judaism in America. Robert P. Goldman of Cincinnati, is National President.

tlement of refugees in Palestine will be met by a readiness on the part of Jews in the United States to furnish the substantial sums that will be required for the execution of such a program."

Such funds would be contributed through the United Palestine Appeal, which is the fiscal agent in the United States of the Jewish Agency for Palestine. The Jewish Agency, which is the supreme representative of the Jewish people in the upbuilding of Palestine, is prepared to accept tens of thousands of new Jewish settlers, the memorandum stated.

Declaring that Palestine has been consistently in the forefront among the countries able to accept new immigrants, the memorandum revealed that during the period from 1933-1938 a total of 215,000 Jews entered Palestine.

The memorandum summarizes its proposals as follows:

"It is now urged upon the officers of the Intergovernmental Committee for Refugees that the rich resources already established in Palestine provide the soundest foundation for a large-scale immigration program designed to speed the liquidation of the refugee problem permanently and constructively.



MOSES MONTEFIORE, an English philanthropist. Although he won wealth and distinction, he lived the life of a most pious and observant Jew. He was an influential figure during Victoria's reign in England. This cut is from a photograph taken when he was 100 years old.

"OH GOD"

Oh God—Thou who art on high,
Dost Thou see Thy people pass by?
Some, with sorrowful faces;
Some with bitter tears;
And some whose hearts
Are filled with joy and cheers.
Some who linger on this earth
In constant fear.
"Oh God"—Can'st Thou not help them?
Dost thou hear?
Some of us fail to see
The good in humanity.
That is why we need thee,
Oh God, need thee daily.
'Tis hard to face this life
With all its misery and strife.
Therefore we need thee, Oh God.
Lead us in Thy way—for without Thee
We are bound to stray.
And remind us each day
To live the righteous way.
Oh God, we bless Thee.

—H. S.

Are Jews Writing or Scribbling?

(Continued from Page 4)

evidence of his understanding of the American scene and his ability to sharpen the instincts of Americans for preservation of their political system and the liberties which underlie it.

Also in the political field, but more in the philosophical realm, is James Marshall's "Swords and Symbols," which might be termed the semantics of politics. It is shrewd, informed, unbiased. In Lerner and Marshall, America has two men of commanding stature whose intelligence and culture should contribute to the improvement of the moral and material climate of the country.

The third of the five preferred nonfiction books is also political: "The Rape of Palestine" by William B. Ziff. It is not an orthodox exposition of the Jewish point of view on Palestine. It is biased and replete with errors of fact and judgment. But it is, nevertheless, a significant summary of what both British and Jews have failed to do to make the Jewish National Home in Palestine an adequate refuge for the increasing numbers who need its shelter. If Ziff's book had not been so obviously a plea for one special group in the Zionist movement, it effectiveness would have been much greater, for there is always room and need for the most devastating—but factual—criticism of leaders entrusted with the fate of a people. To complete the picture of Palestine, and the background as interpreted by Arabs, one might also read "Arab Awakening" by George Antonius which, in its way, is as biased as Ziff but far more skillfully written. Any prophesy of the future of Palestine must be informed by the realities as well as molded by hopes. That is why both Ziff and Antonius, as well as "No Ease In Zion" by T. R. Feiwel, "The Answer" by Ludwig Lewisohn, "Going Home" and "Home At Last" by Ernst Marthern should be on the required reading list.

In "The Kingdom of Swing," Benny Goodman, through Irving Kolodin, tells the story of perhaps the most famous current swing musician—in a way that makes of music more than the antics of jitterbugs. Goodman's autobiography is in essence the typical from-rags-to-riches chronicle.

If any certificate were awarded for the outstanding book written by an American Jew during the year it ought to go to Edna Ferber for her autobiography, "A Peculiar Treasure." Not merely because it is a frank ad-

(Continued on Page 10)

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ARE JEWS WRITING OR SCRIBBLING?

(Continued from Page 9)

mission of the trials of a Jewess but even more because it is an acute interpretation of American thought and history during eventful years. It is interesting to observe, in connection with Miss Ferber's lifestory, that her greatest successes have been portraits of segments of American life, such as "Cimarron," and "Show Boat." That Miss Ferber should have been able to achieve this insight into American life ought to be the best indication of the possibilities that exist for other American Jewish writers to concern themselves with the life, the tradition and history of people they do or can know—instead of groping hopelessly in the swamps of sophistication. Myron Brinig, incidentally has also shown the possibilities of the American scene.

OTHER FICTION BOOKS

The young writer who has been most vociferously acclaimed in Jerome Weidman, whose portrait of a human rat in "I Can Get It For Your Wholesale" was alleged to be an outstanding contribution to the gallery of human paintings. "What's In It for Me?" and a collection of short stories are the 1939 Weidmaniana. But since this reviewer does not particularly appreciate the veracity of the types or the uniqueness of Weidman's prose he will be content to have non-Jewish critics acclaim Weidman as a genius.

A more interesting and credible portrait of a Jew is found in Pamela Frankau's "The Devil We Know." Other fiction efforts of the year include "Quartet" by Emil Ludwig, "Forever Wilt Thou Love" by Ludwig Lewisohn, and "Roots In the Sky" by Sidney Meller. Ben Hecht's "Book of Miracles," collection of short stories, should also be included.

NOTABLE NON-FICTION

If Jews have not been outstanding this year for imagination they have at least industry to their credit, as is attested by quite a number of competent books in the non-fiction field during the past year, written by American and non-American Jews.

The foremost of the latter is Sigmund Freud's "Moses and Monetheism," in which the aged psychoanalyst endeavors to trace the religion of the Jews to the mass neureses which, he believes, are the origins of all faith. Most of what Freud has to say represents assumptions and deductions without the support of history. Biblical criticism long ago outdistanced the few timid steps that Freud takes in the present volume. It is amusing, however, that the father of psychoanalysis, who has himself only recently experienced some of the special travail reserved for Jews, should be so naive and inexpert in some of his observations on the history and destiny of the Jewish people.

The autobiography of Prof. Irwin Edman, entitled "Philosopher's Holiday"; "Lords of the Press," another of George Seldes' crusading denunciations of the venalities of the American press and Maurice Hindus' interpretation of America, "Green Worlds" and "We Shall Live Again," chronicle of the Czechs, are readable additions to the year's output.

Harold J. Laski in "Parliamentary Government in England"; Richard L. Neuberger, in "Our Promised Land"; Joseph Gollomb in "Armies of Spies"; Dr. Leo Jung in "Judaism in a Changing World"; and S. K. Padover, in "Life and Death of Louis XVI," have also enlarged the frontiers of information and stimulation.

Plays in book form are still considered in the domain of drama rather than literature. But an indication of the activity in that field is provided in three of Broadway's current successes: "The Little Foxes" by Lillian Hollman, "The American Way" by George S. Kaufman and Moss Hart and "No Time for Comedy" by S. N. Behrman. With the possible exception of "The Little Foxes," the plays by Jews suffer from the same anemia as novels by them, even though one might have assumed that "The American Way" answered all objections. But the Kaufman-Hart spectacle is a synthetic spectacle.

No record of the literary year would be complete without reference to the simultaneous publication of two versions of Hitler's "Mein Kampf." The Stackpole edition has been enjoined by the courts as infringing on the copyright of Houghton, Mifflin which first published an expurgated version in 1933 and which transferred its rights to Farrar & Rinehart. The book sellers display the placards "profits to the refugees" as though the few pennies that might accrue to some outlaw refugee organization would compensate for the systematic diffusion of Hitler's gospel.

It is indeed remarkable that six years after Hitler, who has opened the eyes of all but the blind to the disastrous destiny which his world-wide rule means for Jews, regardless of the designation they claim for themselves, there should be so few Jewish writers dredging into their own history for the materials that make good story and credible character. Whatever the reasons, the product they are turning out now is largely second-rate.

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Meeting the New Crisis

(Continued from Page 3)

receive their funds to carry on their vital activities.

In the months to come American Jewry will be called upon to face its greatest test. It will for the most part be compelled to stand alone among Jewish communities everywhere as the one bulwark of Jewish hope and Jewish survival. It will be called upon to meet problems of unparalleled difficulty and sacrifice of unprecedented degree. But even in these moments of severest trial it will have as its banner of rescue the United Jewish Appeal giving to all Jews throughout the country the stimulus of one concerted action for the survival of the Jewish people.

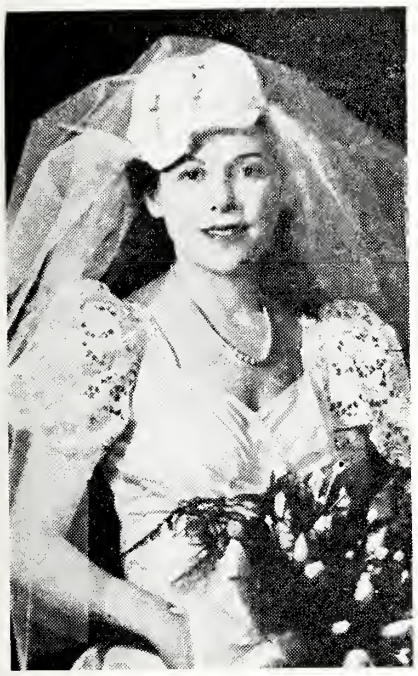


ORGANIZATION AND PERSONAL NEWS

Weddings

Herman-Feen

High Point, N. C.—The marriage of Miss Sara Herman of High Point and Dr. Benjamin Feen of Charleston, S. C.



(Manning Studio)

MRS. BENJAMIN FEEN who before her marriage to Dr. Benjamin Feen of Charleston, S. C. was Miss Sara Herman of High Point, N. C.

took place Sunday, October 15th at the home of the bride's sister, Mrs. Harry Jacobs. Rabbi J. M. Freedman officiated. Immediately following the ceremony, the bride's parents held a reception honoring the bride and groom. Many out-of-town relatives and friends were present. The couple will make their home in Charleston, S. C., where Dr. Feen is connected with the United States Naval Hospital.

Levite-Cohen

Greenville, S. C.—Mr. and Mrs. Meyer Levite announce the marriage of their daughter, Florence, to Mr. Henry Cohen, of Hartford, Conn., on Sunday, October 15th. Characterized by beauty and simplicity was the marriage of Miss Levite and Mr. Cohen which was solemnized by Rabbi M. M. Mazure. The vows were spoken in the presence of relatives of the bride and groom and a small group of intimate friends. The wedding breakfast immediately following the ceremony was held at the Poinsett Hotel, after which the couple left for Havana, Cuba for their honeymoon. Mr. and Mrs. Cohen will make their home in Hartford, Conn.

Hyman-Simon

High Point, N. C.—Announcement has been received of the marriage of Miss Rose Hyman, daughter of Mrs. I. Hyman of High Point, to Mr. Jack Simon of Mount Vernon, N. Y. The wedding took place in Alexandria, Va.

Hyman-Krebs

High Point, N. C.—The marriage of Miss Ethel Hyman, daughter of Mrs. I. Hyman of High Point, and Mr. Milton Krebs of New York City, took place in New York on August 13th. They are making their home in Sunny Side, L. I.

Levine-Moyer

Charleston,, S. C.—The wedding of Miss Fay Levine, daughter of Mr. Harry Levine of Charleston, S. C., and Mr. Ben Moyer of Reading, Pa., took place at the home of the bride's sister, Mrs. L. L. Silverstein of Charleston, on October 29th. Rabbis B. G. Axelman and I. Feinberg officiated. The couple will make their home in Reading, Pa., where Mr. Moyer is in business.

Hiller-Goldstein

Lynchburg, Va.—Mr. and Mrs. A. Hiller have announced the marriage of their daughter, Frances, to Nathan Goldstein. They will make their home in Lynchburg.

Cohen-Hecklin-Gilpin

Spartanburg, S. C. — In a double wedding ceremony on September 5th at the B'nai Issrael Synagogue, the marriages of Miss Jennie Hecklin to Mr. Lazarus Cohen of Charlotte, N. C., and her twin sister, Miss Rose Hecklin, to Mr. Robert Gilpin of Philadelphia, were solemnized by Rabbi Wil-

(Continued on Page 12)

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MRS. MILTON KREBS, daughter of Mrs. I. Hyman of High Point, N. C. was recently married in New York City where she is now living.



MRS. JACK SIMON whose marriage took place recently in Alexandria, Va. was formerly Miss Rose Hyman, daughter of Mrs. I. Hyman of High Point, N. C. The couple are living in Mt. Vernon, N. Y.

ORGANIZATION AND PERSONAL NEWS

(Continued from Page 11)

liam Greenburg of Charlotte, N. C. The reception immediately followed the ceremony and a large group of friends and relatives was present for the impresive ceremony and reception.

The brides are the twin daughters of Mrs. Barnett Hecklin and the late Mr. Hecklin of Spartanburg. Mr. Cohen is the son of Mr. and Mrs. Meyer Cohen of Charlotte, N. C. Mr. Gilpin is the son of Mrs. Irving Gilpin and the late Mr. Gilpin of Philadelphia. Both of the young couples will make their homes in Forest City, N. C.

Franks-Bolonkin

Greenville, S. C.—Mr. and Mrs. B. F. Franks announce the marriage of their daughter, Evelyn Carolyn, to Mr. Louis Malkin Bolonkin. The ceremony was performed on Sunday, October 15th, by Rabbi M. M. Mazure. Mrs. Bolonkin is the only daughter of Mr. and Mrs. B. F. Franks. Mr. Bolonkin is the son of Mr. and Mrs. Joseph Bolonkin and he is connected with his father in business in Greenville. The couple left immediately for a wedding trip and on their return will be at home at the McDaniel Heights Apartments.

Startz-Cohen

Roanoke, Va.—Miss Roslyn Startz, daughter of Mrs. Jack Abowitz and the late Dr. Benjamin Startz of Brooklyn, N. Y., was married to Alvin Cohen, son of Mr. and Mrs. Isadore Cohen of Roanoke, Va. The marriage took place August 6 at the Waldorf-Astoria Hotel in New York City. Dr. Samuel of New York performed the ceremony which was followed by a wedding breakfast. The newlyweds are making their home in Roanoke.

Polack-Shapiro

Roanoke, Va.—Mr. and Mrs. Jacob Polack of Hagerstown, Md., announce the marriage of their daughter, Rose, to Jack Shapiro, son of Mr. and Mrs. Sam Shapiro of Roanoke, Va., on Sunday, August 20, at the home of the bride. Relatives from Roanoke attending were Mr. and Mrs. Sam Shapiro, Mr. and Mrs. Julius Shapiro, Mr. and Mrs. Manis Shapiro, and Miss Eva Shapiro. The couple are making their home in Hagerstown.

Wilkins-Cohen

Roanoke, Va.—Mr. and Mrs. Sol Wilkins of Richmond, Va., announce the marriage of their daughter, Bernice, to Harold Cohen, son of Mr. and Mrs. Isadore Cohen of Roanoke, Va., on September 10 in Lynchburg, Va. Rabbi Franzblau performed the ceremony, after which the couple left for a wedding trip south. Mr. and Mrs. Cohen are making their home in Greensboro, N. C.

Engagements

Littner-Book

Asheville, N. C.—The engagement of Miss Hedda Littner to Marcus J. Book,

(Continued on Page 13)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 12)

ENGAGEMENTS

son of Mr. and Mrs. Charles Book, has been announced. The young couple were hosts to relatives and friends at Lake Lure on Sunday, October 15th. A buffet luncheon was served.

Achler-Levinson

Hendersonville, N. C.—Mrs. Bessie Achler of Chicago has announced the engagement of her daughter, Shirley, to Meyer Levinson of Hendersonville, who is the son of Lacob Levinson of Chicago. They will be married in Chicago in January.

Oettinger-Potter

Greensboro, N. C.—Announcement has been made of the engagement of Miss Joan Potter of New Rochelle, N. Y., and Albert Oettinger of New York City, son of Mr. and Mrs. J. R. Oettinger of Greensboro.

Births

Sanford, N. C.—Mr. and Mrs. J. Lazarus of Sanford wish to announce the birth of their son, Laurence, on Sunday, September 10th. The bris ceremony conducted by Rabbi Zev of Raleigh, N. C., took place Sunday, September 17th, at their home.

Bar-Mitzvahs

Charlotte, N. C.—Arthur Goodman, Jr., son of Mr. and Mrs. Arthur Goodman, Sr., was bar-mitzvah at the Temple in Charlotte on Friday evening, September 15. There was a large crowd in attendance. Many non-Jewish friends of the family were there because they had heard many times that young Arthur wanted to be a rabbi, and they came to witness the event. After the



ARTHUR GOODMAN, JR.

services a reception was held in the vestry rooms of the Temple and the entire community was invited to participate.

On Saturday morning Arthur took the place of Rabbi William Greenburg and conducted the reading of the To-

(Continued on Page 14)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 13)

BAR-MITZVAHS

rah. Many of the elders of the Charlotte Jewish community who heard the services were enthusiastic in praise of Arthur. After the services on Saturday morning a buffet luncheon was held in the vestry rooms. This was followed by informal talks by those present. The party lasted until about 2:30 in the afternoon.

In his very excellent bar-mitzvah speech before the congregation on Friday night, Arthur stated: "It is significant that I have decided to become a rabbi and it is co-incidental that my bar-mitzvah falls on Shabbos Shuvah, the Saturday between the High Holy days of Rosh Hashonah and Yom Kippur. I am told that it is the most holy Sabbath in the year. Having decided to become a rabbi and teacher of the Jewish faith, my bar-mitzvah falling on such a holy day inspires me all the more to go forward and try to teach my friends and those with whom I come in contact."

Durham, N. C.—Albert Sidney Katz, son of Mrs. L. Katz, was bar-mitzvah on September 9-10 at Beth-El Synagogue. A reception was held on Sunday.

Obituary

Charleston, S. C.—Eleck Mazo, 64, prominent Charleston business man, died here of a brief illness Monday morning, October 16. He was buried at the K. K. B. S. Magnolia cemetery Monday afternoon. Mr. Mazo, who was noted for his charity to Jewish organizations and individuals, emigrated to the United States from Russia some 35 years ago. The funeral was presided over by Rabbi Benjamin Axelman. Surviving Mr. Mazo are: his widow and 10 children: Mrs. Ben Bodne, Mrs. L. Rabin, Mrs. B. Meitsin, Mrs. A. Spickloser, Misses Sadie and Norma Mazo, Samuel and Donal Mazo, all of Charleston, and Mrs. Bernard Mirenblatt and Mrs. Milton Weisman, of New York; five grandchildren, and two brothers, George and David Mazo, of Charleston.

ASHEVILLE, N. C.

Mesdames H. Rogovin, Al J. Goodman, Phillip Zageir and Fred Pearlman attended the Mid-Atlantic Conference of the National Council of Jewish Women held in Washington, D. C. on October 9-10. Mrs. Pearlman and Mrs. Zageir went to New York after the conference, Mrs. Rogovin and Mrs. Goodman returning to Asheville via Richmond and Williamsburg, Va.

The following Religious School children participated in the Sukkos-Shabbos services Friday, September 29th at Temple Beth Ha Tephillah: Miriam Crohn, Ronda Weintraub, Harold Goldberg and Samuel Rosen. Simchas Torah services were held on Friday, October 6th, the children carrying candles and flags led by the Rabbi and the President of the Congregation who carried the Torahs.

The Temple Sisterhood held a Game Medley at the George Vanderbilt Hotel on Tuesday evening, October 17th. Mrs. Robert P. Jacobs was chairman for the evening and was assisted by Mrs. L. H. Feldman, Mrs. M. I. Kahn and Mrs. Joseph Sternberg.

Rabbi Robert P. Jacobs of Beth Ha Tephillah Temple made his radio debut on Thursday, October 26th in "The Message of Israel." This program will be on the air every Thursday evening for half an hour. On October 6th Rabbi Jacobs spoke to the Hendersonville Rotary and Kiwanis clubs for the sixth time in twelve weeks. Rabbi Jacobs was named vice-chairman of the Speakers' Bureau of the Community Chest, and spoke to the Business Girls Department of the Y. W. C. A. on Tuesday, October 17th on "Jewish Festivals and What They Mean."

The first fall meeting of Hadassah was held Monday, October 16th at the Vanderbilt Hotel. Plans for the year were formulated and new officers elected.

The Council of Jewish Women met in the Mah-Jong Room of the George Vanderbilt Hotel on Friday, October 20th with Mrs. S. H. Rogovin presiding. Reports were heard of the Mid-Atlantic Conference recently held in Washington, D. C.; also the report of Nominating Committee for the election of officers. A tea followed the business meeting served by the officers: Mrs. S. H. Rogovin, president; Mrs. Al J. Goodman, 1st vice-president; Mrs. I. Fagan, 2nd vice-president; Mrs. Max Scheer, treasurer; Mrs. Alvin Kartus, secretary.

Miss Hilda Weiss, German refugee, has joined the faculty of the Asheville Teachers College. Since leaving Germany in 1933 Miss Weiss has lived in Geneva and Paris.

On Tuesday evening, October 10th Mr. L. H. Pollock was host to the Temple Brotherhood. Mr. Pollock was the essayist for the evening and spoke on "My South American Trip" with special reference to the problems of the Jewish refugee in South America. President Leo Finkelstein presided.

The Tuesday Evening Council Group formed for the purpose of entertaining the Refugees was entertained September 26th by Mrs. Al J. Goodman, on October 3rd by Mrs. Phillip Zageir, and on October 10th by Mrs. William Michalove. Rabbi Jacobs leads a discussion on each Tuesday evening on various topics of interest to the Foreign-Born and the social hour follows.

Mrs. Solomon Isaacs, formerly of New Orleans, La., entertained some

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50 ladies at the Clubhouse for Women on Friday, October 6th. Mah-jong, bridge, and Michigan rummy were played after which a delicious salad course was served.

Miss Carolyn Lichtenfels, daughter of Mr. and Mrs. Gustav Lichtenfels has joined the staff of the Connally-Albert Dramatic School, and will teach the juveniles Dramatics and Expression.

Mrs. Gustav Lichtenfels, Mrs. Joseph Dave and Mrs. Fred Pearlman attended the Executive Board Meeting of the N. C. Association of Jewish Women in Greensboro, on September 26th.

DURHAM, N. C.

On September 7th, Senior Hadassah began its activities for the coming year at a meeting held at Beth-El Synagogue, under the leadership of Mrs. E. J. Evans, president. Plans were culminated for the membership tea to be given next month, honoring new members. Also final plans were made for the Hallowe'en Dance to be held on October 30th at the armory. Delegates for the national convention at the Hotel Astor, New York City, are Mrs. E. J. Evans, and Mrs. A. Primakoff.

On Tuesday, October 3rd, Miss Beatrice Mellon, newly elected president of Junior Hadassah, called to order the first meeting of the year at the home of the Misses Dave. At this meeting plans were made tentatively for the Thanksgiving Dance to be held at the Armory on Thanksgiving Day, November 30th. Membership Chairman Sara Stein reported on the membership party to be given honoring new members into the organization, on October 28th, at the Forest Hills Club House. Two new members were welcomed into the club at this time, Misses Lillie Kaplon and Mildred Moss. At the conclusion of the business, a social hour was enjoyed, after which the meeting was adjourned.

During the September meeting of Mizrachi, the following officers were elected for the coming year: president, Bernard Dworsky; 1st vice-president, Nathan Liberman; 2nd vice-president, L. Jaffe; secretary, Sam Freedman; treasurer, P. Greenberg.

On Oct. 11th, the Ladies' Aid Society held its opening session of the year at Beth-El Synagogue with Mrs. Sol Zuckerman, president, in charge. At this meeting plans were made for a Benefit Bridge to be held at the home of Mrs. L. Stadiem on Sunday, October 22nd. At the conclusion of the business, the meeting was adjourned.

A highlight of the September activities for the Ladies' Aid Society was a Succah party held in the Succah of Rabbi and Mrs. I. Mowshowitz during the holiday week.

GREENSBORO, N. C.

The Jewish girls at Woman's College met with Rabbi F. I. Rypins Sunday afternoon, October 8th, for an hour's discussion. Miss Shirley Pillar of Hawthorne, N. J. is president of the group, which this year numbers about 60. Miss Joan Feldman of Hartford, Conn., is vice-president and also the Jewish representative on the college Inter-Faith Council. The discussion was followed by a tea given by the Student Activities Committee of the Council Sisterhood. Arrangements were in charge of a committee headed by Mrs. Sidney LeBauer.

Mr. and Mrs. Meyer Sternberger were hosts at a reception Saturday afternoon, October 14th, at their home on Summit Avenue in celebration of their 25th wedding anniversary. Several hundred friends and relatives called during the afternoon to congratulate them.

Temple Emanuel religious school started Sunday, October 1st, with an enrollment of 108. The faculty consists of Miss Helen Berlin, Mrs. Harry Eisenberg, of Burlington, Mrs. F. I. Rypins, Rabbi F. I. Rypins, Mrs. C. L. Weill, Mr. Harry Rockwell and Mrs. Lewis Rosenberg. Student government officers, elected at the close of school last May, are: president, C. L. Weill, Jr.; vice-president, Seymour Levine; secretary, Betty Mae Bernstein; treasurer, Arnold Marks.

The Orthodox members of the congregation were hosts Thursday night, October 5th, at a buffet supper which followed Simchath Torah services which were conducted by Mr. I. Isaacson with the assistance of Mr. Nathan Kagan and several other members of the group. About 325 people, representing five communities, were present.

The Council-Sisterhood of Temple Emanuel held its first meeting of the current year on Monday, October 2nd. Mrs. A. F. Klein, elected to the presidency at the May meeting, was in charge. The following standing committees made their various reports: Telephone, Mrs. Al. Cohen; Community Cooperation, Mrs. S. J. Stern; Membership, Mrs. Litch; Visiting and Emergency, Mrs. J. E. Love; Finance, Mrs. Henry Schafer; Student Activities, Mrs. S. F. LeBauer; Hospitality, Mrs. Cy Jacobs; Religion, Mrs. F. I. Rypins, and Program, Mrs. Ben Ginsburg.

Sol B. Weinstein, popular young attorney, was recently elected president of the Greensboro Young Lawyers Club.

An impressive Torah service took place at the regular Friday evening services on October 13th. Members of the following groups approached the

(Continued on Page 16)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 15)

Greensboro, N. C.

Torah, at which time Rabbi F. I. Rypins spoke briefly on the meaning of the Torah to each group: officers of the congregation, officers of the Council-Sisterhood, and officers of the confirmation class of the religious school.

The annual congregational meeting of Temple Emanuel was held on Monday evening, October 23rd in the Assembly room of the Temple. Supper served at 6:30 preceded a short business meeting presided over by the president, Mr. Sidney J. Stern. The nominating committee brought in the following slate of officers, which was unanimously accepted: president, S. J. Stern; first vice-president, M. H. Zauber; second vice-president, Louis Baach; M. E. Block, secretary; Sigmund Sternberger, treasurer. The board of directors includes: Herbert Falk, elected for three years; I. S. Kahn, Max Zager, and Morris Friedman, each for one year. Rabbi Rypins was re-elected Rabbi, this beginning his ninth year with this congregation.

Mrs. Cy Jacobs, chairman of the hospitality committee was in charge of arrangements for the supper, being assisted by the following members of her committee: Mrs. Henry Schafer, Mrs. Victor Bates, Mrs. Eli Solomon, Mrs. Al Levine, Mrs. Sam Barack, Mrs. Harry Sabel, Mrs. M. LeBauer, and Mrs. J. R. Oettinger. Mrs. M. L. Isaacson was in charge of reservations.

At a recent luncheon the Civitan club was addressed by Dr. Samuel Newman, of Danville, Va. Dr. Newman, member of a distinguished family, was born and reared in Warsaw, Poland. He was banished to Siberia, but escaped and came to America. He is a graduate of the University of North Carolina and is a practicing physician.



CANTOR HARRY LEVINE

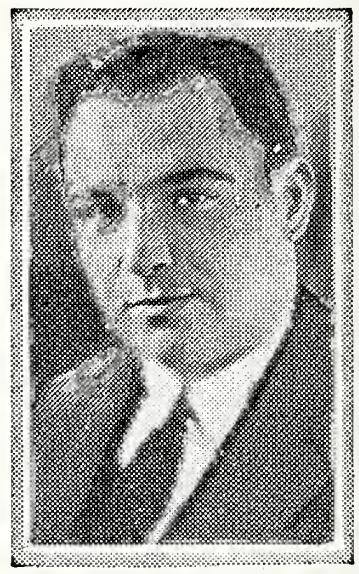
Cantor Harry Levine of Charleston, S. C. who officiated at the main services of the High Holydays at the Orthodox Congregation of Temple Emanuel in Greensboro, N. C., is widely known throughout the country for his fine voice. He has held important positions in Philadelphia and New York and for 18 years presided in the largest synagogue in Savannah, Ga.

Mr. Levine started his career as a choir boy at the age of nine under an eminent cantor in Russia. He continued his religious education and his singing in Russia and on arriving in America about 32 years ago, immediately secured a position in Philadelphia. Later, after serving in New York, he moved to Savannah, Ga. and then to Charleston where he now lives.

During the Yom Kippur services in Greensboro, Mr. Levine was accompanied in several prayers by his two oldest sons, Max of Columbia, S. C., and Al of Greensboro.

GREENVILLE, S. C.

The Greenville Section of the National Council of Jewish Women held its first meeting of the year at the



RABBI EDWARD ISRAEL of Baltimore, Md., delivered the concluding platform address for Religious Emphasis Week at Woman's College on the evening of October 26. Rabbi Israel is a leader in communal and civic fields on a national scale, and a lecturer and writer on social and economic problems. His work in the field of better understanding between religious groups has also been outstanding.

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Congregation Beth Israel Synagogue on Monday, Sepetmber 25th. Mrs. Harry Abrams, president of the Section, presided over the meeting and reports were given by the chairmen of the various committees. Rev. J. E. Stockman was the speaker of the evening and spoke on the Constitution and the Bill of Rights and was presented to the club by Mrs. H. Silverstein. Mrs. Kurt Neustadt rendered three beautiful vocal solos and was accompanied at the piano by Miss Ruth Knigoff. Mrs. Al Goldstein, Mrs. Jack Homans and Mrs. Kurt Neustadt were welcomed into the Section.

Greenville Lodge of B'nai B'rith held its monthly meeting on Wednesday, October 11th in the vestry rooms of Beth Israel Synagogue on Townes Street. President H. Silverstein presided at the meeting at which time important business matters were discussed.

The T. M. T. M. Club held its regular monthly meeting at the home of Miss Semmie Lurey on Monday, October 9th. After the business meeting a social hour was enjoyed.

Election of officers for the coming fiiscal year was the feature of the Congregation Beth Israel meeting held at the Synagogue on Wednesday, October 4th. The new officers are as follows: Mr. Julius H. Bloom, president; Mr. D. H. Sher, vice-president; Mr. M. N. Davidson, secretary; and Mr. A. Shain, treasurer.

Before her recent marriage to Mr. Louis Malkin Bolonkin, Miss Evelyn Carolyn Franks was complimented by many of her friends. Miss Helen Switzer, Miss Jeannett Davidson, Miss Anita Abrams and Miss Pearl Zaglin entertained for Miss Franks at a series of lovely social functions since the announcement of her engagement.

An Executive Board Meeting of the Greenville Section of the National Council of Jewish Women was held at the home of Mrs. Harry Abrams on Thursday, October 12th.

Miss Ethel Horowitz of Hendersonville, N. C. whose engagement to Mr. Ben Epstein of Charleston, S. C. was announced, was complimented by her aunt, Mrs. A. Katz, of Spartanburg, S. C. on Wednesday evening at a miscellaneous shower. Prior to moving to Hendersonville Miss Horowitz made her home in Greenville.

Since the announcement of the bethrothal of Miss Florence Levite to Mr. Harry Cohen she has been delightfully entertained by Mrs. H. Simon, Mr. and Mrs. Jake Adler and Mr. and Mrs. L. A. Pollock.

HENDERSONVILLE, N. C.

Miss Rose Schas and Mrs. Louis Sherman were joint hostesses at a charming miscellaneous shower complimenting Miss Ethel Horowitz, whose marriage to Mr. Benjamin Epstein of Charleston, S. C. was solemnized on October 15th. Abont 40 guests enjoyed informal games of bridge and Mah-Jong.

Mr. and Mrs. Louis Sherman have returned from a trip to Virginia and Pennsylvania, where they visited relatives.

Rabbi Robt. P. Jacobs of Asheville was the speaker at a joint meeting of the Rotary and Kiwanis clubs here recently. The subject of his address was "Are the Jews the Chosen People?" This address was so well received on two other occasions here that he was asked to speak on the same subject before the civic clubs, making three times he has delivered the same address, which is quite a record.

Hendersonville welcomes three new families to the community, Mr. and Mrs. Margolis, Mr. and Mrs. Hymans, and Mr. and Mrs. Davey, all of New York City. All the gentlemen are connected with the new Ecusta Paper Plant at Pisgah Forest.

HIGH POINT, N. C.

Mrs. Sam Tobias, president of the Council of Jewish Women, and Mrs. Joe Barr, 1st vice-president, attended the Mid-Atlantic States Conference held in Washington October 9th and 10th. Mrs. Tobias was elected to the office of 2nd vice-president of the Conference. Mrs. Barr was appointed a member of the Nominating Committee.

The B'nai B'rith lodge met in the vestry room of the Synagogue. Samuel Hyman presided. Plans were made at this time for a dance to be held November 20th, to which an invitation is extended to the lodges of the neighboring cities. Eight of the students of High Point College were guests of the lodge.

The Council of Jewish Women held its first meeting of the year at the Gibson Club rooms with Mrs. Harry Abrams and Mrs. Harry Cantor acting as hostesses. Mrs. Sam Tobias, president, presided, and plans were made for a very busy year's work. Appointment of the various standing committee chairmen was made, and reports were heard of the work done during the summer.

Mrs. A. Bernard and her daughter, Mrs. Stanley Taylor, were hostesses to the Ladies' Aid Society at the home of the former. Mrs. Jake Harris presided and appointed special committees to look after the Synogogne. Reports were heard from the various committee,s and an enjoyable social hour followed the meeting.

Before her marriage on Sunday, October 15th to Dr. Benjamin G. Feen of Charleston, S. C., Miss Sara Herman was entertained at nmmerons parties and dinners. Mrs. Harry Doctor, Mrs. Sam Shavitz and Mrs. Ben Swartzburg were joint hostesses at a linen shower and bridge party, honoring Miss Herman. Mrs. Ben Herman, sister-in-law of the bride, and Mrs. J. Pliskin of Thomasville were joint hostesses at a bridge party. She was also complimented with a dinner bridge given by the T. B. C. Club of which

(Continued on Page 18)

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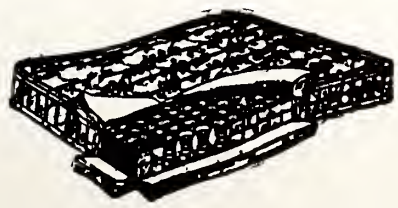
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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 17)

High Point, N. C.

she is a member. Mrs. Robert Wagger and Mrs. Sara Wagger entertained in honor of Miss Herman with a kitchen shower, presenting her with a complete set of hammered aluminum.

KINSTON, N. C.

Kinston welcomes Mr. and Mrs. Samuel Fuchs and children David, Estelle and Carol who recently moved here from New York City. Mr. Fuchs is an executive of the Kinston Shirt Company.

The annual Succohs festival was celebrated with services and refreshments held in the Temple's succah.

The Ways and Means chairman, Mrs. I. Swartz, together with Mrs. H. B. Wernick and Mrs. Emanuel Traub were hostesses at a "Nite in Monte Carlo" card party held in the Community Center October 9th. The affair was a success financially and socially.

Mr. and Mrs. Sam Berstein and children have moved to Kinston from New York City. Mr. Berstein has opened a shoe department in the Mayfair Shop.

Mrs. H. Stadiem is in the Joint Disease Hospital in New York City where she underwent an operation. Friends are happy to hear that her condition is greatly improved.

Installation of officers of the Congregation and Ladies' Auxiliary of the Tephereth Israel, and the Hadassah Chapter of Kinston, took place Monday evening in the Jewish Community Center.

The following officers of the Ladies' Auxiliary were installed: Mrs. H. B. Wernick, president; Mrs. S. Kanter, vice-president; Mrs. Jack Tesler, recording secretary; Mrs. Morris Foxman, treasurer. New officers of the Hadassah are Mrs. Emanuel Traub, president; Mrs. S. Kanter, vice-president and Mrs. Phil Traub, corresponding secretary.

Officers of the Men's Congregation of Tephereth Israel are Messrs. Sidney Kanter, president; Morris Heilig, vice-president; Morris Foxman, secretary and George Weiland, treasurer.

Mrs. Jonas Weiland was in charge of the meeting and a social hour followed the installation.

LYNCHBURG, VA.

The Sisterhood of Augudath Sholom Temple held its monthly meeting in the club room of the Community Center on Tuesday afternoon, October 3rd. Plans were discussed and formulated on activities for the coming year. Mrs. Sidney Blum, president, appointed delegates to the District Convention which was held in Washington on October 11th. They were Mrs. Ben Schewel, Mrs. I. P. Oppleman, Mrs. Sidney Blum, and Mrs. I. R. Schewel.

The Book Club of the Sisterhood met Tuesday, October 17th, at which time Louis Golding's "Mr. Emmanuel" was reviewed by Mrs. Sidney Blum. Discussion of the novel was led by Mrs. I. R. Schewel.

A panel discussion, led by Rabbi Albert M. Lewis of Charlottesville, Va., on "What Has Judaism to Offer Youth Today?" and participated in by Stanford Schewel of Washington and Lee, and Simon Hiller of Lynchburg College, was held at the Community Center on Sunday, October 1st. The main address of the afternoon was delivered by the Hon. Sidney G. Kusworm of Dayton, Ohio, International Treasurer of B'nai B'rith. After the discussion a buffet supper was served by the Sisterhood, to about 200 people representing communities throughout Southwest Virginia.

Lynchburg has a larger number of Jewish out-of-town students attending colleges here than ever before. There are eight students at Randolph-Macon Woman's College, three at Lynchburg College, and eight girls at Sweet Briar. Among these two are refugee students, one boy being at Lynchburg College, and one girl at Sweet Briar.

A large number of Lynchburg's young girls and boys have gone to colleges and universities, many as freshmen and others to continue their studies. They are: Stanford Schewel, Bertram Schewel, and Macy Rosenthal, to Washington and Lee; Gilbert Feinman, Dave Miller, and Sam Miller, to V. P. I.; Teddy Feinman to Pennsylvania School of Optometry; Arthur Eichelbaum to Staunton Military Academy; Dora Hiller to R. M. W. C.; Charlotte Oppleman to William and Mary Extension in Richmond; Simon Hiller, Dave Amowitz, Riva Moffit, Geraldine Levy, Gertrude Adler, and Phyllis Oppleman to Lynchburg College.

(Lynchburg News by Miss Lois Lichtenstein).

ROANOKE, VA.

The Beth Israel Ladies' Auxiliary and Men's Club sponsored a Congregational Dinner Dance Tuesday, October 10th, at the Patrick Henry Hotel. Principal speaker at the dinner was Morris Masinter, president of the Congregation. Mr. Julius Fisher acted as master of ceremonies and welcoming speeches were made by Mrs. Morris Masinter, president of the Auxiliary and Udell Brenner, president of the Men's Club. The program was arranged by Mrs. Herman Davidow. Mrs. I. Cohen (Marye) and Mrs. D. B. Silverman were in charge of arrangements for the event. About seventy-five members were present.

The Young Judaea Club of Roanoke held their first business meeting at the home of Miss Ruth Blumberg on Sunday, October 22nd. Those elected to offices for the ensuing year are: president, Ruth Blumberg; vice-president, Evelyn Cohn; recording secretary, Gloria Katz; corresponding secretary, Elaine Gainsberg; treasurer, Sonya Glass.

The Ladies' Auxiliary of Beth Israel will sponsor their annual Hallowe'en Masque Ball at the Elks Club Monday, October 30th.

From Roanoke attending the One Year Auxiliary Luncheon of the B'nai B'rith Auxiliary in Washington, D. C. Friday, November 13th, at which time the First Lady of the Land, Mrs. Franklin D. Roosevelt, was principal speaker and honored guest, were Mrs. Josef Cohn and Miss Esther Brenner. Speaking before 1,200 members and guests at the New Willard Hotel, the First Lady declared that the United States can avoid many of the pitfalls encountered by certain European countries, "if we make sure that our democracy is a real democracy, one for everyone." She described an ideal democracy as that in which everyone is free and everyone jealously safe guards and respects the rights of others. Henry Monsky, national president of B'nai B'rith, took as his theme the menace of propaganda to the peace and security of our nation.

The National Federation of Temple Sisterhoods held a Conference of District No. 8, including Maryland, Delaware, Virginia, District of Columbia, Greensboro and Gastonia, North Carolina in Washington, October 10, 11, 12 at the Hotel Washington. Attending from Roanoke were Mrs. Harry Rosenbaum, local president, Mrs. Josef Cohn, vice-president, Mrs. Jos. Spigel, and Mrs. Sidney Falkenstein. At the joint banquet with the Mid-Atlantic Conference of National Council of Jewish Women which was held at the Hotel Mayflower on October 10, Mrs. Henry Morganthan was guest of honor.

The following have been elected to hold offices in the Ladies' Auxiliary of Beth Israel during the coming season: Mrs. Morris Masinter, president; Mrs. David B. Silverman, vice-president; Mrs. Ike Cohen, 2nd vice-president; Mrs. Julius Shapiro, recording secretary; Mrs. Udell Brenner, corresponding secretary; Mrs. Morris Diamond, treasurer; Mrs. Julius Fisher, chairman of Ways and Means Committee.

SPARTANBURG, S. C.

The fist social function of the fall season sponsored by the National Council of Jewish Women was a dance given at the Shoresbrook Golf Club. Miniature horse races was one of the highlights of the evening. This affair was quite a social success and a large crowd was present. The hostesses for this affair were Mrs. Morry Bard and Mrs. William Pressman.

Monte Carlo Night was observed in Spartanburg by members and friends of the Spartanburg Lodge of B'nai B'rith on October 10th. This was the first social affair given this fall by the B'nai B'rith Lodge and a large crowd was present. Many interesting games were enjoyed and refreshments were served. Members of the entertainment committee for this affair were Messrs. Harry Smiley, Hyman Pollock, Herbert Shapiro, Morry Bard, and Charles Finke.

The first fall meeting of the Spartanburg Section of National Council of Jewish Women was held in the Club Rooms of the Temple. Mrs. A. H. Morris, vice-president, presided. Work for the coming winter was discussed and a social function for the following month was agreed upon.

(Continued on Page 19)

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NAMES and PEOPLE

(Continued from Page 7)

would not be bound by the small town social life which seemed to be Albany.

So, here she was in New York, admitted to the university of her choice. There was the question: "Religious affiliation."

There wasn't much time to waste. The blanks were being passed out to an endless line of students. She couldn't occupy this seat forever. Someone might come to ask whether there was a question.

A question there was. But it wasn't the sort of routine question that someone else could answer.

Hurriedly there flashed through Rita's mind the problems involved. She had to listen to some conversation during these years. She had been unable to avoid seeing something of what the newspapers said. Her father did tune in on news broadcasts and she had not been able to stuff her ears with cotton or little rubber buttons.

Rita knew that some of the people who had been forced to leave Germany had been as un-Jewish, so to speak, as she was. She knew that they had been smartly dressed and that they had names as correctly German as hers was English or American. She knew that they were educated people who were as interested in art and in the fine things of life as she was. She knew that some of them had been as careful to avoid Temple as she was. She knew that most of their associates had been Germans of a cultured type as hers had been English of the same sort.

"Religious affiliation":

It seemed almost menacing staring her in the face. She could say that she had no religious affiliations. She had none. True, her father had always belonged to a Temple and had retained membership in the Albany congregation during all the years that he had been abroad. Still, she, Rita Benton, had never done anything about that. She hadn't signified her intention of having anything to do with a Temple.

What to do? Glancing to the left, Rita happened to make out the word "democracy" as part of the title of a book that was lying on the table next to her neighbor. As people do when trying to escape a puzzle, Rita began to think about the word in an idle way.

She remembered reading the Constitution of the United States when she had first come to America. After all, one should know something about the government under which one lives. And America was quite as important as England to her.

In a democracy everyone is treated alike. The girl next to her had the same blank to fill out. Rita knew that. They were handed out to each person who came along the line. No one was forcing her, as an individual to do anything.

"Religious affiliation": Jewish.

Rita filled it out rapidly and went straight down to the bottom of the card. She couldn't have said just why she did fill the card out as she did. "Jewish" certainly wasn't an exact answer to the question. But, somehow, she decided that it belonged there.

Walking in Washington Square about a week later, Rita was rather amazed at all that had happened within a short space of time.

She almost pinched herself. Of all people to meet at New York University, she had run into the German boy who had dined with them in London. He was entering school too. He had asked Rita for a date and she had accepted.

Rita Benton had agreed to be ready to go to Temple Emanu-El services on Rosh Hashonah. She had agreed to be ready at 9:30, September 14, 1939. She knew she had. Her date book said so.

What's more, Rita knew that she would be ready and that she would enjoy going. She was still just Rita Benton bound for adventure. But, she was at one with herself and the world.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 18)

Spartanburg, S. C.

Mrs. M. W. Meyerson and children have returned home after an extended visit in New York.

Miss Ida Blomberg of Atlanta, Ga., was the guest of Miss Sarah Hecklin for the Hecklin-Cohen-Gilpin double wedding.

Dr. Eugene N. Shapiro has gone to Chicago to take up post-graduate work in dentistry at Northwestern University.

Miss Johanna Finkelstein left for Nashville, Tenn. to resume her studies at Vanderbilt University.

Mr. and Mrs. L. A. Meyerson and daughter, Janet, of Charleston, S. C., formerly of Spartanburg, were recent visitors in the city.

Friends of Mrs. Sam Hecklin will regret to hear of her illness at the Spartanburg General Hospital.

Mrs. Edward Shane and daughter, Beverly, have returned to their home in Philadelphia after an extended visit to her mother, Mrs. A. Hecklin.

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

DECEMBER 1939



Judaism's Torch of Liberty Is Still Aflame

CHANUKAH--FEAST OF LIGHTS

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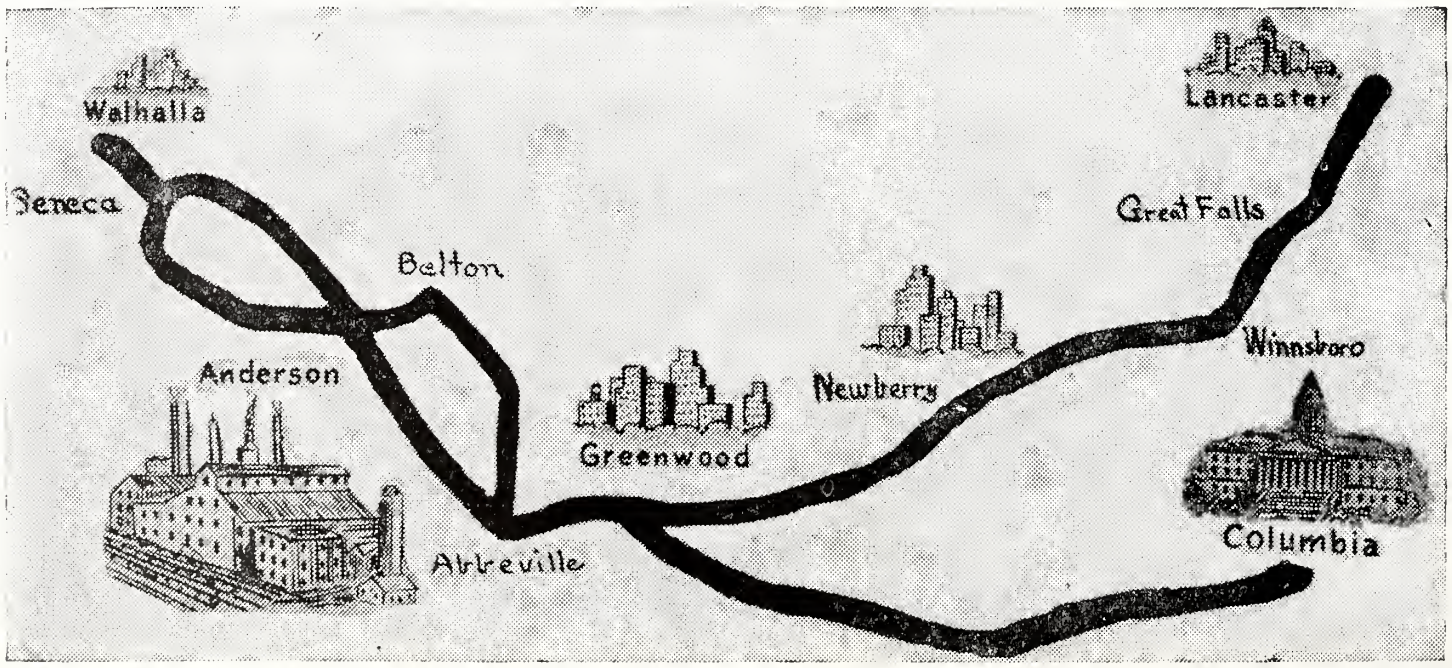
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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | DECEMBER, 1939 | NUMBER 3

AS I SEE IT



By RABBI WILLIAM GREENBURG
Charlotte, N. C.

Feast of Lights

THE little yellow flames which shall soon flicker in Jewish homes throughout the world will recall to memory an ancient struggle by our people against the attempt of an ancient tyrant to suppress religious freedom and human personality. Antiochus of old too, sought domination of the Jewish spirit and the eradication of Jewish ideals and idealism. The heroism of the Maccabees and their followers and their subsequent victory stand forth as a beacon light to us in our struggle against the modern Antiochus who seeks to suppress not only Jews and Judaism but all those who still adhere to a belief in God and the possibility of human progress. Was there ever a day when rededication to our ideals was more essential and could there be any greater source of inspiration than the story of the struggle of a mere handful of people against the hordes of Antiochus? Let those who are faint at heart take courage and join their powers with those who are standing firm against the inroads of heathenism and idolatry.

The People of the Book

We have prided ourselves for centuries upon the title of the People of the book. We have taken that title to mean that the Jewish people were vitally interested in the furtherance of education in general and the education of their children as individuals. We have answered the criticism that too many of our youth were in the professions by saying that it was but natural for the People of the Book to be found in those fields of endeavor which assume a broad education.

Have we not forgotten the original import of that title? Have we not, consciously or unconsciously, overlooked the fact that we first were given that title because of our connection with THE BOOK—the Bible? It is to be deplored that we who gave the Bible to the world are perhaps the least acquainted with its contents. It is to be deplored that the leadership in the realm of Biblical scholarship and criticism is, more and more, being taken over by Christian scholars. It is high time that Jewish leaders and teachers begin to think seriously of the problem of regaining for the Bible a place of preeminence in the education of our youth. It is time that Jews in the diaspora take hold of the suggestion emanating from Eretz Israel and begin reading two or three chapters of the Bible a day. Let us recapture for ourselves the title of THE PEOPLE OF THE BOOK.

Revolt in Prague

The stories emanating from Prague within the last few days, even if slightly exaggerated, hold within them proof of the unquenchable spirit of man for freedom. Once again we find that despite terror and suppression hundreds of men and women have found the courage to defy the tyrant and demand freedom from the yoke. Once again it is being proven that the human spirit cannot be quenched for long. There is that instinctive yearning for self expression which sooner or later breaks forth in a glorious song of freedom. Those of us who are carrying on the struggle from without must feel strengthened in our efforts through a realization that we are finding support from within—support which is being given at great risk and sacrifice. We may rest assured that as time goes on this spirit of freedom and the desire for self rule will spread and in the end of days the forces of violence and brutality will be banished and man will once again tread the paths of liberty. It is doubly heartening to find that the lead for freedom is being taken by the students and the youth of the country—adventuresome youth which realizes that if life is to hold any meaning for them it must be a life of self development and self fulfillment. On to VICTORY!



RELIGION CAN BREAK THIS GRIP!

Palestine

The stories emanating from Eretz Israel since the beginning of the war give fresh evidence of the loyalty of our people to the ideals of liberty and to the country which is theirs by adoption. Despite our quarrels with the Mandatory Power and our mistrust of its aims in connection with our Homeland in time of stress and strain over one-fourth of the total population of the Yishub has volunteered for service in the armed forces or the auxiliary arms of the British Army. The Yishub realizes that in this struggle our personal wishes and desires must be submerged in the greater cause of human freedom and liberty and they are willing to forget their difficulties with Great Britain under the circumstances. Let no man think however that Zionists have receded one iota from their position that the Jews have a legal, moral and historical right to a homeland in Palestine. That struggle will be resumed at the conclusion of the war. In the meantime, let us in America continue to offer support to the Zionist cause to the end that our numbers in Palestine may be increased —our land acreage increased and our moral and physical position in Palestine greatly strengthened. There must be no lull in Zionist activity.

A SPIRITUAL VICTORY—*The Meaning of Chanukah*



Concern for the spiritual has been Israel's mainstay, despite the vicissitudes of her material fortune. This insight into Israel's survival is the chief note in the Chanukah message which makes itself heard these days. So concerned is Israel with her spiritual mission that even as she is not frightened by physical tragedy, so too is she indifferent to physical conquest and victory.

One of the striking features of the Chanukah tradition is the absence of that which would be suggestive of military victory. After all, the Maccabean feat was a military victory. It represented several years of guerilla warfare in the Palestinian hills. And yet, when the Talmud put the question, "Mai Chanukah?"—"What is the Meaning of Chanukah?"—it finds that meaning not in the actual victory of the Maccabees over the pagans, but in the Miracle of Lights, the one cruse of oil found in the Temple served miraculously for a period of eight days. Much more exciting stories could be told about Chanukah. Where is the victory of Judas Maccabeus at Emmaus? At Beth-Zur, which led to the cleansing of the Temple? The great victory in 161 B. C. over the army of Nicanor when 3,000 warriors led by Judah discomfited the Syrian hosts of 40,00 on foot and 7,000 on horses?



Under Jonathan, about fifteen years after the reputed miracle of the cruse of oil, the Jewish nation finally reached its goal of complete political independence, its first freedom in 400 years. For years thereafter there was a great movement of national expansion, conquest and broadening of boundaries. All of these material achievements of national glory were forgotten by the religious spirit of Israel's tradition. The very Books of the Maccabees, though they recount the story of Judah's successful revolt, were not included in the Biblical canon. For Israel's victory is not that of physical power; her victory is that of spiritual light, of moral and religious inspiration. Chanukah is the "Festival of Lights," the commemoration, not of the warriors' struggle, but of those lights, those bright ideals for which they struggled. So long as these lights burn, so long as these ideals live in the hearts of men, they will be seen through the tragedy of physical adversity. Not the muscle of the arm, not the weapon of war, but the Menorah brings eternity to its people.—Rabbi Irving Ganz, Roanoke, Va.

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Two Theories of Life

A Chanukah Thought

By RABBI MORDECAI M. THURMAN
Temple of Israel
Wilmington, N. C.

IT is a remarkable fact that though the struggle between Hellenism and Hebraism took place in the far distant past, it still fires our imagination and infuses into every fibre of our being a fresh love for our romantic and wonderful past. Age cannot wither nor custom stale the beauty and the charm of Chanukah. With its wealth of historic and traditional memories, with the abundance of religious and ethical associations that cling to it, Chanukah holds an unassailable place in the regard and affection of the Jewish people.

For this event is not the history of a miracle, but the miracle of history. The lights that are kindled during its celebration are symbols to remind us of the great truths of our faith. They serve also to ignite in our hearts anew the smouldering embers of devotion and enthusiasm that blazed so warmly in the hearts of the Maccabeans of old.

The Festival of Lights reminds us that the Jew, like Prometheus in Greek mythology, is the being who has brought down from heaven the everlasting fire and has illumined with it the entire world. Chanukah bids us once again kindle our torches at the flame of the old, yet ever new, altars of Judaism.

Hellenism was the first gravely dangerous opponent Judaism had to encounter. It was not the ordinary meeting of two peoples or even of two kinds of civilization. It was far more than that. As Dubnow, the Jewish historian, has well put it:—it was essentially a clash between two theories of life that stood diametrically opposed to each other. Chanukah commemorates the duel between 'the Eternal' on the one side, and "Zeus" on the other—betwen the Creator of the universe and the Deity who resided upon Olympus, who personified the highest form of Nature, whose delight was in nectar and ambrosia and whose mode of life was not what one would deem godly at all.

Greek and Jew were divided by an insurmountable barrier in the sphere of religion and morality. The Hellenist defied Nature and worshipped the material universe; the Jew deified the Creator of Nature and paid obeisance to the spirit of God that pervaded the material universe.

The two conceptions of the Deity differed very fundamentally. The Greeks stresed the human in the Divine; the Jew stressed the Divine in the human. The Greek gods were subjected to the same whims and passions as beset the ordinary mortal. The Jew taught that each human being possesses a divine soul that is an emanation, a spark, from the World-Soul we call God.

The Hellene paid homage first and foremost to external beauty and physical strength; the Judean to inner beauty and spiritual heroism. To the Greek life was beauty; to the Jew life was duty.

The Greeks went in for a life of pleasure and created a beautiful world in which to live. No other country could boast of the magnificent temples, the spacious buildings and wonderful works of art such as graced the fair Isles of Greece. The Hellenic theory identified the moral with the beautiful and agreeable, and made life consist of an uninterrupted series of physical and mental pleasures. The Jew regarded life as an opportunity for doing something useful and beneficial to the whole of mankind. The Judean theory was permeated by the strictly ethical notion of duty and holiness. In short, the Greeks held that everything that was beautiful was good; whereas the Jew held that everything that was good was beautiful.

In addition to these fundamental differences in character and in customs, the Greeks were the political oppressors of the Jews, outraging Jewish national feeling through their tyranny. And this outraged national and religious feeling found expression in the revolt of the Maccabees. The hoary prince Mattathias and his sons fought for the dearest and noblest treasures of Judaism. It was a struggle for life or death, and the Jews knew it. In the face of mighty and overwhelming odds they rose to the occasion. Their enthusiasm begot heroism, and the result once more proved to the world that we are an eternal people.

The momentous struggle in which Greek and Jew clashed arms is not an isolated occurrence in our history. The same spirit that made those valiant Jews endure all, that nerved them in the terribly unequal combat, has been present with our people throughout the generations. For Jewish history through twenty centuries has been little else than a prolonged war, with here and there truces in an eternal battle. In the life of each generation Jewish history repeats itself. Unceasing is the struggle between those who look upon life as beauty, and those who regard it as duty. Our teachers and sages have always raised their voices against those who pursue material wealth alone and hunt solely after ephemeral delights.

Chanukah admonishes us from year to year not to throw off the yoke of religion and exchange it for the trivialities of the hour, and for the passing whim of the moment. Our yearly celebration of this festival reminds us that there is nothing new in novelty, and that the spirit of the ages will always triumph over the new-fangled ideas of modernity. The kindling of lights will be a meaningless ceremony and a travesty of the whole spirit of our festival if we do not at the same time kindle in our hearts a perpetual enthusiasm for our age-long traditions.

Our theory of life is one that is bathed in a religious thrill. It tells us that a life without religion, without love and dutiful service to God and man, is like a heap of ashes upon a deserted hearth with the fire dead, the laughter stilled, and the light extinguished. Such a life is like a winter landscape—with the sun hidden, the flowers frozen, and the wind soughing through the withered leaves.

We have survived because the Jew has learned to be a kindler of lights, because he has learned to kindle continually the star of hope in the twilight of despair; because he has spread the rays of his Torah among mankind, and has shed the light of God's glory in all parts of the world.

Like the Maccabees of old we must fearlessly and affirmatively unite to keep the "light of the Lord" ever burning, so that it may continue to be for us and for those who will follow a beacon of undying hope, the counterpart of that unquenchable fire with which Judaism pervades our souls.

Thus will we be comforted in our afflictions, strengthened in our struggles and withal, brought nearer to a realization of the never-failing mission which is ours — perpetual, eternal, as the Temple Lamp that translated its finest conception.



RABBI MORDECAI M. THURMAN



JUDAS MACCABEUS
Champion of Liberty

I think that the ethical teaching of the Jews and their actual daily practice are incomparably higher than the teaching and practice of our quasi-Christian society—and because of this moral superiority of the Jews we see envy, hatred and oppression. — *Leo Tolstoy.*

Well, enemies? Of course, the Jews have enemies. Every living and aspiring people has enemies. Hasn't Great Britain enemies? And hasn't the United States enemies? Why worry about that? The Jews have been living about two thousand years among enemies in different countries, there is no more danger now than there was before.—*Lord Robert Cecil.*

It would have been a great misfortune to the world if the Jew had been built like other people. Thanks to his difference he has given a contribution to civilization that is great beyond words. To the House of Israel we owe the moral conception of God, as the creator of the Universe, and the conception of how we shall worship that God. We will never be able to pay the debt we owe to this little nation.—*Rev. Dr. Cadman.*

Happiness is a paradox, for divided by two it is larger than when it is yours alone.

Fight Anti-Americanism -- Not Anti-Semitism

By JOHN TAYLOR SCHILLER

Wilmington, N. C.

NEVER before in the history of these United States of America has our democracy been in greater danger of destruction—never before have our civil and religious liberties been more imperiled than at the present time. The enemies of democracy work slowly but consistently in time of comparative world peace, yet these enemies work rapidly in time of world unrest.

The American Jew, realizing these facts and knowing the disastrous results brought about in other countries, puts forth an effort to keep his country safe from the invasion of undermining outside influences. Yet it appears that he enters into defensive combat with a too limited objective—an objective to keep America safe for Jewry, when his objective should be to keep America safe for Americanism. In making this statement the writer is aware that he assumes a risk of being misunderstood. It is true that many Jewish organizations are actually working toward the broader objective, yet the Jew as an *individual*, spurred by his inherent instinct for self-preservation, loses sight of his proper, and logical, goal.

Our democracy is based fundamentally on constitutional guarantees of liberties and immunities which are made equal to all persons. When the Jew protects this broad concept of democracy, with all that it stands for and guarantees, he automatically preserves the various rights and liberties embraced within its scope. Therefore, when the Jew protects Americanism he, at the same time, necessarily safeguards religious tolerance and, more particularly, the right to be a Jew, to worship as a Jew, and to suffer no penalty for so being and so worshipping.

The preservation of Jewish institutions is not, as many Jews believe, the means and also the end. But to fight for Americanism *is* the means, and the end will automatically be reached—the preservation of Jewry and all the other rights and liberties which are integral parts of the American way of life.

The dangers of striving for the limited objective are twofold. Firstly, it tends toward segregation; and segregation, be it only segregation of thought and purpose, is damaging to the Jewish cause. It is damaging because it emphasizes the existence of a problem which will be interpreted as being peculiar to Jews, when, in fact, the problem is shared by every American. Secondly, losing sight of the goal is damaging because Jews will work independently of other groups whose true aim is identical with their own; while, on the other hand, consolidation of effort toward a common goal will bring quicker and more effective results.

When we say we will protect Americanism, what do we mean? We do not mean merely the protection of religious guarantees to the Jewish faith; we do not mean merely the protection of religious guarantees to any or all faiths. We *do* mean the protection of each and everything that is American.

Our American democracy should be dearer to the heart of the Jew than to that of any other citizen, for if his ship of state should be wrecked upon the reefs of anti-Americanism he would be one of the first to suffer.

Therefore, let the Jew single out his goal; let him be first a good American, for then, and then only, will he continue to have the opportunity to be a good Jew.

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Thurman Heads Popular Community Forum In Wilmington

Rabbi Mordecai Thurman of Wilmington is the organizer and chairman of the Community Forum which this fall begins its third season. Speakers who will be presented during this series are Lord Marley, Walter B. Pitkin and Maurice Hindus. Tickets for these lectures sell for only $1.50.

Evidencing the popular support of the Forum is a letter written by Mr. H. C. Rorison, vice-president of the Security National Bank in Wilmington to Rabbi Thurman, in which he stated: "I am very pleased that again we are to be privileged to have in Wilmington the Community Forum. Of the various types of entertainment and education offered, I feel very confident that the Forum as conducted here the past several years cannot be surpassed as a real community asset. Personally, I do not see how the management can possibly render such splendid programs for the very nominal membership fee."

During the past two seasons nationally and internationally known speakers have been presented such as the following: Richard Halliburton, Lothrop Stoddard, Will Durant, Bob LaFollette, Hamilton Fish, Dr. No-Yong Park and Channing Pollock.

Besides his work with the Community Forum Rabbi Thurman is also lecturing regularly under the auspices of the Ladies' Concordia Society of the Temple of Israel. In October he delivered a series of four lectures on the general aspects of the Bible, and in January he plans to begin a series of lectures on the Psalms, under the same auspices. The Society also sponsors Rabbi Thurman's popular monthly book-reviews, which have attracted a large following among Jews and non-Jews. The reviews are held in the Temple.

During the coming months Rabbi Thurman is planning to review "Days of Our Years" by Pierre van Paassen; "Stalin" by Boris Souvarine; "Grapes of Wrath" by John Steinbeck; "Mr. Emanuel" by Louis Golding; "Not Peace but a Sword" by Vincent Sheean; and "Autobiography with Letters" by William Lyon Philps.

A Prayer

O GOD and Father, wherever we turn we see the beauty of Thy divine love. The majestic trees lovingly embrace the nests of fledglings, and the gentle brooks murmur caressingly as they water the thirsty foliage round-about them. The golden sun smiles benignly as it saturates the earth with its warming, health-giving rays, and the silvery moon embroiders its silken sheen into a world enshrouded by darkness and doubt.

The heart of man, too, is a fountain of Thy love. Its streams well forth in all directions—inspiriting souls that droop, consoling hearts that grieve, refreshing minds that falter.

Make us worthy, O God, of Thine all-encompassing love. Imbue us, we pray Thee, with the spirit of selfless service. Attune our hearts to the cry of the afflicted, and sensitize our souls to the needs of the downtrodden. Endow us with the qualities of sweetness and gentleness—that, wherever we go, we may be as a soothing balm to the bruised and the broken.

Purify us, sanctify us, ennoble us,—that, through us, the hearts of men may be quickened and gladdened—and Thy name be glorified and exalted. AMEN.

By Rabbi Avery J. Grossfield, Temple Beth Or, Raleigh, N. C., from the new Prayer Booklet, page 12. of the National Council of Jewish Women and the National Council of Jewish Juniors.

Christian Sends Aid to U. J. A.

Some years ago in Virginia a small Christian boy stood on the street and watched his home burn to the ground. He was homeless and alone. He had no food — he had no clothes. But in that moment of need a Jewish woman approached him and said: "Come with me. My boy's clothes will fit you and you will need warm food."

Several days ago this boy, now grown to manhood, sent a contribution to the United Jewish Appeal to help the people who had befriended him, and who are today being persecuted abroad.

The man's name is R. W. Walker of Coleman Falls, Va. He sent his gift to Mr. Abe Schewel, Lynchburg Chairman of the United Jewish Appeal, together with the following poignant letter telling the story of his gratitude to the Jewish people:

"I am enclosing my contribution with this as an offering to the fund for relief of persecuted Jews. If I am not mistaken, the Lynchburg News stated that you would receive such funds.

"Years ago when I was a small boy I stood in the street in the early dawn and watched my home burn. When the roof had fallen in and the excitement and heat abated. I shivered and

(Continued on Page 19)

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Religion-- Preservative of Democracy

By RABBI IRVING GANZ
Beth Israel Synagogue
Roanoke, Va.

I

AND it came to pass on the twenty-fifth day of the ninth month, that is Kislev . . . that on that very day they dedicated the altar which the heathens had defiled . . . and they ornamented the front of the Temple with crowns and with shields of gold . . . and great joy prevailed among all the people."

Thus the First Book of Maccabees describes the rededication of the Temple and the first celebration of Chanukah in the year 165 B. C. It was the successful climax to a struggle waged for three years by the Hasmoneans against the paganism of Syria. The Temple of Jerusalem, defiled by the introduetions of idols and heathen sacrifiees into her holy precincts, by riots and revelings of debaueliery, was onee more restored to her sanctity, again to beeome the religious center of Israel.

The trne relationship of the ancient Temple to Israel is set forth in a quaint observation made by one of our Rabbis of old. He tells us that in the Temple, the windows were set in a peenliar fashion. They were very narrow inside the Temple, but very wide on the outside. The windows of all other buildings were just the reverse, wide on the inside and narrow on the outside. What the rabbi meant to say was that in all other buildings the light was to come from the outside and illumine as much as possible the inside of the structure, while the light from the Temple could illumine the surrounding territory. From its interior there streamed forth a beam of light, of direetion, and of hope, pouring its rays upon the wild and turbid waters of an agitated world.

The role onee played by the Temple in the life of the ancient Palestinian Jew finds its eounterpart in the role whieh has fallen today to the Synagogue and Chureh. The latter are being looked to today to provide a beacon light for a muddled world. In the grand mess which prevails in twentieth-century civilization, the confusion and eonflicts of ideologies and of nationalistie interests, and especially in the general mass attack upon democraey and humanitarian principles, with less than one-fifteenth of the population of the globe enjoying a fair measure of freedom—Religion is undergoing a resurgence of prestige and importance. It has already become a byword to refer to the renewal of interest in religious institutions of all sects of the Amerieau public. Rabbis and ministers have seen in our present turmoil a vindication of religious principles. It is reeognized that there resides more than the aecident of coincidenee in the faet that with the light-minded attitude of modern times towards Religion a general process of decay and debilitation has crept into the standards of eivilization. The doetrine of "Reward and Punishment" does seem valid after all.

Recently we were informed of a meeting of unusual signifieanee. The members of a great book publishing group held a conference whieh was for them a serions and epoch-making meeting, for it involved a new poliey of book publication. These men had become impressed, as the result of a wide and painstaking survey of the Amerieau mind, that a profound new tendeney is being revealed everywhere. It is, they deelared, a definite expression of wistful interest in spiritual religion. Moreover, they diseovered this interest is far more than academie, and partakes of the nature of basic hunger. At this meeting it was decided to eommission successful writers to prepare books and artieles dealing with what they consider to be the deepest interest and most eharacteristie attitude of contemporary America—the return to religion. The story of this meeting is interesting in view of the fact that this publication house hitherto has dealt entirely in seenlar literature. It is a sure indicator of the *Zeitgeist* of our day. It is "Chanukah". The Temple is being rededicated.

II

IN appraising this phenomenon of a return to religion one must be careful, however, not to misinterpret it. It would be a great mistake to say, as the stubborn skeptic would still maintain, that if church, synagogue and religious tradition are being sought today it is as a refuge, as a shelter, as an *escape* from the brutal realities of life. We all know the proverbial case of the atheist who on his death-bed became a pietist. The religious revival of today would lose in worth and tenability if it were merely a form of escapism into the consolatory realms of religious emotionalism. It is not, as if the whole wrld started going to "shul" to say "Kaddish" for lost hopes, to shed a tear, to grope for straws of consolation however illusory they may be, it is more than a funeral procession.

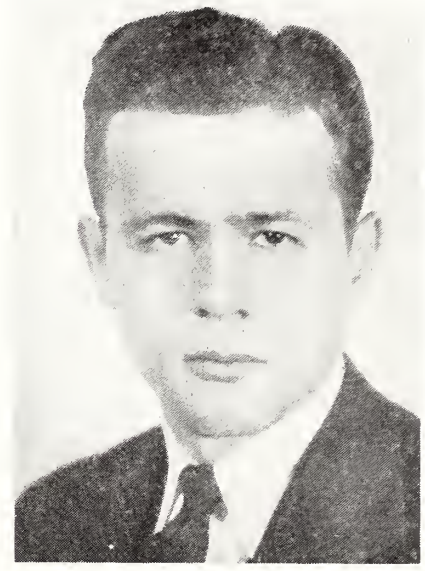
People are eoming back, to retrieve that "light which goes forth from the Temple" to enlighten and improve the world. *The goal of religious revival today is not religion as escape, but religion as assertion.* It is positive, and not negative. It bases itself on the conviction that the thing which right-minded men are seeking to protect and preserve today — Democraey — is grounded in religion. The best means for asserting and advaneing Demoeracy teday is to intensify and enrich the feeling for God, the worship and service and understanding of God, the Lordship and Rule of God, the yearning for human betterment and for the realization of God's Kingdom on earth, to which our religious institutions are dedicated. Contrary to much popular opinion, democracy is *not* a strictly secular idea. The concept of "democracy" was not the creation of political scientists, of social theorists, though they engaged in fashioning it and in applying it. *Democracy is essentially a religious idea.* From the recognition of God as sole Ruler of the Universe, as the sole Master of Human Beings, there follows the principle that no human mortal can set himself up as dictator, that no class of men can lord it over another. In service to God, all men are equal.

There is an interesting explanation submitted by the Rabbis of the Talmud to clarify one of the Mosaic laws in the Bible. According to the Old Testament, a slave was to serve his master for not more than six years. If, however, after that period the slave still insisted on remaining in bondage, because "I love my master," then the latter must "bore his ear through with an awl." "Why was the ear, among all the organs of the body, selected for perforation?" asked the pupils of Rabban Yochanan ben Zakkai. He answered "The ear that heard the Divine utterance '*for unto Me the children of Israel are servants,*' and had yet preferred a human master—let that ear be bored." Let it forever bear the stigma of having dethroned God and accepted a human master. It is in subservience to God alone, that men preserve their human dignity and refuse to carry the enslaving shaekles of oppression and restrictions. Both Religion and Democracy are grounded in the worth of the human being and his significance in the presence of God. This is the light which, in the words of the Rabbineial sage, "is to go forth from the Temple to illumine the world." And it is a light badly needed in the darkness of our day.

III

THIS absolute connection between Religion and Democracy is not only an academic one. If we have eyes to see we can study this affinity between the two in its practical workings in our own day. The progress of events in Germany since the advent of Hitler bears eloquent testimony. Before Hitler eame to power, Germany was a land of much liberal-mindedness, of progressive thinkers, of earnest believers in libertarian and democratic principles. Yet, in 1933, they all gave way before the onslaught of dictatorships. The journalists sold their pens. The democratically-minded and the socialistically-minded ran for cover. The communists, who at least alleged that they stood for the liberties and emancipation of the masses, and who had succeeded in attracting six million votes in the last legitimate elections, completely vanished. All gave way—except the German Church, which remained the only force to carry on the struggle for freedom. Because, as Pastor Niemoeller, still languishing behind the bars of a concentration eamp, put it: "So long as I believe in the One God, I cannot transfer my allegiance to a human dictator." Professor Einstein of Princeton, emphatially said that he expected the German universities to resist Hitler and fight the fight for freedom, but they did not do it, and so Professor Einstein emphatically insists that it is the church in Germany which alone is battling for freedom today. This episode of modern Germany has perhaps more than anything else brought understanding to the contemporary mind of the religious nature of democracy.

(Continued on Page 26)



RABBI IRVING GANZ, spiritual leader of Beth Israel congregation in Roanoke, Va., is a graduate of the Jewish Theological Seminary, class of 1938, and he holds a Master of Arts degree from Columbia University. For about a year Rabbi Ganz has been stationed in Roanoke, which he thinks is "one of the nicest communities in the South."



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Jews Take the Spotlight in the Footlight Industry

A Review of Jewish Contributions to the American Theatre During the Past Year

By MARCIA ALPERT

THE annum, 5699, literally speaking, was a "Theatrical" year. The crescendo of world events telescoped the theatre and showered its pained influence upon the fertile minds which plot and paint the imaginary scenes designed to entertain and educate our free souls. Jews in 5699 were the featured players in a world-wide drama and directly or indirectly creative endeavor was motivated by the state of universal chaos and plight of the Jew. Although it wasn't always the Jew who authored the morsel of realistic stage make-believe his influence was felt somewhere in the ultimate design.

To set down here, the exploits, the dreams, the artistic victories of every important Jewish man and woman in the realm of the theatre who deserves passing mention for their part in the passing parade—would be a gargantuan task. This thesis will have to suffice as a brief salute and accolade for only those who etched their names deeply and boldly in the book of fame over the twelve month period now drawing to a close.

For some, the year 5699, was only a milestone—for other a beginning of the tedious journey to the peaks of glory. For still others it never ended—they vanished—like players in whose part it is written to die before the play is over, and who never share in the triumphant happiness of the final curtain.

A tense moment's silence as the house lights dimly lower. Conversation fades, except for whispered comments here and there. The curtains part slowly and the American audiences settle back to watch the American theatre at work. In order to make a production possible many people, skilled in varied fields, offer contribntions. The talent and genius of our people is ever at work writing, producing, acting, composing and designing to add to the glory of the American theatre.

This past season as in every other, the Jew has evidenced his sincere desire to shoulder his share. A list of the productions in which Jews have participated in one way or another would contain practically every play produced on Broadway.

As the New Year bows in, one point is yet unsettled. What personality among the talented and versatile group of thespians can lay claim to being "The foremost actor?"

The final ballot has yet to be taken for the one eligible to fill the vacancy at the head of the stage actor's table left available by the sorrowful passing of Boris Thomashefsky. A lean and stolid veteran of New York's Group Theatre, Morris Carnovsky is a contender. Sam Jaffe is another and young Luther Adler might also file his claim. When audiences saw "Gentle People" in New York they embraced Carnovsky and Jaffe with fervent applause. The critics, for once made a simple sentence out of the truth. They said, "Morris Carnovsky comes very close to being the best all-round actor in the country." We're inclined to agree with the critics and nominate Mr. Carnovsky as number one man on the stage.

Not slighting the ladies, but after all when you place Sylvia Sidney, Molly Picon, Sophie Tucker, Ethel Merman, Belle Baker, Norma Shearer and Fannie Brice into a contest for first place among feminine Jewish stars, you've a job on your hands. Better divide that award among each of the ladies and let it go at that. In "Gentle People" La Sidney more than distinguished herself. Even now her absence from the theatrical scene to bring another acting generation into the world, is keenly felt. . . . Molly Picon wasn't very active this past year, but she'll more than make up for it during the next. . . . Sophie Tucker's fate suffered a strange twist—earlier in the year she was acclaimed as the outstanding night life performer by an unprejndiced committee of the New York cafe society. Then Sophie was embroiled in a labor union dispute and her popularity rating was said to have dropped. Nevertheless as this is being written, word has come that "the last of the red hot mammas," as she is reverently referred to in most circles, will have a greater and more glorious career to look forward to, the present blight on her fair name nothwithstanding. . . . Ethel Merman registered mightily again this past season. A frivolous musical comedy piece entitled "Stars In Your Eyes" added laurels to the former $20 a week stenog who changed her name from Zimmerman and traded in her shorthand book for a bankbook. In the coming year she'll blossom in a musical by Cole Porter. . . . Belle Baker, perennial favorite who commutes between London and New York, still thrills her audiences with a velvety voice that hasn't changed a shade. . . . Norma Shearer enjoying a spasmodic return to the screen every now and then, dazzled the boys and girls in "Marie Antoinette." To hold the public enraptured all these years as Norma has done certainly befits the citation of "Great." . . . Fannie Brice, beset by her own tragic private life, brought joy into the existence of others. It seems that 5699 would have just about been unbearable with "Baby Snooks." Long term contracts assure us that Miss Brice will carry on to enjoy the favor the public has bestowed upon her.

Playwrights

There aren't many good playwrights. The season's play casualty list will confirm as much. But the too few vastly make up in quality for lack of quantity. Foremost is Clifford Odets. Since 1932 when he wrote "Awake and Sing" and "Waiting for Lefty," a theatrical season would not be complete without some work by Odets, for the Group Theatre. This year Broadway was treated to his latest, "Rocket to the Moon" as well as a revival of "Awake and Sing." "Rocket to the Moon" was notable for the brilliant Odets dialogue, and the play ran for five months. "Awake and Sing," however, is generally conceded by most critics to be the best work of this young author whose plays are looked forward to with enthusiasm each year. Odets is the historian and voice of the lower classes. Odet's plays are documentary data on the "other half" who find it hard to live.

Another young wielder of the acid pen is Irwin Shaw. His "Gentle People" also produced by the Group Theatre, put Shaw on the promising list. It was the simple portrayal of a gangster who preys his protection racket upon a Coney Island fisherman and then falls in love with the fisherman's daughter. Although callous in some parts, its fascinating characters represented mostly by Jewish thespians, Sylvia Sidney, Jaffe, Carnovsky, and Elia Kazan brought the play a considerable measure of success on Broadway.

George Kaufman and Moss Hart, whose genius is already taken for

granted, added to their long list of rapidly growing works "The American Way" and "The Fabulous Invalid." Both of these plays were written in an entirely different vein from their last year's comedy success "You Can't Take It With You." Their "American Way" brought Frederic March back to the stage and he is enjoying a long and profitable visit. Solemn-faced Kaufman and his collaborator are now industrially working on three new plays, a musical, a comedy, and a serious drama, for the new season.

The husband and wife writing team of Sam and Bella Spewack readapted their "Clear All Wires" of several seasons ago and sent it forth under the title of "Leave It To Me," and then "left it" to audiences to decide that it was one of the better musical shows of the year.

dren's Hour." Miss Hellman was formerly a playreader for Herman Shumlin, the producer. After reading hundreds of plays and finding not a solitary script suitable for a stage vehicle, Miss Hellman decided to write a play herself. "The Children's Hour" was the admirable result. Recently, somewhat in the manner of Elmer Rice, Miss Hellman disavowed the theatre and playwriting, hinting voluntary retirement for her in the offing. But playwrights aren't to be taken too seriously. I'm sure Miss Hellman will contribute hits to grace the stages and cinema cathedrals for many seasons to come.

Producers

In Broadway jargon, angels are men who back shows, that is, who put up the money—not necessarily the producer himself. To paraphrase a familiar adage, we might say, "Producers rush in where angels fear to tread." Very few producers rushed back with the angels' money intact after a tussle with the critics and the public with their "promising" play properties. Among those, however, whose credit is still good on the street are: Sam Harris, and Max Gordon. Mr. Harris and Mr. Gordon were formerly competitors in producing. Together they produced "The American Way." Individually they delivered "Sing Out the News," and "Fabulous Invalid." Mr. Shumlin, previously referred to, takes pleasurable pride in the success of "The Little Foxes" for it was he who brought it out."

The Shuberts were comparatively inactive this year, producing the very successful "Streets of Paris" and the less successful "You Never Know." Gilbert Miller who produced the immortal "Victoria Regina" has had a pleasant experience this season on the West Coast with "Ladies and Gentlemen," by Ben Hecht. The play is slated for a fall opening on Broadway.

Sam Harris transplanted the artistry of the Austrian Jews in pure American soil. A company of refugees, including the dancing "find" of the season, Ila Roden, dropped anchor at Sam's "Music Box theatre" on West 45 Street and when last reported were packing a cosmopolitan New York audience in the pews nightly and invoking considerable attention. The refugee theatre is Europe's loss and America's gain, definitely. The name of the revue is "From Vienna" and the months of the coming 5700 should find the colorful little poignant musical going strong.

No review of the theatre, Jewish or non-Jewish, could dismiss Billy Rose. Heir to Ziegfeld's fame and bidding fair to outdo even the mighty Barnum as a showman, let alone Ziegfeld's, Rose has accomplished what few theatrical producers can boast of having done. He has produced hit shows and made money. Rose's "Aquacade" at the New York World's Fair is easily called the greatest show attraction in America. At the height of his success, he says he's going to retire very shortly and do no more in show business. Don't you believe it. Billy Rose wasn't born to blush unseen, and he'll continue blooming until "The Greatest Showman" decides to call it quits for the diminutive dynamic maestro of the show world's outstanding productions.

Composers

The work of Jewish composers can be found in many of the best musical shows. Kurt Weill, who wrote the score for "Knickerbocker Holiday" is a cantor's son whose compositions have met with great enthusiasm in America, since Hitler exiled him from his native Germany. The melodious tunes of "Stars In Your Eyes" were composed by Arthur Schwartz, who has many popular songs to his credit. Hilarious "Hellzapoppin" is accompanied by music written by Sammy Fain. Marc Blitzstein, last year's one man theatre wrote music for several Broadway productions this season.

Harold J. Rome is responsible for the music and lyrics of the second edition of "Pins and Needles" and "Sing Out the News." His "F. D. R. Jones" from the latter won him an award. Rome graduated from Yale in 1934 with the intentions of becoming an architect, and he was one for a while. That is, until he discovered that his songs could make him more money. Now his songs are in demand and his architecture is probably forgotten, while he concentrates on turning out numbers to equal "Sunday in the Park" and "F. D. R. Jones."

In the straight musicals, Jewish librettists and melody manufacturers abound. How familiar those names must sound to you: "Gordon and Revel" who are about to abrogate their successful partnership. . . . Jack Yellen, Buddy deSylva, Abner Silver, Al Dubin, Harry Warren, Johnny Green, Yip Harburg, Ira Gershwin, Harold Arlen, Ted Kohler, Charles Tobias and many others. They were the names responsible for the big hits of 5699.

The Yiddish theatre suffered losses on all sides. Boris Thomashefsky and Bertha Kalish were removed from their beloved Second Avenue. For a time, the Yiddish stage was dormant. Only memorable achievement of the season was Sholem Asch's "Three Cities," dramatized and directed by the renowned Maurice Schwartz who even played a leading part in the piece. After a highly profitable run, "Three Cities" went on tour. Both Schwartz and Ludwig Satz promise revival of the Yiddish branch of the profession, this coming season, with self-starring

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Eddie Cantor Becomes Life Member of A. Z. A.



"Nothing makes me more proud to be a Ben B'rith than the fact that I belong to an organization of American citizens that stands for Americanism, that preaches and practices Americanism and whose whole program of activity is permeated by love of country," said Eddie Cantor as he received a life membership card in Aleph Zadik Aleph, B'nai B'rith youth organization, from Sidney Kusworm, of Dayton, Ohio, treasurer of B'nai B'rith, chairman of its national Americanism Committee and member of the Supreme Advisory Council of Aleph Zadik Aleph.

The Playwrights' Producing Company, an innovation in the Theatre, in which five of the better playwrights banded together to produce their own plays, has the services of S. N. Behrman and Elmer Rice. Samuel Nathaniel Behrman, who hides under the initials S. N., provided Katherine Cornell with a very suitable role in his "No Time For Comedy," a light drawing room farce which delighted both Cornell and Behrman fans. It might be noted in passing that Behrman is the husband of Jascha Heifetz' sister.

Elmer Rice turned from playwright to director and was responsible for the stage direction of the prize winning "Abe Lincoln in Illinois." Latest gossip credits Mr. Rice with a new play in preparation. Some of us remember years ago, Elmer's publicly stating, after a brush with the critics, that he would write no more plays. We're glad he changed his mind.

Tops among the American woman playwrights is Lillian Hellman whose "Little Foxes" is the finest dramatic hit of the season. Opening in February, the play is still going strong. Miss Hellman, who set the theatre world agog with "The Children's Hour," displays her amazing gift for characterization in her latest opus. Samuel Goldwyn is reported to be considering the purchase of the screen rights to the play, and it is very likely that Miss Hellman will do her own transcription as she did with the "Chil-

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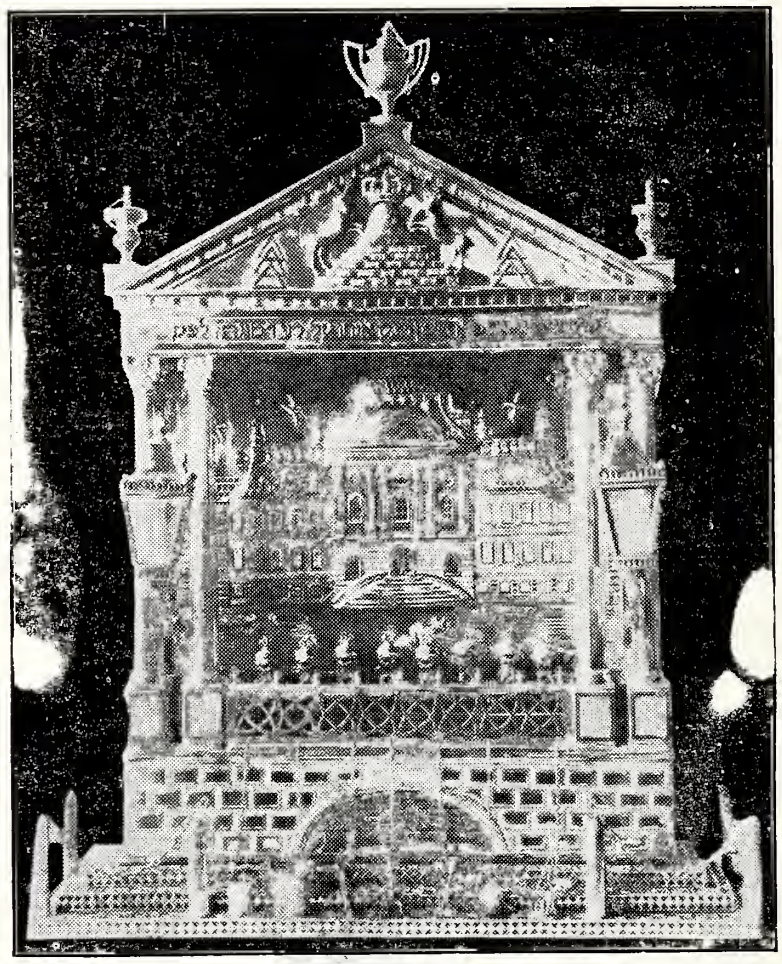
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CHANUKAH LAMP

Among illustrations of Jewish Ceremonial Art Objects in the National Federation of Temple Sisterhoods Art Calendar for the year 5700, published recently, is this picture of a silver Chanukah Lamp, dated 1794. At the base of the 28 inch Menorah are various tools for servicing the candelabrum. The Menorah is part of tre collection of the Museum of Hebrew Union College in Cincinnati.

Jews Take the Spotlight

(Continued from Page 9)

plays. Since Rumshinsky, Sholem Secunda was the only Jewish composer to apply his talents directly to the Yiddish Art Theatre and receive notation for it. Secunda wrote "Bei Mir Bist Du Schoen" which once swept the nation. Secunda hasn't been heard from since. In passing, attention should be called to a song hit that likewise duplicated "Bei Mir" as a best selling tune. The song was "And the Angels Sing" and Ziggy Elman, Benny Goodman's trumpeter, was responsible for its adaptation from a Yiddish folk melody.

Radio

Radio spoke for itself during the last year. To this medium and the embryonic Television much Jewish talent is consigned. Glance over your program listings, if you haven't the time to listen to your radio throughout the day and night. These names are constantly bobbing up to tickle the ears of the nation. Eddie Cantor, Jack Benny, Al Jolson, Burns and Allen, George Jessel, Phil Baker and according to a last minute arrangement, Milton Berle, are to regale listeners throughout the first half of 5700.

Analyzing the programs we find that the networks adopted the role of truth-seeking crusaders. Such notable productions as "Immigrants All-Americans All," "The Peoples Platform," "Human Adventure," served as collateral to the Bill of Rights by dramatically and persistently lambasting those "isms" which defied all that was human and right. Subversive propaganda found no sympathy for expression via radio except for rare instances when it couldn't be denied an audience because it was camouflaged in a false role that had to command respect and reverence. The broadcasters have gone on record promising

(Continued on Page 14)

NATIONAL OFFICER ADDRESSES N. F. T. S. TRI-STATE CONVENTION

Mrs. Julian Hennig, of Columbia, S. C., third Vice-President of the National Federation of Temple Sisterhoods addressed the Tri-State Convention of Georgia, Florida and Alabama N. F. T. S. groups which took place November 5-7, in Albany, Ga., according to an announcement just made at Cincinnati headquarters of the National Federation.

A writer interested in education and active in civic affairs, Mrs. Hennig in addition to being Vice-President of the world's largest Jewish women's religious organization, serves as Chairman of the National Federation Committee on Programs.

Mrs. Gates J. Waxelbaum, of Macon, Ga., is President of the Tri-State Federation.

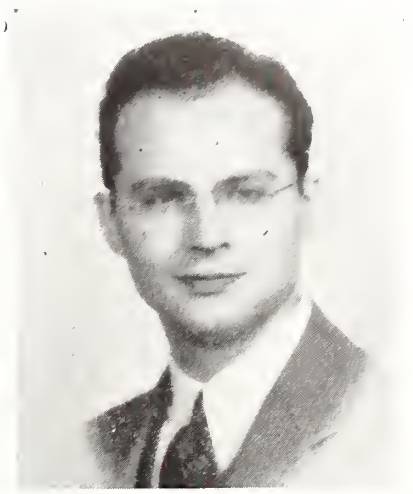
Other officers are: Mrs. Semon Newfield, Birmingham, Ala., first Vice-President; Mrs. Raymond Kuhr, Savannah, Ga., second Vice-President; Mrs. Joseph Glickstein, Jacksonville, Fla., third Vice-president; Mrs. Lewis Waxelbaum, Macon, Ga., Corresponding Secretary; Mrs. Ben Goodman, Pensacola, Fla., Recording Secretary; and Mrs. William P. Bloom, Tuscalcosa, Ala., Treasurer.

Twenty-eight groups including the local unit in three states make up the Tri-State Federation of Temple Sisterhoods. The National Federation with which Tri-State and its units are affiliated has 374 units in six countries. It engages in a broad program of religious education and peace work as well as humanitarian endeavor.

As an affiliate of the Union of American Hebrew Congregations, parent body of Liberal Judaism in America: N. F. T. S. is participating in the Union Ten Year Program of Greater Service to Religion and Democracy. Mrs. Leon L. Watters, of New York, is National President.

The Jew and Moral Government

By Rabbi Joseph I. Weiss
Goldsboro, N. C.



RABBI JOSEPH I. WEISS

As we look about us today we see the past in the present, and the pictures of the present carry us back through the ages of the past. The scenes of today bring to our mind's eye a vision of the monster, persecution whose stride takes in the eastern world. Where its shadow falls there is no spot that has not borne its share of Jewish sorrow. Turn back the years, back as far as our history goes: the plough will never fail to raise a furrow stained with the blood of our people. Astride the eastern world since first our records show there has stood this Colossus of evil, and at its feet has lain the martyred Jew.

The Jew in his earliest days roamed the desert and beheld the miracles of nature. He heard the crashing thunder, and saw the lightning crease the sky. He felt the force of the unbridled wind, and the sharpness of the swirling sands against his body. He felt the heat of the sun, and the burning of thirst. He saw his herds perish, and felt the pangs of hunger. But as quickly as the thunder arose, it faded in the distance, and the lightning ceased to crackle. Against a sky plunged in darkness he saw the moon and the stars shine brighter lending to the earth below friendly cheer. He felt the wind die to a gentle breeze which fanned the heat away. He saw the sun go down at eventide as the cool of night overtook its last rays, and somehow there was always a place to camp near a spring of cool waters that miraculously flowed from the sands. He saw his herds live again in the newly born. To this nomad of the desert the mysteries of nature were strange, and in them he saw both good and evil. Simple as was his life, so simple was his belief. He keenly felt the force behind these mysteries, and calmly left his fate to that power.

Out of the desert the Jew came, and praising the God of the desert for his conquest of the land he gradually expanded and finally settled in the fertile fields of Canaan. He ploughed and planted there. He watched the seasons change, and grew more conscious of their change. He saw his land washed by the rains of winter, yet all the more ready to yield for the water which had poured into it. He saw the ripe grain wave its golden head in the summer sun. He felt the breath of autumn chill his brow and give his field rest from bearing. He saw that everything had its proper place, the rain and its coolness, the sun and its heat. He was close to the spirit that ordered his world in harmony. He felt the force of the natural world that gave him evil, yet bestowed upon him good; that gave him hardship, yet promised him success. Thus, a great nation was built on the corner stone of faith in God and His cosmic plans.

With the relationship of man to the cosmos serving as a background, the following years brought forth the ever larger looming idea of the relationship of man to man. This idea found clearest expression in the words of the prophets who felt more keenly than did their fathers the evil of human ways. The universe was harmoniously patterned, but man, though part of that pattern, struck a painfully discordant note. The laws of nature did not carry over into the laws of humankind. In nature good and evil worked together to form a harmonious whole. In the world of man evil was rampant: where was the good? The good lay in the ways of God which the people would not follow. God cared for His people, but they turned aside from Him. Therefore they would be destroyed because of their own iniquity. Destruction itself would not be too high a price to pay, if through it the world would come to its senses and perceive the statutes whereby it might live. "You have done evil," the prophets cried. "Do good, tear away the evil, return to the ways of your Creator." The prophets gave to man the choice of life or death—life, by returning to the ways of God, death, by refusing to adhere to His statutes.

As the centuries rolled by, after the Roman legions had swept the world beneath their feet and leveled the hills of Jerusalem, when the glory of Israel in its nationhood was a thing long in the past, the Jew in exile viewed his lot and searched for the answer to his misery. Was he reduced to this through chance or blind fate? Once power was his. But now a hopeless wanderer, an outcast from among the nations his voice shrilled higher and higher, "My God, my God, why hast Thou forsaken me?" Where was the justice that forced him a wanderer on the eternal road? The Jew searched and found the answer deep in his religious thought. He went to his literature on human relationship. He poured over the question that Cain had raised to God after he had slain his brother, Abel, "Am I my brother's keeper?" He heard God's answer thunder back, "The voice of the blood of your brother cries out to me from the ground." "Yes," was implied in the answer, "Thou art thy brother's keeper." In this reply lay the basis of decent human relationship; the basis upon which was founded the entire moral code of Israel, and the preachings of the prophets, applicable to all mankind. Surely it was God's will that a moral government should exist on earth, a government which would reach its highest stage when the ways of man would be as one with the ways of his Creator. "Then," the Jew asked, "Why did not God who was all-powerful impose His ways upon the world of man?"

The Jew struggled with his questions and out of that struggle there arose an inspiring faith. Had not God created man in His own image, and made him little lower than the angels? Surely, man was close to God, and created in His own image possessed the qualities of

(Continued on Page 12)

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THE JEW AND MORAL GOVERNMENT

(Continued from Page 11)

divinity. As God created the world and never ceased in His creations, so man through his divine qualities was part of the creative force that fashions the world. In his hands was the power that took his destiny away from fate and chance. The intelligence of God worked through him, and he fashioned his own world, which ultimately would be governed by the good within him. The Jew saw the will of God working through man. Truly in his prayers had he praised God for good and evil, for in the working of both of them in the human world, one against the other, with good finally conquering he perceived the destiny of humanity. Man was free to act, but his actions accounted for the pattern of his world, a pattern which God foresaw.

The events of history then were not just chance events. They were part of the order of the universe, and worked toward a definite goal. The Jew saw history as an outline of the stages of the moral government conceived by God, and shaped in the world of man. He saw the rule of man in its perfect form the means and end of the golden age, when good would dominate evil, and history would finally be righted. The ages through which he was passing were necessary as they were for the evolution of a truly moral government. Thus, the Jew was brought to the full realization of the role that he was playing in history. He saw himself the meter upon which was registered the degree of moral government that the world had attained. A small, powerless people proved to be the necessary instrument whereby might be judged the moral progress of humanity. According to the degree of Israel's bondage, only to such a degree was registered the moral stage of man. Only when the bondage of the Jew would be removed could there be truly heralded in the golden age of freedom. The Jew looked back at his initial enslavement in Egypt, and saw that evil had perished with his release from servitude when Pharaoh's troops were destroyed at the Red Sea, and he waited for the future, with the sure hope in his heart that his cries were heard, that someday his bondage would be lifted signalling the advent of God's ways upon earth.

In the past century, when the forces of emancipation gathered more and more impetus, when nation after nation began to liberate their Jews, it seemed for a moment as if moral government would finally be achieved. But just as the Jew was about to become accustomed to breathe the free air his hopes were shattered and the cords of bondage encircled him once more. Why did not the emancipation last. Had we watched closely then, we would have seen that the plan of moral achievement on the scale of humanity moved only slightly upward. Man was not yet ready to take upon himself the responsibility of a government ruled by good. Emancipation proved to be only a thin cloak covering his true inward feelings, put on in the excitement of the moment, and discarded at the first opportunity. After centuries of unmoral government the emancipation of the Jew and with it democracy came too fast, before man had time to think and be willing to take the responsibility of morality of his own shoulders. Yet, that brief moment of Jewish redemption left its mark on humanity. It stirred in the hearts of a vast number the will to see that the ways of God be made the ways of man.

A challenge had been issued and accepted, so that out of the chaos of centuries there have evolved the forces of liberalism in definite array against the forces of autocracy. There was brought about the ever stiffening drive on the part of citizens of Liberal Nations to deliver the Jew from bondage, and deeprooted now is this desire for universal freedom. The Jew of today has the democratic forces of the world behind him, and even now these forces are storming the walls of persecution and hate. How long can these walls stand if the attack upon them never falters but gathers increasing strength? Evil has within it the seeds of its own destruction; it can build no higher walls than it has already done. The forces of good are just preparing their scaling hooks.

Some months ago we were amazed as we heard the public opinion of our country, and that of democratic nations, reach thunderous tones in its condemnation of evil. The voice of democracy once raised carried to the ends of the earth. Newspaper and radio leave no section of the world unreached and by them is borne the word for Israel's release and freedom for humanity. There is an old Latin proverb, "Vox populi, vox Dei," "the voice of the people is the voice of God," and God truly speaks through His people. If Israel's bondage be lifted in the near future it will be for lasting freedom, for man will have shown his intense desire supported by his actions for moral government, and will be prepared to bear it.

Therefore, let not the Jew of today make the mistake of supporting reaction, either in the false illusion that by doing so he will keep his purse strings tied, or in his desire to muffle that which he thinks will not sound pleasant to the people about him. The bondage of the Jew goes hand in hand with oppression and oppression is the keynote of reaction. Let the Jew of today know that in his struggle against anti-Semitism he is struggling for decent human relationship, and not purely for his own self-protection. Let him not make the mistake of folding his hands at persecution not touching himself, for where there is persecution in any form it will someday reach him, and his bondage then will register no more than gutter progress. The Jew of today faces the struggle between liberalism, moral government, and reaction, unmoral government. The former must prevail and to it we must lend our undying support.

In the light of this we face a twofold task. First, we must not let die, but must ever keep anew the optimistic spirit of our fathers who looked with hope to the future. Where hope in the

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What's the Use?

Did it ever occur to you that a man's life is full of crosses and temptations? He comes into the world without his consent and goes out against his will, and the trip between is exceedingly rocky. The rule of contraries is one of the features of this trip.

When he is little, the big girls kiss him; when he is big, the little girls kiss him. If he is poor, he is a bad manager; if he is rich, he is dishonest. If he needs credit, he can't get it; if he is prosperous everyone wants to do him a favor.

If he is in politics, it is for graft. If he is out of politics, he is no good to the country. If he doesn't give to charity, he is a stingy cuss; if he does, it's for show. If he is actively religious, he is a hypocrite. If he takes no interest in religion, he is a hardened sinner.

If he gives affection, he is a soft specimen; if he cares for no one, he is cold blooded. If he dies young, there was a great future for him; if he lives to an old age, he missed his calling.

If you save money, you're a grouch,
If you spend money, you're a loafer,
If you get it, you're a grafter,
If you don't get it, you're a bum.

SO WHAT'S THE USE?

THE JEW AND MORAL GOVERNMENT

(Continued from Page 12)

future dies, a negative response exists toward conditions of the present. Where hope in the future dies, resignation and inactivity set in. We can not permit this to happen. While our people are oppressed abroad we must raise here ever stronger bulwarks of democracy. We must build where we can. We must erect monuments of spiritual and material achievements which can not perish, but which will become the foundation stones of the communities in which we live. Above all we must pursue our natural course of life, rejoicing in freedom as the natural right of man. We must foster the spirit of hope and courage, not pessimism and resignation. Let us make it the point of our lives to so maintain and strengthen the liberalism of this nation, that its democratic principles might gain the added strength to flourish far beyond these shores. Second, we must build towards a more integrated Judaism. Too often do the forces that tend to disunite us stand in the way of concerted religious action. The factions of Judaism are too much at war. The parts that should aid in the strengthening of the whole are withdrawn, and each takes its own stand sufficient unto itself. In the crisis of the times we need a powerful Judaism, a Judaism that will rise above its parts and work the better for the cooperation of its units. We need a Judaism that will keep us together and give us the courage and faith that belong to Jews. This is not the time to break confidence with our religion, and be confused by a thousand vagaries. This is the time when a glorious integrated Judaism should keep us with our heads held high, proud and willing adherents to our religion, and not wishing for some way to escape.

Only with hope in the future and led by an inspired Judaism can we continue the work of our fathers toward the fulfillment of a moral government on earth. As in Egypt, and up through the ages, God hears the cries of His children and remembers His covenant with them. He will lead His people out of bondage and summon the age of universal freedom. And this shall be done through the works of His supreme creation, man, for behold out of the void God fashioned a world. He set the heavens and the earth in their place. He gave to the heavens the sun, the moon, the stars. He gave to the earth the green of the field, the trees of the forest, the creatures that walk the ground. All of these things God gave to man, and man made peace with them. Some day, man will reach beyond his world, and touch the throne of God. Someday, man will make peace with himself.

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North Carolina Leaders Appointed to U. A. H. C. Regional "Committee of 100"

North Carolina American Jewish leaders have been appointed to the Union of American Hebrew Congregations' "Committee of 100" for the Region which includes North Carolina, Alabama, Florida, Georgia, and South Carolina, according to an announcement just made at Cincinnati headquarters of the Union.

North Carolina members of the "Committee of 100" for the Region include:

Asheville: Mrs. Sallie Eisenberg, Mrs. B. A. Pollack, Joseph B. Breman, Joseph Dave, Alvin Kartus and Marcus Sterne.

Chapel Hill: Milton J. Rosenau.

Goldsboro: Mrs. Adolph Oettinger and Leslie Weil.

Greensboro: Mrs. Milton Zauber and Mr. Sidney J. Stern.

New Bern: Miss Lillie Suskin, Mrs. Isaac Cohen and Joseph Orringer.

Raleigh: Miss Corrine Rosenthal, Mrs. Max I. Miller, Isaac Schwartz, Ernest Neiman, Arthur A. Arenson, Dr. E. M. Bernstein, Ben Goldberg and Pinckney M. Bernstein.

Rocky Mount: Mrs. E. Epstein, S. Fligel and Leon Epstein.

Statesville: Isidore Wallace.

Wilmington: Mrs. J. W. Solomon, N. Jacobi and Monroe Shrier.

Winston-Salem: I. Eisenberg.

These members are appointed to localize the Union's ten-year program of increased personal service to Religion and Democracy and were accredited delegates to the Convention of 38 Union Congregations in the Region which took place in Atlanta, November 24-26, the Union announcement stated.

The Atlanta Convention was one of a series of fourteen Regional meetings for representatives of Congregations and of the National Federations of Temple Sisterhoods, Brotherhoods and Youth, Union affiliates; which the Union is sponsoring this fall.

Delegates from the Region discussed "The Synagogue in the Community." Eugene Oberdorfer, of Atlanta, is General Chairman of the Convention.

Following Regional meetings, the Union, parent body of Liberal Judaism in America, will sponsor 3,000 Round Table meetings to put the Service into local operation.

Special Notice

Information is wanted of Benjamin **Brody who disappeared from his home in New York in July or August, 1938, leaving his wife and minor son unprovided for and since then has failed to make any provision for their support, as a result of which has family is in destitute circumstances. Mr. Brody, who is believed to be in North Carolina, is 38 years of age, 5 feet 7 or 8 inches tall, weighs 190 pounds, has dark brown hair and brown eyes, was a manufacturer of pants and sports wear. Anyone knowing of his location is requested to communicate with the National Desertion Bureau, 67 West 47th St., New York City.**

Thanks To Hitler!

Talmudic law and ancient creed,
The Torah and the Psalms of praise,
Were never taught me in my youth,
We had adopted other ways.

No candles lit on Sabbath night,
No feast or any fast,
No symbols marked the Holy Days
To remind us of our past.

Passover rites, the synagogue,
Seemed orthodox and strange,
But suddenly a master stroke
Has wrought a mystic change.

We realize now how far we've strayed
From Hebrew law and rite,
And glory of our fathers' faith,
At last we're shown the light.

Too long down alien ways we're trod,
Too far away we've swerved,
Pride of race is calling us,
Israel must be served.

Herr Hitler, you've done well your part,
The revielle that you sound
Has brought the wanderer back at last,
Back to his ancient ground.

No more to stray down newer paths,
No more to seek new plains.
But to remain and carry on
The Torah and its aims.

To learn again the sacred law,
Its symbols to give heed,
To recreate a stronger race
In this—its hours of need.

—Claire Hess.

State College Students to Use "Popular Studies in Judaism"

Students in English courses at State College, Raleigh, N. C., will use "Popular Studies in Judaism," containing authentic information on Jewish history, customs and ceremonies and published by the Tract Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations, according to an announcement just made by the Secretary of the Tract Commission.

In a letter to the Secretary, Kenneth Walter Cameron of the State College Department of English requested copies of the "Popular Studies," for use in English courses.

"During the winter term I expect to spend considerable time on the Torah and to give occasional lectures on Jewish life and the Talmud, emphasizing especially the great literature of Judaism which is not the least of its cultural contributions to the world." Mr. Cameron went on, "I thought that if I might obtain ten copies of two or three of the 'Popular Studies' I could put them on the Reserve Shelf as required reading for my one hundred students."

Mr. Cameron explained that in his English courses he tries "to encourage a better understanding between Jewish and Christian citizens in the hope that by so doing he is strengthening our democracy and common brotherhood."

Jews Take the Spotlight

(Continued from Page 10)

that tolerance would be amplified but never alienated in their policy.

As each year flashes by it is easy to notice that Jewish culture and ideas are significant factors in forming the basic American theatre. Not only Jews take part but the artistically inclined of all races and creeds. That is why a theatre and culture flourishes in this country, for while you may chase and persecute a people into forms of submission, you can never confine and discipline art. This art whether it be in song, story or expression, is at its best when it is free . . . and in this democracy it is at its best.

(Copyright, 1939, by S. A. F. S.)

Remember, too, whenever a Christian people have lifted a brutal heel from the neck of the Jewish people and have given the opportunity to live with them on terms of equality and good-will, the Jews have responded as if by magic.—*General O'Ryan.*

"WEINER'S STORE"

A Short Story

By ISADORE SCHERMER

The author of this human little tale is a member of the Dr. Deinard Chapter of Aleph Zadik Aleph, the junior B'nai B'rith, in Minneapolis. It is presented here by special arrangement with THE SHOFAR, the official organ of the A. Z. A. THE EDITOR.

FOR three decades Abe Weiner opened his big grocery on Main Street early in the morning. Promptly at 7 a. m. it was his custom to pop his ancient gray Fedora up off the hook of the old-fashioned hat rack in the hall, and, catching it as it descended, jam the battered relic on his head.

In the summer the golden flood of the morning sun always hit him in the eye as he walked down Elm street. The graceful elms lining the walk, impelled by the cool morning breeze, bowed to him as he passed under their leafy greenness. He would smile at the antics of a cavorting squirrel and at the industry of a busy red-headed woodpecker, but as he turned up Main street, he was glad he had a store on such a busy thoroughfare, and a big store at that. With unfailing regularity he would wink at Joe, the barber, who was winding up the peppermint stick that served as an emblem of his profession. When he reached the grocery, he would wave to O'Leary, the cop, and, after jangling the keys with a warm sense of proprietorship, would apply them to the lock.

The little Jew had not gone to the store this morning. In fact, he had not gone for several weeks. He lay limply on his huge bed and surveyed the ceiling. Not that he saw anything of interest there. No, it was that he lacked the strength to peruse his usual paper, "The Forward."

Abe swallowed with difficulty. His throat was parched and his head feverish. When he managed to hold to his lips the glass of water that had been at his elbow, he realized what a task it had been. He might easily have called the nurse, but Abe had never shunned labor. Dimly he wondered what had happened to his energy, the strength and unfailing endurance that had characterized his life. Latent memories, long held fast in the deep recesses of his brain, swayed before him.

He was standing on the deck of a steamer and his heart was light. Behind lay the driving toil, the social injustice, and the heartbreak of ignorant, slovenly, stagnant Russia. Lying before him was America, a golden land, glowing with the promise of new opportunity. A light shone in his eyes. He felt that he had found something that he had been searching for, something that in the past he could only dream of and half understand. It was home, a place in which to live, work and die.

Abe remembered the pleasure his first store had given him. It was a shoebox of a place, but wondrous to his eyes, for it was his own, every bit his own. At first the shelves were empty, but he assured himself that this defect would be remedied soon. He lined the outer edges of his shelves with cans, thereby giving the appearance of a solid phalanx of goods. The small man was an untiring worker but a very happy one. All day long, as by persistently good services and shrewd salesmanship he added to his trade, a song was gurgling inside of him. He was happy because he was doing what he loved.

Eventually, by diligence, forceful advertising, and careful buying, the volume of Abe's business swelled far above his expectations. He was able to push his "dummies" to the extremities of his shelves and pack cans solidly. Mass displays added to his sales. Pillars of goods sprang up from the floor, and as soon as Abe's customers demolished them, a mushroom growth of others took their place. The throngs that filled his small grocery were eloquent evidence of this success.

These same crowds forced him to seek a larger place. He found what he was looking for on Main street. It was a spacious store, modern and beautiful; a gem to Abe. He invested heavily in it. There were automatic sprinklers on his specially constructed vegetable windows. An electric refrigerator kept perishables to the king's taste. A new delivery truck, efficient clerks, and shelves, porcelain lined, maintained the public's high opinion of Weiner's Store. (It was Weiner's Store now. Abe thought the name exceedingly dignified, and he reveled in being pointed out as the owner of such an outstanding place.)

It paid well, however. From the start it was prosperous. Abe's unflagging labor and devotion made it veritable gold mine. Strange, though, the harder he worked, the more he became attached to it. It took the place of a son, and Abe watched its development with paternal pride.

Lately Abe had noticed that his energy was slipping. Gradually he had allowed the burdens to slide from his shoulders to those of capable managers. He had acquired one habit, however, to which he adherred. It was his rigid practice of opening the store at seven every morning.

A door at the side of the room clicked open and shut softly. Abe managed a weak smile for the doctor.

"I feel better, doctor. Don't you think I can open the store this morning?"

"Why do you want to open the store? It's 9 o'clock already. Besides, you must rest and get well."

"It seems so funny," Abe half mused. "For the first time in many years I've missed opening my store, the big store. You know, the one on Main Street."

"It's been several weeks that you've been in bed, Abe. You'll be well soon and able to open your store every morning as you used to."

"Please, doctor, don't joke. I remember opening the store yesterday."

The doctor glanced significantly at the nurse at his side and shook his head sorrowfully.

"Perhaps you're right, Abe. Just my error. Let me take your pulse."

The patient's hand was pitifully shrunken and emaciated. As he extended it for the doctor, he groaned. A malignant force was damming the flow of blood through his body. An iron hand was squeezing and releasing his heart rhythmically. Its drowsy tempo was making him feel hazy. He was floating through space. His feet were ever so heavy, and his head was

(Continued on Page 18)

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Organization and Personal News

Weddings

Littner-Beck

Asheville, N. C.—The marriage of Miss Hedda Littner to Marcus J. Book took place on October 22nd at the home of the bridegroom's parents, Mr. and Mrs. Charles Book. A reception followed the ceremony which was performed by Rabbi David Wachtfogel.

Garfinkel-Hatten

Charleston, S. C.—Mr. and Mrs. H. L. Garfinkel announce the marriage of their daughter, Flora, to Mr. Meyer Hatten, son of the late Mr. and Mrs. J. Hatten, of Far Rockaway, Long Island, N. Y. The ceremony was performed in Savannah, Ga., at the home of the bride's uncle, Mr. H. Slansky, on Tuesday, October 24th. Rabbi Jacob Griffin and Rabbi Drasin performed the ceremony. The couple now live in Charleston.

Doobrow-Kestenbaum

Charleston, S. C.—The marriage of Miss Bella Doobrow to Mr. Albert Raymond Kestenbaum, son of Mr. Joseph Kestenbaum of Brooklyn, N. Y., has been announced by the bride's parents. The ceremony was held November 19th at the Daughters of Israel Hall with Reverend Feinberg officiating. The couple will reside in Charleston.

Engagements

Sosnik-Solomon

Winston-Salem, N. C.—Mr. and Mrs. Charles Sosnik announce the engagement of their daughter, Gertrude, to Aaron Solomon, son of Mr. and Mrs. Sam Solomon, of Charleston, S. C. The wedding will take place this coming summer. Mr. Solomon is associated with his father in the wholesale dry goods business.

Wolfson-Shapiro

Spartanburg, S. C. — Announcement has been made by Dr. and Mrs. Abraham Wolfson, of Flushing, Queens, N. Y., of the engagement of their daughter, Miriam, to Herbert Shapiro, of Spartanburg, S. C., son of Mr. and Mrs. Samuel Shapiro. Miss Wolfson studied at the Ethical Culture School, Columbia University, and Adelphia College. Mr. Shapiro is a graduate of the University of South Carolina.

Sher-Miller

Greenville, S. C.—Mr. and Mrs. D. H. Sher have announced the engagement of their daughter, Beatrice, to Arnold Miller, of Baltimore, Md. The wedding will take place in Baltimore, Md., in November.

Brenner-Garber

Hendersonville, N. C.—Mr. and Mrs. Nathan Brenner announce the engagement of their daughter, Bessie, to Julius E. Garber, son of Mr. and Mrs. Paul Garber, of Batesburg, S. C.

Traub-Lipinsky

Savannah, Ga.—Announcement has been made of the engagement of Miss Josephine Traub, daughter of Mr. and Mrs. Frank Traub of Savannah, Ga. to Morris Lipinsky, Jr., son of Mr. and Mrs. Morris Lipinsky of Asheville, N. C. The bride-elect is a native of Savannah and attended Savannah schools, Armstrong Junior College and Vanderbilt University at Nashville, Tenn. Mr. Lipinsky is the son of Mr. and Mrs. Morris Lipinsky and grandson of the late Solomon Lipinsky, pioneer Asheville merchant. He was educated at Biltmore Junior College, took courses in business training at Davison-Paxons Department Store in Atlanta, Ga. and Burdines in Miami, Fla. He is now at Bon Marche's Department Store in Asheville which is owned by the Lipinskys.

Levine-Pollens

Greensboro, N. C. — Mrs. Max Levine announces the engagement of her daughter, Pauline, to Bertram Pollens, of New York City. The wedding will take place in late December. Miss Levine, who has lived in Greensboro most of her life spent several years in Rockingham, N. C., where she was an honor graduate from the Rockingham High School, afterwards attending Woman's College of the University of North Carolina. Mr. Pollens is a graduate cum laude of City College of New York and a Phi Beta Kappa. He has done important work in the field of psychology and criminology.

Brody-Schwartz

Charleston, S. C.—The engagement of Miss Esther Brody, daughter of Mr. and Mrs. I. Brody, to Marion Schwartz, son of the late Captain and Mrs. W. D. Schwartz, has been announced. The wedding will be held the latter part of December.

Births

High Point, N. C.—Mr. and Mrs. Abe Harris announce the birth of a son, Lewis Colman, on October 28th.

Savannah, Ga.—Mr. and Mrs. Maurice Epstein announce the birth of a son on November 2nd. Mrs. Epstein

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Leaders Attend Meeting In Greensboro



At the speaker's table at the meeting of District No. 3 of the North Carolina Association of Jewish Women in Greensboro on Sunday, November 19th were the following: (left to right) Mrs. Sam Prago, Greensboro, City Chairman; Mrs. Ben Clein, Winston-Salem, Chairman of District No. 3; Mrs. Gustav Lichtenfels, Asheville, President of the N. C. Association of Jewish Women; Alvin Kartus, Asheville, President of both the N. C. Association of Jewish Men and District No. 5 B'nai B'rith; Herbert Falk, Greensboro, who introduced Mr. Kartus; Mrs. Max Zager, Greensboro, 2nd Vice-President of the North Carolina Association of Jewish Women.

was formerly Miss Florette Jacobs, of Charleston, S. C.

Columbia, S. C.—Mr. and Mrs. Louis Resenau announce the birth of their second son, Richard Edgar.

Asheville, N. C.—Mr. and Mrs. David Sandman (nee Madelon Blomberg) announce the birth of a son on November 2nd at Mission hospital.

Lynchburg, Va.—Mr. and Mrs. Nat Gorehoff announce the birth of a girl, Maxine Carol, on October 30th at the Virginia Baptist hospital.

Charleston, S. C.—Mr. and Mrs. Milton Banov announce the birth of a daughter, Leba Linda, on September 23rd.

Charleston, S. C. — Mr. and Mrs. Frank M. Kline announce the birth of a daughter, Joyce Irene, on October 13th. Mrs. Kline was the former Miss Julia Baker.

Bar-Mitzvahs

High Point, N. C.—The bar-mitzvah of Harvey Kanter, son of Mr. and Mrs. Harry L. Kanter, was celebrated Friday night, November 10th, at the B'nai Israel synagogue. Harvey conducted the services after which a reception was held in his honor in the vestry room. Many friends and relatives attended. Harvey received his training from Rabbi J. M. Freedman.

Greenville, S. C.—Freddie Bolonkin, son of Mr. and Mrs. Joseph Bolonkin, was bar-mitzvah at the Temple Israel on Friday evening, November 10th. Rabbi Maurice M. Mazure officiated. A reeeption was held in the vestry rooms of the Temple following the ceremony.

Charleston, S. C.—Beniamin Baker, son of Mr. and Mrs. Morris Baker was bar-mitzvah on Saturday, November 4th at Beth Israel Synagogue with Rabbi B. G. Axelman in eharge. Refreshments were served in the Community House after the services and a party to celebrate the event was given at the Daughters of Israel Hall on Sunday, November 5th.

Charleston, S. C.—Bernard Solomon, son of Mr. and Mrs. Isadore Solomon was confirmed by Rabbi B. G. Axelman, of the Beth Israel synagogue on September 9th.

Charleston, S. C.—Louis Kirshstein, son of Mr. and Mrs. Abe Kirshstein, was bar-mitzvah on Oetober 28th at the Brith Shalom synagogue. Rabbi Benjamin G. Axelman eonducted the serviees.

Charleston, S. C.—The bar-mitzvah of Haskell Ellison, son of Mrs. Sarah

(Continued on Page 18)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 17)

Bar-Mitzvahs

Ellison and the late Mr. Morris Ellison, was held at the Brith Shalom synagogue on October 21st. Rabbi B. G. Axelman officiated at the services.

Obituary

Lynchburg, Va.—On Wednesday, October 11th Mrs. Annie R. Klotz departed this life after an illness of several months. She formerly lived in Lynchburg; was loved by all, and her passing is deeply mourned by this community. She is survived by her husband, Mr. Jacob H. Klotz, of Staunton, Va., a son, Mr. Milton Klotz, and a daughter, Miss Mildred Klotz, of Staunton, Va., a brother, Dr. S. H. Rosenthal, of Lynchburg, and a sister, Mrs. Dorothy R. Klotz, of Staunton, Va.

Greensboro, N. C.—Funeral service for Max Levine, 56, Greensboro merchant who died suddenly at his home, Saturday morning, November 18, after a heart attack, were conducted Sunday afternoon, November 19 Rabbi F. I. Rypins, of Temple Emanuel, of which he was a member, and Rabbi J. M. Freedman, of High Point, conducted the service.

Mr. Levine apparently was in good health until stricken. He was a native of Russia, coming to the United States 40 years ago. He moved to Greensboro in 1929 with his family from Rockingham and was proprietor of the National Department store.

He is survived by his wife, Mrs. Roxie Stadiem Levine; three daughters, Mrs. Herbert Miller, of New York city, and Misses Pauline and Edna Levine, of Greensboro; three sons, David, Myer and Phillip Levine, all of Greensboro; three sisters, Mrs. Raye Fried, and Mrs. Paul Swartz, both of Columbia, S. C., and Mrs. Rose Fagan, of Glendale, Calif., and three brothers, Harry Levine, of Rockingham, Joe Levine, of Hamlet, and Sam Levine, of New York city.

ASHEVILLE, N. C.

On November 10th at the Vanderbilt Hotel Mrs. S. H. Rogovin was re-elected President of the National Council of Jewish Women. Other officers elected were: Mrs. Al J. Goodman, first vice-president; Mrs. I. Fagan, second vice-president; Mrs. Lou Rifkin, recording secretary; Mrs. Alvin Kartus, corresponding secretary, and Mrs. Harry D. Blomberg, treasurer. The following permanent committee chairmen were named: Mrs. Robert Persky, social service; Mrs. Joseph Sternberg, Peace; Mrs. Morris Lipinsky, social legislation; Mrs. Robert P. Jacobs, contemporary Jewish affairs; Mrs. Fred Pearlman and Mrs. Philip Zageir, service to foreign born; Mrs. J. J. Goldstein and Mrs. Coleman Zageir, membership; Mrs. A. J. Hirsch, program chairman. New members welcomed at this time were: Mrs. H. Finklestein, Mrs. Ida Marder, Mrs. Charles Gross, Mrs. Sol Isaacs and Mrs. D. Newman. Dr. Hilda Weiss, of the history department, Asheville Teachers College, was the principal speaker at this meeting. Mrs. A. J. Hirsch, program chairman, introduced Dr. Weiss.

Six representatives of Asheville Peace Societies spoke at a symposium on "Keep America Out of War—How Can We Help?" at the Beth-Ha-Tephillah Temple Friday evening, November 10th, following the regular Sabbath Eve services. Those who took part on the program were: Robert Rosen, student at Biltmore college; Miss Margaret Forman, dean of women at Asheville Teachers college and representative of the Fellowship of Reconciliation; Mrs. Joseph A. Patla, representing the peace committee of the Sisterhood; Mrs. Joseph R. Sternberg, chairman of peace committee, Asheville Chapter, National Council of Jewish Women; Miss Louise Brown, student at Asheville Teachers college, representing the International Relations Club; and Mrs. Gibson D. Packer, noted peace worker and state representative of the Cause and Cure of War Conference. Miss Elda Vittori, retired Metropolitan Opera singer, gave several solos. Rabbi Robert P. Jacobs arranged the symposium and had charge of the services. Dr. Leon Feldman and Leo Finklestein were the ushers for the evening.

At a regular meeting of the Temple Sisterhood on Friday afternoon, October 27th at the Temple, the following officers were elected to serve for the

(Continued on Page 21)

"Weiner's Store"

(Continued from Page 15)

deliciously light. There was no pain, only a delightful sensation of peace. Vaguely Abe thought that resistance was unbecoming such tranquility. Somewhere in the distant fog was a light trying to reach him. There, it was nearer. He saw his beloved store like a beacon in the dark. Weiner's Store was beckoning. Perhaps he was dying.

No, no, the store. He couldn't die and leave it. How could he? It was more than life, greater than death.

"I'm dying, doctor. I'm dying. Please help me. I don't want to leave my store. I'd be so lonely without it. Doctor . . . my store."

A hypodermic needle was plunged into Abes forearm. Instantly a magic elixir flowed through his body. Again his blood fed a host of hungry muscles. Abe felt as if he had been brought up from the portals of death itself. Confidence welled up in him. He'd fool them. He was well enough to open the store.

He watched the doctor and the nurse tiptoe about the room. They thought he was asleep, but in reality he wasn't. He was only feigning. He resisted a childish impulse to giggle at their funeral expressions. Why be sad? Life was worth living—especially if one had a store. He was going to open his, even if the doctor wouldn't let him. So he smiled under half closed lids as his two attendants left the room quietly.

He looked out of the window, it was summer. Faintly from his garden the fragrance of roses was wafted to him.

It was a terrific task to sit up, but he managed to and felt much stronger. He slipped on his trousers and dug his toes into his square-nosed shoes.

The little Jew pulled his watch from his pocket. He sighed with satisfaction—just 7 a. m. The doctor should get another watch. Abe knew a pawnbroker on Maxwell street who would sell him one cheap.

Abe Weiner popped his ancient gray Fedora up off the hook of the old-fashioned hat rack in the hall, and catching it as it descended, jammed the battered relic on his head.

The golden flood of the morning sun hit him in the eye as he walked down Elm street. The graceful elms lining the walk, impelled by a cool morning breeze, bowed to him as he passed under their leafy greenness. Subconsciously he noticed the antics of a cavorting squirrel and the industry of a busy red-headed woodpecker, for he was quickening his pace. A peculiar foreboding was frightening him. He had a strange apprehension that something had happened to the store.

Force of habit made him wink at Joe, the barber, who was winding up the peppermint stick that served as an emblem of his profession. Relief came over him as he reached the store. Everything was all right.

As he jangled the keys loudly, O'Leary came sauntering by.

"Foine mornin', Abe."

"Yes, it is, you big Irisher. How's it by you?"

"Niver better. What moight ve be starin' at Abe? Do I look like a ghost?'

"O'leary," faltered Abe, "I thought you died—last year. Yes—I'm sure you died. O'Leary, you're dead. I remember now—Yon're dead."

O'Leary patted Abe on the shoulder and said gently, "I know it, Abe. So are you."

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Refugees' Prayer

Dear Lord in heaven, look down upon Thy world,
The world of which you are the Creator,
Send us peace, and unity,
Or the world will be destroyed by one evil dictator.
Dear Lord in heaven, please hear our plea,
We are only homeless, brokenhearted refugees.
We pray to you for a helping hand,
We are torn from our beloved ones,
Driven out of our country, our fatherland,
We will beg and pray, over and over again,
Until you will send us peace, unity,
And good will to men.

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A Letter to Posterity

Dr. Albert Einstein sums up the modern age in a letter to the people of the year A. D. 6939, enclosed in the Time Capsule buried on the site of the New York World's Fair; Our time is rich in inventive minds, the inventions of which could facilitate our lives considerably. We are crossing the seas by power and utilize power also to relieve humanity from all tiring muscular work. We have learned to fly and are able to send messages and news over the entire world through electric waves.

However, the production and distribution of commodities is entirely unorganized, so that everybody must live in fear of being eliminated from the economic cycle. Furthermore, people living in different countries kill each other at irregular time intervals, so that anyone who thinks about the future must live in fear. This is due to the fact that the intelligence and character of the masses are incomparably lower than the intelligence and character of the few who produce something valuable for the community.

I trust that posterity will read these statements with a feeling of proud and justified superiority.

Autumn

The sighing, swaying of the trees,
That stand like soldiers ere they fall;
The drooping sadness of the flowers,
All mutely witness Autumn's call.
The winds that come to warm a world,
With waving flags of leaves unfurled.

And then His Majesty descends,
With beauteous colors on display;
The bronze and gold and red, to mark
The passing of each summer's day.
And then to conquer all the land,
King Winter reaches forth his hand.

—*Minnie M. Klein.*

A doctor had an urgent phone call from a gentleman saying his small son had swallowed his fountain pen.

"All right! I'll come at once," replied the doctor. "What are you doing in the meantime?"

Whereto came the unexpected reply: "Using a pencil."

Christian Sends Aid to U. J. A.

(Continued from Page 6)

became heartsick when I realized that I was in my nighties and homeless.

"At this time a hand was placed on my shoulder and I looked up into the face of a comparative stranger who said: 'Come with me. My boy's clothes will fit you and you will need warm food.'

"As I looked at her face there was no doubt of the sincerity of the invitation, and placing my hand in hers I was led away. The woman was a Jewess."

No one can afford to remain unacquainted with the laws of the Pentateuch, the vision of the Psalter, the wisdom of the Proverbs, the righteousness of Amos, the mercy of Hosea, the hopefulness of Isaiah. — *Lyman Abbot.*

Local Man (at lunch with friend): How's your new stenographer?

Friend: Phew! I don't think she ever went to school. Why, just yesterday, she addressed an envelope to Washington, Dizzy, instead of D. C.

Local Man: Hang on to her. That girl isn't so dumb after all. — Typo Graphic.

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SAVANNAH, GA.

Harry Doctor to Head State B'nai B'rith



IRA JULIAN, attorney of Winston-Salem, N. C., will serve as Treasurer of State organization of B'nai B'rith during the coming year.

Harry Doctor, of High Point, was elected president of the North Carolina Association of B'nai B'rith during the convention in Durham on Sunday, November 12th. He succeeds Rabbi William Greenburg, of Charlotte.

Election of officers and addresses by a number of preminent men made up the busy program at the meeting. Approximately 250 visitors were in attendance.

Rabbi Paul Richman, of Washington, D. C., was the principal speaker at the Sunday night's banquet session. He stressed the fact that the ideals of Americanism are identical with those of Judaism, and that concepts of justice and righteousness upon which the American constitution is based are drawn from the Hebrew prophets.

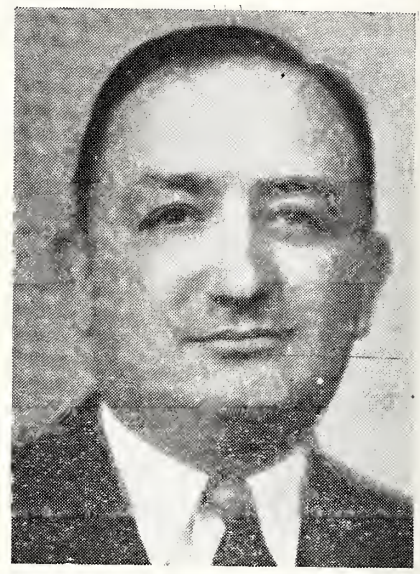
Officers elected to serve during the year with President Doctor are: Ira Julian, of Winston-Salem, first vice-president; I. S. Kahn, of Greensboro, second vice-president; Henry Bane, of Durham, secretary; and Joe Sternberg, of Asheville, treasurer.

Professor Malcolm McDermott, of Duke university, was the speaker at the luncheon session of the convention, discussing the possibilities of establishing lasting peace. Mayor W. F. Carr, of Durham, welcomed the delegates to the convention at the luncheon session. A response was made by Harry Doctor.

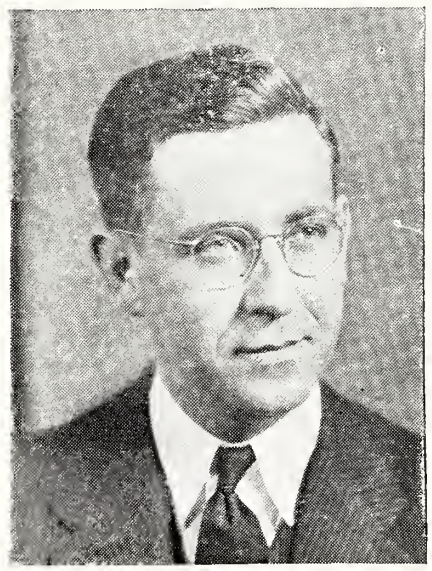
Alvin Kartus, president of District No. 5, B'nai B'rith, addressed the afternoon and evening sessions of the convention briefly, telling of the effective work that is being done by the national organization in the field of anti-Defamation and Jewish endeavors. Louis Bernstein, of Charlotte, past president of the State Federation, spoke at the banquet. He urged the members and lodges to exert every effort to increase their manpower so that the organization may better handle the problems that fall to its lot and to make its widespread program more effective.

The annual attendance prize, given to the individual lodge which has the largest delegation to the state convention, was awarded to the Winston-Salem lodge.

(Continued on Page 21)



HARRY DOCTOR of High Point, N. C., newly elected president of the B'nai B'rith Federation of North Carolina. Mr. Doctor served as vice-president of the organization during the past year.



HENRY BANE, leader of the Durham lodge during the past year, who was elected to serve the State organization as Secretary during 1939-40.



I. S. KAHN of Greensboro, N. C., newly elected 2nd vice-president of the State Federation of B'nai B'rith. Mr. Kahn is past president of the Greensboro lodge and a well-known figure in wider B'nai B'rith fields also.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 18)

Asheville, N. C.

ensuing year: Mrs. Samuel Robinson, president; Mrs. A. J. Goodman, first vice-president; Mrs. Robert P. Jacobs, second vice-president; Mrs. Coleman Zageir, recording secretary; Mrs. Joseph Sternberg, corresponding secretary; Mrs. Max Reisenberg, treasurer and Mrs. David Hoffman, assistant treasurer.

The Quarterly Beth-Ha-Tephillah Congregational "Good Fellowship Dinner" was held on Tuesday evening, November 14th at the George Vanderbilt Hotel. Leo Finkelstein, President of the Brotherhood, was Master of Ceremonies. Mrs. Sol C. Isaacs had charge of tickets and reservations.

The Tau Gamma Sorority celebrated its fourteenth birthday by giving a spaghetti supper at the Beverly Club on Wednesday evening, November 8th. Miss Sally Lipinsky was chairman of arrangements and toastmistress for the evening. After the supper a regular meeting was held at which time the following new officers were installed: President, Miss Sara Sheptowich; vice-president, Miss Carolyn Lichtenfels; treasurer, Miss Marjorie Cooper; secretary, Miss Evelyn Kramer; scribe, Miss Dessie Sheptowich. Miss Julia Marder who has recently moved to Asheville from New York City, was initiated into the Sorority.

Prizes were awarded as follows at the Halloween Dance and Game Medley, given October 30th by the National Council of Jewish Women at the George Vanderbilt Hotel: Door prize, homespun, Mr. Norman Sultan; dress raffled to Mrs. Morris Tarica. Beer-Barrel Polka contest: First prize, Mrs. Robert P. Jacobs and Mr. Joseph Sternberg; second prize, Mrs. Joseph Cooper and Rabbi Robert P. Jacobs. The committee in charge of this gala occasion were: Mrs. Mortimer Kahn, Mrs. Harry D. Blomberg, Mrs. Robert Persky, Mrs. L. H. Pollock, Mrs. W. W. Michalove, Mrs. I. Fagan. The ballroom was beautifully decorated in cornstalks, lighted lanterns, fall flowers and leaves. Bill Stringfellow and his orchestra furnished the music.

The Ladies' Auxiliary of Bikur Cholum Synagogue installed the following officers at their regular meeting on November 1st: Mrs.: I. Fagan, president; Mrs. A. Lebos, vice-president; Mrs. Sol Rubin, treasurer; and Mrs. J. J. Goldstein, secretary. Rabbi David Wachtfogel gave an interesting talk.

Mrs. Visanska, of Atlanta, Ga., who spent a week with her daughter, Mrs. Joseph Sternberg, was the recipient of several lovely courtesies while in Asheville.

Harry Doctor to Head State B'nai B'rith

(Continued from Page 20)

Winston-Salem was selected as the site for the 1940 convention.

During the afternoon business session a constitution was adopted by the group making the organization a smooth functioning order.

Committees in charge of the arrangements for the convention were as follows:

Henry Bane, president of the Durham lodge, general chairman.

Program Committee: Sigmund Meyer, chairman; Charlie Wilson, Charles Sawilowsky, E. J. Evans, Joe Hockfield.

Publicity Committee: Sam Eisenberg, Jacob Levin, Bob Surtz, G. H. Madalia.

Arrangements Committee: Herman Hirst, A. L. Levin, Ben Rose, Sam Sonnenberg, Sid Rancer.

Registration Committee: J. L. Rose, chairman; Sam Freedman, Melvin Gladstein, Leo Nurkin, Charles Lubow, Max Swartz.

CHARLESTON, S. C.

Rabbi Jonah B. Wise, of the Central Synagogue fo New York, general chairman of the United Jewish Appeal, addressed a dinner on November 12th marking the beginning of the local campaign. Sam Berlin is general chairman of the Charleston campaign.

Rabbi Wise is a son of the late Rabbi Isaac M. Wise, generally regarded as the founder of Reformed Judaism in America. Rabbi Isaac M. Wise's Reformed Movement, springing from Germany, came many years after Reformed Judaism was born in Charleston. The movement here was an isolated one, however, and did not spread to other sections. About fifty years ago the Reformed synagogue here adopted the Union Prayer Book and some of the reforms instituted by Rabbi Wise's group.

Rabbi Jonah B. Wise was born in Cincinnati in 1881. He was graduated by the University of Cincinnati and the Hebrew Union college. He studied at the Universities of Berlin and Berne and at the Institute of Jewish Learning in Berlin. He served temples in Chattanooga, Tenn., and Portland, Ore., before going to New York. He holds honorary degrees of Doctor of Letters from New York university and Doctor of Hebrew Law from the Hebrew Union college.

Committeemen for the local drive are:

General committee: Mr. Berlin, chairman; I. Blank, first co-chairman:

(Continued on Page 22)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 21)

Charleston, S. C.

Edward Kronsberg, second co-chairman; Leon Steinberg, third co-chairman; Isadore Lesser, fourth co-chairman; Mrs. Elmore Solomon, secretary; and Hyman Karesh, treasurer.

Initial gifts committee: Louis M. Shimel, chairman; Mr. Kronsberg, co-chairman; Mr. Blank, Hyman Rephan, Mr. Steinberg, J. Goldman, Samuel Addlestone, Mr. Lesser, Harry J. Sholk, Alex Karesh and Mr. Berlin.

Men's team division: Arthur V. Williams, chairman; Bernard J. Olasov, vice chairman; P. LeRoy Pinkussohn and Maier Triest. Ladies team division: Mrs. Leon Steinberg, chairman; Mrs. Louis Karesh, co-chairman, and the presidents of Jewish organizations.

Banquet committee: Mrs. Alex Hirsch, chairman; Mrs. Robert Cohen, co-chairman; Mrs. Sam Berlin, Mrs. Lena Kronsberg and Mrs. L. Garfinkel; publicity committee: Rabbi Jacob S. Raisin, chairman, Rabbi Benjamin G. Axelman, L. A. Meyerson and Mr. Williams; junior division: Elmore Solomon, chairman and Miss Shirley Berlin, co-chairman; functions and luncheon committee: Mr. Sholk, chairman; Mr. Lesser, Mr. Berlin and Mr. Blank.

Ticket committee: Mrs. H. Meddin, chairman; Miss Berlin, Miss Rene Shimel, Mrs. Herman Needle, Mrs. Joseph Needle, Mrs. Hirsch, Mrs. Berlin, Mrs. Cohen, Mrs. Leonard Karesh, Mrs. Olasov, Mrs. Abe Dumas, Mrs. M. Newman and Mrs. J. A. Sparr.

Miss Ida Tanenbaum will represent Charleston chapter of A. Z. A. in a sweetheart contest at the Southern regional convention to be held in Augusta in December. Miss Tanenbaum was selected in a popularity contest conducted by the Charleston chapter at a recent date.

COLUMBIA, S. C.

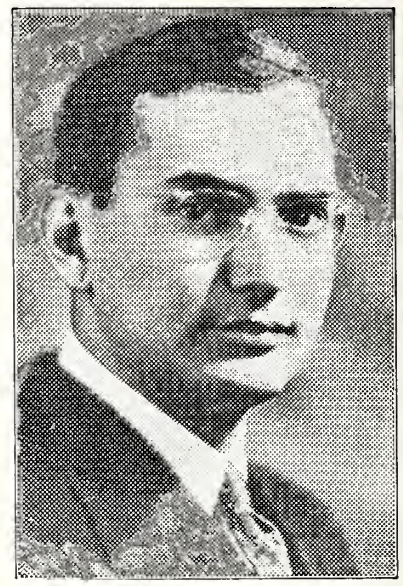
A board meeting of the state officers of the South Carolina Federation of Temple Sisterhoods and the committee chairmen met on October 10th at the Hotel Jecerson at 10:30 o'clock. The new president, Mrs. Jacob S. Raisin, of Charleston, said that as the outstanding piece of work this year she would like to have a full scholarship of $350 donated to the Hebrew Union College at Cincinnati from the South Carolina Federation.

After the meeting there was a luncheon at which the ladies met Rabbi Sidney Ballon, the new spiritual leader of the Tree of Life Temple.

There was a district meeting of the Columbia, Camden and Anderson Sisterhoods in Camden on November 12th at the Court Inn. Each district will have two meetings during the 1939-40 season.

Rabbi Irving Walden is the new spiritual leader of the House of Peace Synagogue.

The Tree of Life Temple has a new spiritual leader, Rabbi Sidney Ballon. Rabbi Ballon is a graduate of Brown University where he made Phi Beta Kappa, also a graduate of Hebrew Union College of Cincinnati.



RABBI SIDNEY BALLON

Mrs. Philip Kline honored her new daughter-in-law, Mrs. Bernard Kline, nee Sarah Schwartz, of Charlotte, N.C., with a lovely luncheon at the Columbia Hotel. About fifty-five guests were present.

Mr. and Mrs. Manuel Russ and small daughter, Rita, who had made Columbia their home for the last one and a half years, moved to Petersburg, Va.

Mrs. J. Rubin returned from New York and Baltimore where she visited

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her daughter, Charlotte, who is a freshman at the University of Maryland.

Miss Florence Kline is visiting her sister, Evelyn, who is a Freshman at the University of Maryland.

Rabbi Ballon is conducting a discussion group—The Jewish Problem Today.

Mrs. Jos. Ehrlich, of Detroit, Mich., National Vice-President of Hadassah, was speaker at a luncheon on November 8th.

The following Columbians are recovering from serious illnesses in the past few weeks: I. Gergel, Mrs. John Gottlieb, Mrs. Max Levine and Philip Kline.

DURHAM, N. C.

Senior Hadassah held its October meeting on Wednesday evening, October 25th. At this time, plans were discussed for the membership tea that is held annually following the membership drive. It was announced that Mrs. Turover, Seaboard President, would be guest speaker.

A board meeting of Senior Hadassah was held at the home of Mrs. Sam Freedman, on Wednesday, October 8th. The feature of the meeting was a report given by Mrs. E. J. Evans on the National Convention held at the Hotel Astor in New York City.

The regular monthly meeting of Junior Hadassah was held Thursday night, November 8th at the home of Misses Ruth and Florence Jaffe.

On November 30th, the annual Junior Hadassah Thanksgiving dance was held at the Durham Armory.

Rabbi Lesser, of Washington, will visited the local chapter of B'nai B'rith on November 28th. He spoke at the Beth El Synagogue.

The Durham chapter of Mizrachi held its monthly meeting at the Beth-El Synagogue on Tuesday evening, November 14th, with President Bernard Dworsky officiating. Plans were discussed for the banquet to be held on Thursday, December 14th. This banquet is in honor of Mr. Rubenstein, national vice-president who is on a speaking tour of the chapters. This affair promises to be of vital interest to members and friends of B'nai B'rith, and as many as possible are urged to attend. This banquet will be open to all.

Mrs. H. Levin was hostess to the Women's organization of Mizrachi at her home in the Markham apartments on Thursday, November 2nd, where a very successful linen shower was held. The proceeds of this affair went to the new refugee home in Tel-Aviv that is maintained by the American organizations of Mizrachi women.

Mrs. S. Eisenberg has returned to the city from a visit to her parents, Mr. and Mrs. J. Rubenstein, in Edgefield, S. C.

Mr. and Mrs. Max Schwartz spent the last week in October in New York City, where they visited the World's Fair.

GREENSBORO, N. C.

The first money-raising affair of the Council-Sisterhood for the year was the Carnival held on Monday evening, November 6th, in the basement of the Temple. Mrs. F. I. Rypins was in charge of the affair, being assisted by members of every committee, including the following: Finance committee, Mrs. Henry Schafer, chairman; Religious School committee, Mrs. M. Weinstein, chairman, and the following ladies in charge of the various booths during the evening: Mrs. Victor Bates, Mrs. I. S. Kahn, Mrs. Maurice Friedman, Mrs. I. S. Ruby, Mrs. Ray Farber, Mrs. H. A. Karesh, Mrs. Max Zager, Mrs. Harry Chandgie, Mrs. Lou Kipnis, Mrs. Max Sands and many others who gave freely of their time and energy. Miss Charlotte Klein, daughter of Mr. and Mrs. Max Klein, made a handsome contribution of proceeds from her doll house which she exhibited at this affair. Many of the men of the community volunteered their services, which also helped make the affair successful.

The regular monthly meeting of the Council-Sisterhood was held this month on Tuesday, November 7th, in the assembly room of the Temple. After an interesting business meeting, Mrs. Rypins and Mrs. Friedlander presented a program on "Palestine Today," Mrs. Friedlander's subject being: "Palestine Pavilion at World's Fair." Mrs. Rypins spoke on "Recent Changes in Palestine."

Practically all of the children of the Religious School attended the picnic which was held for them at Mr. Abe Stern's farm on Sunday afternoon, Nov. 12th. Refreshments for this affair were donated by the following gentlemen of the community: Ned Cohen, Ben Ginsburg, Nat Markowitz, A. Stern, Max Zager and Milton Zauber. Helping with

(Continued on Page 24)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 23)

Greensboro, N. C.

the dispensing of this food to the children were several ladies of the congregation, assisted by Mr. I. S. Ruby who prepared the hamburgers. Furnishing entertainment for the children were two young ladies from Woman's College, Misses Peggy Levine and Evelyn Wunsch, assisted by Mrs. Rypins.

Mrs. Hattie S. Weinberg was called to New York City on Monday, November 13th, becaue of the death of her nephew, Sidney S. Abrams, who had been seriously ill with pneumonia. The entire community extends to Mrs. Weinberg sincere sympathy in this bereavement.

An organization consisting of the young Jewish men of Greensboro has been effected in recent weeks. Its purpose is to encourage and foster a program of social, recreational, religious and educational activities among the single fellows of the city, of whom there are around thirty-five eligible. Plans are now being completed for an informal club dance for Saturday evening, December 9th. Temporary officers of the group have been elected as follows: Lee Perelman, president; David Levine, vice-president; Bernie Zuckerman, secretary; Melvin Karesh, treasurer.

At a recent meeting of the local lodge of B'nai B'rith a feature of the occasion was a talk given by I. M. Karesh on the subject of the laws and customs of Israel and their origin and significance, with especial reference to the meaning of the celebration of Simchas Torah, "The Rejoicing Over the Torah."

Meeting in luncheon session on Tuesday, November 21 at Temple Emanuel, the Greensboro Ministerial association heard an address by Rev. Ernest Arnold of Durham, executive secretary of North Council of Churches.

Rabbi F. I. Rypins, president of the association, presided over the meeting. Those in attendance were guests of member of Temple Emanuel at the luncheon, with Mrs. Herbert S. Falk serving as chairman of the committee on arrangements.

GREENVILLE, S. C.

Beth Israel Religious School began Sunday, October 1st, with an enrollment of forty pupils. Rabbi Jacob L. Holzman is head of the Sunday school with Mrs. Holzman assisting. Misses Ellen Fedder and Yetta Bicoff are the teachers.

Rabbi Maurice M. Maznre is head of the Temple Israel Religious School, which has an enrollment of fifteen pupils. Mr. Jack Homans assists Rabbi Mazure.

Mrs. Harry Abrams gave a card party on Wednesday, October 18th for the benefit of the Temple Israel at the Coca-Cola plant. Approximately fifty people attended this affair and a most delightful time was had.

On Wednesday, October 25th, Mrs. M. H. Gorman and Mrs. M. Lurey were joint hostesses at a benefit card party for Beth Israel Synagogue. After cards were laid aside refreshments were served.

On Tuesday, November 7th, members of the Greenville B'nai B'rith Lodge met in the vestry rooms of the Synagogue on Townes street; President Hymen Silverstein presided at the meeting. The Lodge had the pleasure of having Alvin Kartus address them. Members of the Asheville, N. C., and Spartanburg Lodges were present at this meeting. After the business session refreshments were enjoyed.

The Greenville Section of the National Jewish Women held its regular monthly meeting on Monday, November 20th, in the club rooms of the Coca-Cola plant, Mrs. Harry Abrams, president, presided over the meeting. Johnny V. Jester, Judge of the Juvenile Court, was the guest speaker of the evening. After the meeting refreshments were served.

Since the announcement of the betrothal of Miss Beatrice Sher to Mr. Arnold Miller she has been delightfully entertained. Mrs. B. F. Frank complimented Miss Sher with a miscellaneons shower. Misses Jeannette Davidson and Emma Katz were joint hostesses at a lingerie shower and bridge party honoring Miss Sher.

Mrs. Julian Levy was hostess to the T. M. T. M. Club on Monday, November 13th at their regular monthly meeting. After the business meeting a social hour was enjoyed.

Mrs. Shepard Saltzman gave a benefit party for the Temple Israel at her home on Sunday night, November 12th. About fifty guests enjoyed games of bridge, poker, and mah-jong. After cards were laid aside Mrs. Saltzman served delicious refreshments.

Members of the A. Z. A. Chapter of Greenville attended an initiation of the Asheville A. Z. A. Chapter on Sunday, October 29th.

HENDERSONVILLE, N. C.

Mrs. Dan Michalove entertained with a kitchen shower in honer of Mrs. Morris Kalin, a recent bride. After enjoyable games of mah-jong and pokeno the guests were invited into the dining room where dainty refreshments were served. Much excitement prevailed when Mrs. Kalin opened her useful gifts.

Kalman Sherman is visiting in Richmond, Va., and will spend a while with his grandmother, Mrs. J. Gold, in Rocky Mount before returning home.

Mr. and Mrs. I. Cohen, of Richmond, Va., spent a few days here with relatives en route to their home from Florida.

Mrs. Hyman Miller, of Charlotte, N. C., spent about two weeks with her sister, Mrs. Morris Schas.

Mrs. M. Markowitz, of Greensboro, N. C., has returned home after a visit of two weeks here. Many small courtesies were extended Mrs. Markowitz, a former resident, while here.

HIGH POINT, N. C.

Mrs. I. Bloom's Circle of the Council-Ladies Aid held an informal Halloween dance at the Duck club. Prize for the best costumes went to Miss Bess Swartz. The occasion was a success, financially and socially.

Mrs. Sam Tobias was hostess to the Study Group of the Council of Jewish Women on Wednesday night, November 9th. Mrs. Samuel Hyman, Peace Chairman, introduced the speaker of the eve-

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ning, Rev. Cecil Haworth, pastor of the Friends Central church, who made a most inspiring address.

A large number of High Pointers attended the State B'nai B'rith convention held in Durham on November 12. High Point is very proud that one of its leaders, Harry Doctor, was elected president of the statewide organization.

Mrs. Max Barney, of Portsmouth, Va., is the guest of her daughter, Mrs. Abe Harris.

The Ladies' Aid Society held its regular November meeting at the home of Mrs. I. Swartz. Mrs. Jake Harris presided. An unusually large attendance was present.

LYNCHBURG, VA.

The Sabbath School of Agudath Sholom has been changed from Saturday morning, and is now being held on Sunday mornings. In addition to this change, two new classes were instituted A Junior Adult class conducted by Mrs. Isadore Franzblau, and a senior adult class led by Mr. Sylvan N. Lichtenstein. A banner which was given the school, is presented, and held for the week, by the class whose pupils are fortunate enough to have the largest number of parents present for that day.

The Lynchburg Lodge No. 1211 B'nai B'rith held its first of a series of "Fireside Discussions" in the Jewish Community Center, on Wednesday evening, November 8th at which time Mr. Joseph N. Feinman presided. The subject dissessed was "Ritual Murder" and "The Protocols of the Elders of Zion."

Dr. Eva Sanford, Professor of History at Sweet Briar College, was guest speaker of Agudath Sholom Sisterhood, at their regular meeting on Tuesday afternoon, November 7th, in the club room of the Community Center, and the subject, "The European Situation" was greatly enjoyed, and very educational. The meeting was presided over by the Sisterhood president, Mrs. Sidney Blum.

The book "Grapes of Wrath" was reviewed before the Sisterhood Book club on November 21st by Professor Wright, of Randolph Macon Woman's College. At conclusion of the review, a discussion of the book was led by Mrs. Isadore Franzblau, which was very informative, and immensely enjoyed by all members present.

A barn and tacky dance sponsored by and for the benefit of the Sisterhood was enjoyed by a large gathering on Wednesday evening, November 1st, and prizes were awarded for the best costumes. The music being furnished by a local orchestra.

SPARTANBURG, S. C.

The October meeting of the Spartanburg Section of National Council of Jewish Women was held in the club rooms of the Temple with Mrs. M. W. Meyerson presiding. Much important business was discussed and plans made for a Halloween party. It was decided that a large silver tray be sent to Mr. and Mrs. Max Cohen, of Tifton, Ga., formerly of this city, from the Council and the Congregation B'nai Israel as a token of appreciation of their many years of active work and interest in all local Jewish affairs.

A Halloween party given by the local section of the National Council of Jewish Women was enjoyed on October 30th in the club rooms of the Temple. This party was well attended and many interesting games were enjoyed. The hostesses for this affair were Mrs. Jack Cohen and Mrs. Charles Finke.

A Council-Sister revelation luncheon was held at the Cleveland Hotel on November 7th. Members of the local Council look forward to these revelation luncheons every six months with much anticipation and interest. Names were drawn for Council Sisters for the ensuing six months period. After the luncheon bridge and mah-jong were enjoyed.

WINSTON-SALEM, N. C.

Dr. Matthew M. Miller, optometrist, of New York City, recently bought out the practice of Dr. Max Rones in Winston-Salem. Dr. Miller attended New York University, Columbia University and graduated from Pennsylvania State College of Optometry. He is a member of B'nai B'rith.

TALMUD TEACHES

It is appropriate when engaged in the Community Fund Campaign to recall some of the teachings of the early rabbis on the subject of giving to the needy. In David Morantz' *Talmudic Tales* where some of these sayings are gathered, we read:

"He gives twice who gives in a trice.

"He doubles his gift who gives in time.

"They who love to give willingly, love to give quickly.

"Defer not what thou intendest to give.

"Iron breaks stone; fire melts iron; water extinguishes fire; clouds consume water; the storm dispels clouds; man withstands the storm; fear conquers man; wine banishes fear; sleep overcomes wine, and death is the master of sleep; but charity, says Solomon, saves even from death.

"Charity should begin at home, but not end there.

"He who urges other to give charity and causes them to practice it earns a greater regard than he who gives.

"He gives little, who gives with a frown. He gives much who gives little with a smile.

"If a deserving poor man refuses your gift, give it to him again and call it a loan.

"When you give, give cheerfully. It is the cheerful giver who receives the fullness of blessings."

—By Dr. Asher Isaacs in the American Jewish Outlook.

"Girls," said a man to a bevy of pretty girls of his acquaintance, "I've got a man I want you all to meet." And thus they replied:

The athletic girl: "What can he do?"

The chorus girl: "How much has he got?"

The literary girl: "What does he read?"

The bachelor girl: "Is he married?"

The religious girl: "What church does he go to?"

The stenographer: "Where is he?"

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RELIGION—*Preservative of Democracy*

(Continued from Page 7)

Let us put our thesis to another test—one is historical restrospect.

What are the two most liberty-loving countries in the world today? Surely, England and the United States. The political forms of democracy made their appearance in England years before they appeared in other European lands. But England was also the first of the modern nations of Europe to have the Bible in the language of the people. As we think back over the history of England, the seventeenth century looms forth as the period of greatest democratic awakening in that country. That century saw tyrants and authoritarians, in politics and in church, deposed; and Englishmen beneath the station of royalty and nobility asserted themselves. But to understand what took place in these days of Cromwell and the Puritan Revolution, the student must go back to a certain day about the year 1383 when a man by the name of John Wyclif sat down and translated the Bible, the book of Religion, into English, simple English that everyone could understand. In what was then an age of social agitation, of labor troubles (they had them then, too), of radicalism and imperialism in Church and State, Wyclif stood worthily for religious and political freedom. He was determined that something should be done for his fellow-Englishmen. The best thing he could think of was that they should hear the Bible read in their own tongue. The messengers of his Evangelistic movement, recruited from among the poor priests of the land, came to be called the Lollards. The influence of these itinerant preachers armed with the Word of God proved tremendous. The Lollards became a mighty political force in England.

And so, through this religious devotion to the Bible, England began her march towards freedom, a march which resounded loudest in the seventeenth century. Cromwell's armies went into battle against the tyrants singing psalms. The evening before the Second Parliament Cromwell brooded on the 85th Psalm and opened the Parliament next day with an exposition from it. He was saturated with the Scriptures. And because he was, he believed in the sovereignty of the people. When his Protectorate was past, the people of England were sure that there should be no king unless there was a Bible with him. It was a solemn scene on the 26th of May, 1660, with the crowd waiting on the shore to see the banished King Charles II return. There is no wild cheering. There is something serious in hand. They mean to welcome the King, but on one condition. Their first act is to place in Charles's hands a copy of the English Bible. The king's avowal to be guided by it means to them the security of their rights, and they go home happy.

It is this religious inspiration towards democracy and freedom, characteristic of the English people, to which Earl Baldwin referred when he stated recently in an address to the University of Toronto: ". . . you cannot begin to understand the Englishman until you try to realize the impression left on him generation after generation by the English Bible." Five and a half centuries have made England an "An ha-sefer"—a "people of the Book."

Our democracy in the United States too is more than accident. Strip it of its religious substance and it is but a wraith. Nay, even more! America was born of religious teachings. The sowing of the seeds of democracy by our early pioneers is, in proper perspective, but an extension of seventeenth-century English religionism. Our republic is the gradually evolving political realization of the religious impulse for freedom. What might be called the first public document of our land was the "Mayflower Compact," drawn up by the first batch of Pilgrims. It opened with the words "In the name of God, Amen"—this compact, which was the embryo out of which the American conception of democracy and human freedom developed. What they wrote was based on two new, and in those days, violently revolutionary ideas, first that there can be a church without a Bishop, and second, there can be a state without a king. Where did the Pilgrim Fathers get those ideas? They got them from the Bible. Whatever antique dealers may think today about the freight brought over in the Mayflower, the Pilgrims who loaded the little ship considered its most valuable piece of cargo the Bible. It was like a mariner's compass to the Pilgrims directing their every course of action. Thus did the Land of the Free begin to appear.

A little more than a century or so later Thomas Jefferson was drafting the Declaration of Independence, reflecting directly the convictions of the Mayflower Compact. It spoke of man's inalienable rights as "God-given" rights.

What the American Revolution meant to the founders of the country is indicated by the seal for the United States which was drawn up by Frank-

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lin, Adams and Jefferson, portraying "Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand, passing through the dividing waters of the Red Seas in pursuit of the Israelites; with rays from a pillar of fire beaming on Moses, who is represented as standing on the shore, his hand extending over the sea, causes it to overwhelm Pharaoh, and underneath the motto 'Rebellion to tyrants is obedience to God'."

During the days of the Constitutional Convention, called for the purpose of forming the thirteen colonies into a single nation, there were sharp controversies over many points, but there was at no time any difference of opinion on the fundamental doctrines of democracy which five generations of colonists had absorbed from their religious teachings. Every delegate to that convention believed that there was a supreme value to the life of every individual, and that every human soul was regarded as infinitely precious to his Creator. It was these convictions derived directly from the Bible that offered the common ground on which our nation with its love of peace and equality was founded.

IV

YES, it is true that in our country we hold the principle that Church and State are to be separated. But, in all sincerity, if American history means anything it means that the religious approach is an essential part of the American fabric of democracy. If we make religious tradition and religious affiliations part of our daily lives, we are the better Americans for it. It is incumbent upon the Jew, not only by virtue of his Jewishness, but by virtue of his civic sense, his sense of democracy and humanitarianism, by virtue of his Americanism loyally to stand by his Synagogue in this hour of world crisis. May the coming days see a real "Chanukah," a rededication of the Temple in Jewish life—a refinement of religious purposes, and a rededication of the Synagogue to her function as the foundation-stone of Democracy.

Democracy was conceived and born in religion, nutured and reared in the lap of religion; from church and synagogue she went forth not so many centuries ago to seek her practical application in the civil and secular life of nations. And today, as Daughter Democraey comes back to Mother Religion, a refugee, crying "I have been abused and mishandled. I have been trodden and trampled upon. Those who once adopted me have now scorned and rejected me. Take me once more, so that in your arms I may be revived and rehabilitated through your inspiration and your solicitude . . ." As we hear that pleading voice, let us all hasten to the Synagogue to make answer.

I could never understand the perseverance and the undiminished strength which the Jews as a people have demonstrated for thousands of years. How does such a collective quality develop, when the individuals of the group do not possess it?—*D'Annunzio.*

If the benefits which the Jews have given to the world, through religion, science and art, were taken from us, we would find that the foundation-stones of modern civilization have been removed.—*James W. Lee.*

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1939.

State of North Carolina
County of Guilford
ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 424 Security Bank Bldg., Greensboro, N. C.; Editorial Director, Rabbi William Greenburg, 1317 Berkley Ave., Charlotte, N. C.; Managing Editor, Melvin Karesh, 424 Security Bank Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 424 Security Bank Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 424 Security Bank Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security bolders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 22nd day of September, 1939.

(Seal) Notary.

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

JANUARY 1940



The Triumph of Truth Over Error

(See Page 52)

We could TELL you Piedmont Shirt Company Has the greatest values in 1940 men's wear

★ But we'd rather have you see for yourself!

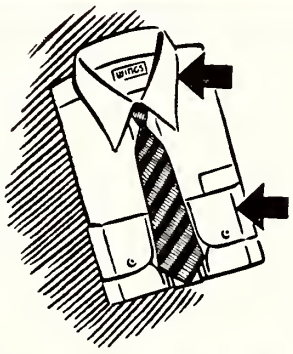
Our sales department was in quite a dither this morning.

How could we here at Piedmont Shirt Co. tell you, the trade, about three jam-up lines of merchandise within the space of a traditional advertisement? It would take at least half of this magazine to give you the lowdown on our extensive lines.

So we suggest that you see our salesman's layout first-hand, see the expertly designed shirts and slack suits—with prices that make you purr.

Below: A few highlights of our lines and promotion plans.

Showings now being held. Visit our New York office or wire for a salesman.



Wings Shirts, with aeroplane fabric collars and cuffs, are still the Industry's Unequaled Value

Of course imitations have sprung up since Wings Shirts first appeared two years ago. But aeroplane fabric is still far stronger than any other collar-cloth. And no other manufacturer has been able to produce such a cloth to match the body-cloth perfectly in woven patterns and pastel shades.

In spite of rising costs, we are prepared for initial bookings at prices that will still enable dealers to sell Wings at $1.65, for Spring 1940—

Write for advance sheets from our 80-page Spring promotion book. If you are interested in winning new business for your store in 1940, get the facts on the extensive, newsy advertising of Wings that will appear in Life, Time, and Esquire, our point-of-sale selling devices (from price tags to photo-murals), our complete mat service and advertising allowances. Address our Promotion Department at Box 1363, Greenville, S. C.



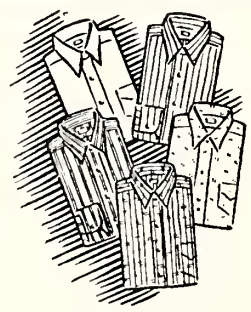


Piedmont Sportswear

Shirts $1 to $2

Ensembles $2.95-$5.95

We contracted for our sport shirt and ensemble materials last summer while prices were low. Now we offer a line embodying all the outstanding sportswear features and fabrics—at a saving of $1 to $4 per dozen on sport shirts, and up to $10 per dozen on ensembles. And to top it all, our quality and styling will amaze you.



Piedmont Shirts

Ranges $1 to $1.65

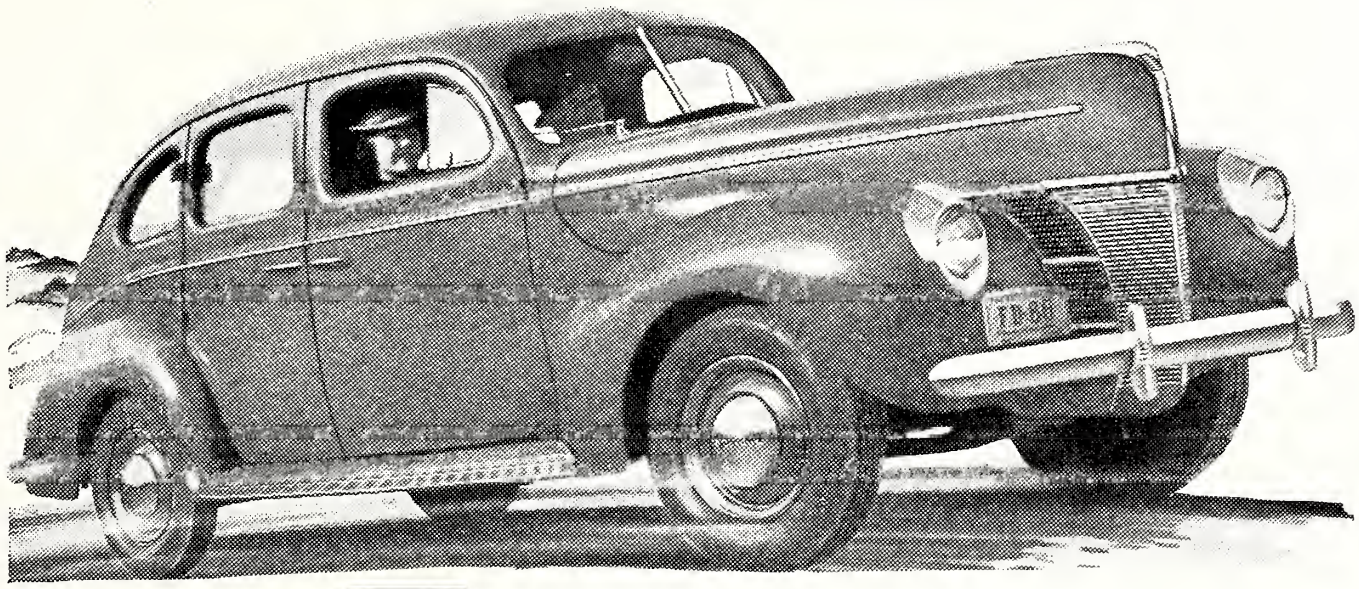
Confined Patterns

Long before war-jitters made prices jump, we were stacking up fabrics in our warehouses. For this reason we offer you concrete savings in all ranges of Piedmont Shirts. Unlike any other popular-priced ranges, the Piedmont line includes numerous confined patterns, several special promotional items, a vast array of summer mesh and lino weaves.

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LEADS IN ECONOMY—In the famous 315-mile Gilmore-Yosemite Road Run held this year, the Ford V-8 showed the best gas mileage among all leading low priced cars. Owners report oil is seldom, if ever, added between changes.

LEADS IN VALUE—Ford has always been the BIG VALUE in the low price field. Built to give *good* service and *long* service at low cost, the 1940 models give you more for your money than ever before. 22 Important Improvements—Roomier, Quieter, more *Comfortable* cars. Get the facts and you'll get a Ford!

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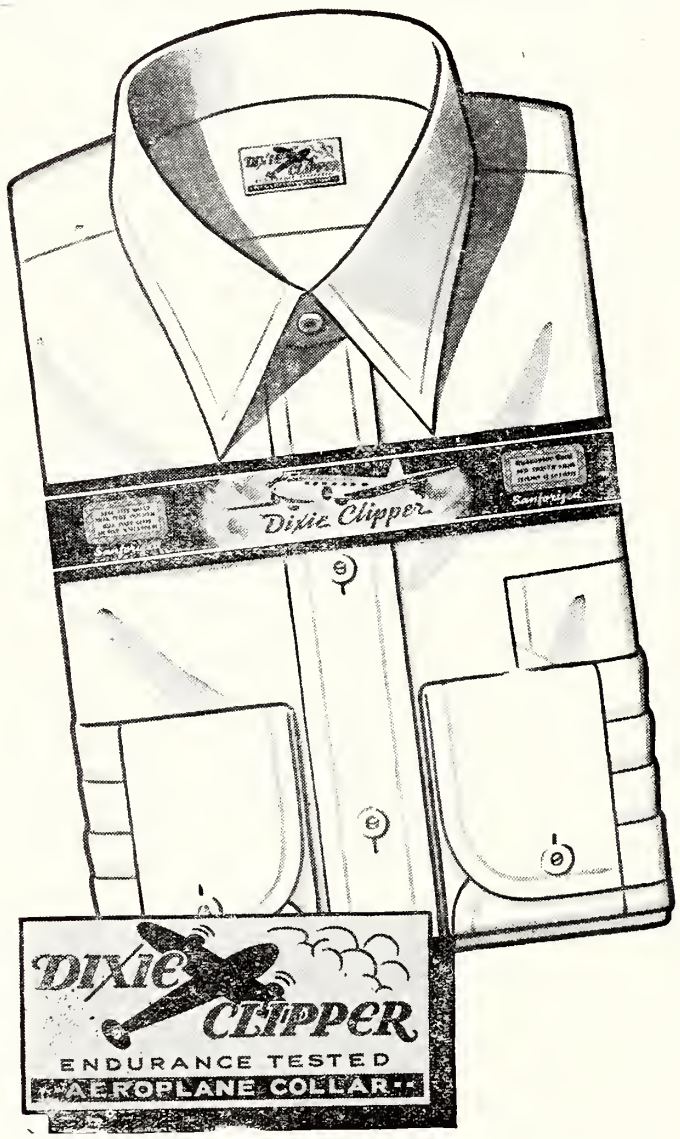
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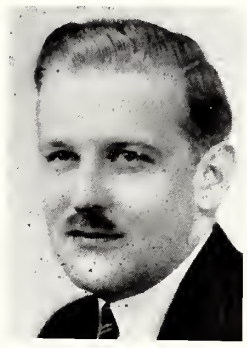
SPARTANBURG, S. C.

The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | JANUARY, 1940 | NUMBER 4

AS I SEE IT



By RABBI WILLIAM GREENBURG
Charlotte, N. C.

A Reminder

THE efforts and the interests of a large portion of our people are centered on the problem of providing succor and sustenance to the millions of our brethren abroad who find themselves caught in the maelstrom of hatred and war. American Jewry has been more or less forced to direct its attention to the collection and distribution of monies for relief activities in Central and Eastern Europe. We must save Jews.

No one could or would question the validity or supreme importance of this work. There is the danger, however, that in our concern over the physical plight of our brethren we may lose sight of the spiritual and religious needs of Jewry. After all is said and done we want to save our people—first because they are fellow human beings who have a right to life and secondly because we want Judaism to survive. It is, therefore, heartening to read that the Friedsam Foundation has contributed a gift of one million dollars for the promotion of Jewish education in New York City. As a result of this munificent gift all educational organizations in the metropolis are being combined under a new Jewish Education Committee which will bear the responsibility of administering the gift and all other available funds for Jewish education in New York. Once again our largest city assumes leadership and points the way to the ideal of community responsibility for a well organized and thoroughly coordinated program for Jewish education.

Assimilationists Rebuffed

There are still many Jews who believe that there is but one answer to the so-called "Jewish Problem," and that answer is complete assimilation. These people must find it difficult to reconcile their theory with the findings of a survey reported on in the National Jewish Monthly for December. Rabbi Ralph Blumenthal conducted an inquiry among 2,000 students in 21 colleges and discovered that while 86 percent disapproved of Hitler's treatment of Jews, 60 percent were opposed to intermarriage. Their opposition to intermarriage arose from a recognition of the fact that "differences in cultural background, such as customs, ideals and traditions would prove to be difficult obstacles to happiness."

Shall we not face the facts and come to understand that our true happiness shall come only from a thorough integration of all of the beauty and adventure of our cultural heritage into our individual lives and an enrichment of general human living through the preservation of the ideals, aspirations and hopes of Israel for itself and for mankind?

New Year of the Trees

In a few weeks the traditional Chamisho Osor B'Shevat festivities will be observed in Palestine and the United States. The traditional New Year of the Trees, when new trees are planted and great joy prevails. Surely we all have heard sufficient stress laid on the importance of forestation and reforestation for the fertility and protection of any soil. Let us in these days of difficulty and tribulation join in the observance of the traditional day by offering renewed support to the Jewish National Fund through the planting of trees in Palestine. Help build up the soil of Eretz Israel that it may absorb a portion of the millions of homeless Jews.

The Jews and The War

Jewish tradition shows that we are and always have been a peace-loving people and we abhor the use of physical combat in the settlement of any question. We firmly believe that solutions to the difficulties confronting the world will be achieved only through peaceful and cooperative means. However, once the die has been cast our people have always been ready and willing to bear arms in defense of their countries and their ideals. The Jewish war record in America and in every land in which we have lived throughout the centuries is one of which we can be justly proud.

The part that the Jews may be playing in the present struggle is being played, not because we happened to have suffered at the hands of the ruler of the Third Reich but because we realize that this is a struggle between two concepts of life and upon the outcome of the fight depends the future of those ideals which form the cornerstone of our faith; the ideals of the Fatherhood of God and the Brotherhood of Man, the ideals of peace and righteousness, as the ruling powers in the world. Had we not suffered the slightest degree of persecution our sympathies and our resources—physical and otherwise—would still have been at the command of the democracies.

It should be noted that when war was declared the Jewish community of Poland (even though it had suffered discrimination and persecution in Poland also) was one of the first of the minority groups to pledge its unlimited support to the Polish government and hundreds of thousands of Jews joined the Polish fighting forces. The Jews of England are serving their government in the same capacities as other British subjects, and the same is true of France.

The country which has absorbed the largest proportion of German refugees is Palestine and it might be interesting to know that during the week of September 18 to 23 the Jewish National Council of Palestine and the Jewish Agency for Palestine held joint registration for those men and women between the ages of 18 and 50 who were ready to volunteer their services to the British army or auxiliary duties. In that week 135,000 had volunteered—one third of them women. This number comprises better than 25 per cent of the total Jewish population of Palestine. Furthermore, since these volunteers are not part of the regular armed forces of Britain the Jewish community has had to accept the responsibility of raising special funds for the maintenance of these units.

I could go on interminably with examples of the support being given to the allies by members of our race but I trust that the figures so far given show that we are not a people "who know of nothing stronger or better than a war of words"—though we would much prefer that the people of the world seek a solution of their difficulties through a war of words rather than through a war on the field of battle which will merely leave us with increased difficulties.

HOW THE CAROLINAS INFLUENCE THE WAR

If the transport of foodstuffs and raw materials from Russia into Germany should "bog down" during the present war, the Carolinas will be responsible!

One hundred years ago Col. George Washington Whistler, the father of the artist, built the first railways in the Carolinas. He planned them with rails laid five feet apart. These lines were short and did not connect with others, so the gauge was not important as long as it worked.

Then, in 1840, Whistler was employed by the Czar of Russia to build a railroad from St. Petersburg (now Leningrad) to Moscow. The tale runs that the great Czar himself laid out the route of this line by placing a ruler on a map, drawing a straight line between the two points and saying, "Run it so!"

Whistler followed orders as nearly as he could. The line is almost straight, and he laid the rails five feet apart, just as he had done back home in Carolina.

Other railways in Russia were later built to connect with this first one, and naturally the five-foot gauge was adopted. Today there are 50,000 miles of line with that wide gauge.

The railways of western Europe, including Germany, were, however, constructed with "standard" (4 ft. 8½ in.) gauge.

Thus in these present war days all freight moving from Russia into Germany must be unloaded from the wide-gauge cars at the frontier, and loaded on other cars for the rest of the journey.

The resulting delay and congestion means that Russia's aid to Germany in war supplies may not in actuality be as great as it may seem in theory.

And the American South is responsible!

PATIENT IS TIME

By Rabbi Alex. Alan Steinbach
Brooklyn, N. Y.

STANTON A. Coblentz, one of America's foremost contemporary poets, utters these challenging lines in his great masterpiece, "The Pageant of Man":

"Patient is time; it knows that truth will stand
Against all tempests, like the iron core
Of the firm earth; that beauty's luminous ore
Shall still remain, though many a raiding hand
Crumble to dust: that love will surge and soar
Across the universe like pulsing light,
Though hatred snarl, wolves prowl, and scorpions bite."

Those who have been clawed by the talons of terror, will do well to meditate on these prophetic words. Many of us, driven to distraction by the mounting perils that threaten to wreck the democratic institutions of civilized humanity, are ready to concede victory to the forces of barbarism. The snarls of hatred have deafened us to the soft melody of courage that Hope intones upon the lute of the heart. We are, alas, on the verge of raising the white flag of surrender.

But the song of the poet bids us to be dauntless. Like a flame leaping out of the chasms of space, it reminds us of history's unchanging refrain, "Patient is time." Egypt with her incalculable wealth, Assyria with her armored chariots and dazzling spires, Babylon with her terraced gardens and rock-hewn fortresses, Persia with her tumultuous warrior hordes, Greece with her majestic citadels and marble columns, Rome with her sweeping galleys and phalanxed legions,—all, all have bowed to the irrevocable mandate of history. Their dissolution proves the unswerving constancy of the oracle:

"Patient is time: it knows that truth will stand
Against all tempests . . ."

Today, cyclone after cyclone, torrent after torrent of bestial fury have been unleashed with the force of battering rams against our lofty cathedrals of culture, of justice, and of brotherhood. Palpitant souls stand aghast as they witness attempts to despoil civilization's lamp of its most precious fuel, the light of Peace. Communism, Fascism, Nazism, all are deadly swords aimed at the loins of Democracy. Enlightenment totters upon an insecure throne. A hundred lashing winds of malevolence hurl the dust of chaos against the soul's star-vistaed vision of Divinity.

And yet, we must not relinquish hope or faith. The pillars of time can withstand the fiercest onslaughts of lust and despotism, of brutality and oppression. Man may stumble precariously upon the steep, winding stair of upward growth. He may dangle by a hair above the yawning abyss of de-

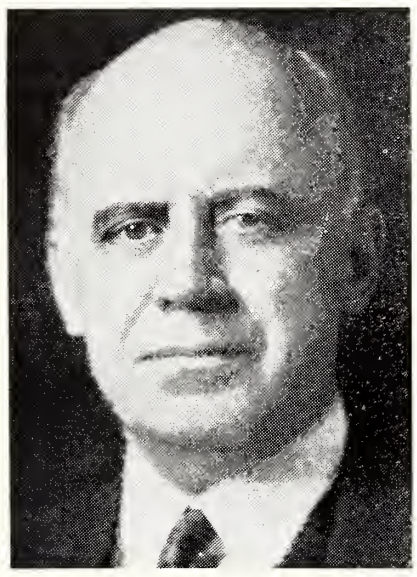
(Continued on Page 9)

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A Way to Permanent Peace

By MALCOLM MCDERMOTT
Professor of Law, Duke University
Durham, N. C.

FRANKLY, I must say to you that it is with a degree of reluctance that I speak, for this is a time when one would prefer to remain silent. So much has already been said in the twenty-one years that have elapsed since that day in November, 1918, when we thought mankind was entering upon a new era of felicity. Now it would seem that all was uttered in vain, and we stand fairly struck dumb in the presence of man's folly.



PROF. MALCOLM McDERMOTT

It is not too much to say that the race is fast approaching an all time "low."

We have been pleased to think that this modern civilization of ours had climbed far above that of the ancients. We have been wont to picture them as being constantly at war and thoroughly barbarous. You may be familiar with that significant study recently published by a Harvard historian wherein it is shown that in these modern times wars have become more numerous, more devastating, yes, more barbarous, than at any other period in the world's history. It would seem that the so-called progress of civilization calls for progressive killing. This is an unhappy fact to face, and one that we have been slow in comprehending.

The hour is fast approaching, if it be not already here, when man must deliberately decide whether civilization as we know it is incompatible with peace and human happiness. If it is, then for the very preservation of the race, civilization must be abandoned and humanity must revert to a state of nature. This may sound like an extravagant statement, but if you and I were today in one of the harassed war zones of threatened areas, instead of being comfortably seated around this bountiful table, I think we should appreciate how real and pressing the question is. Assume that the warring nation or nations which we may believe now to be in the right should prevail, or assume that some sort of peace is arrived at, what has been accomplished, if there is to be but a brief respite while preparations are made for a more titanic struggle? Is civilization to be our instrument of self-destruction? Is it worth that price? What I am propounding are not the questionings of a blind pessimism. This is a solemn hour when the dark realities of the future must be reckoned with. Even in countries not directly involved in any of the present wars, the burdens of increasing armaments, the fear of invasion and the imminent danger of being drawn into the conflicts, are making life well nigh intolerable.

Much is being said in this country today about our staying out of the wars being waged beyond the Pacific and beyond the Atlantic. It is urged that these are not our quarrels, and hence we shall have nothing to do with them. Gentlemen speak as if by the simple process of wishing hard, or by following some set formula, we can isolate courselves and escape the holocaust. Devoutly as all of us may wish that this might be possible, we cannot be unmindful of the fact that it has been demonstrated before our very eyes that a nation, however peacefully inclined, may have war thrust upon it, and then it is in, whether it wishes to be so or not. Some of you here today can recall a presidential campaign that was waged and won on the slogan, "He kept us out of war," and scarcely was the inaugural address over before the entire nation was being called to arms. I am aware that a certain school of historians say that step was a terrible mistake. We are not here to debate that question. The fact remains that the nation felt it must enter the war, and that it did. When a nation of free men purposes to remain free, a marauding nation can force it to fight. The simple truth is that in international affairs it takes two to avoid a conflict. One nation alone, however peace-minded it may be, cannot of its own desire decree, "There shall be no war with us." I say this to impress upon you how futile it is for us to close our eyes to affairs beyond our borders, and try to lull ourselves into the delusion that by enacting or repealing certain laws, or by proclaiming our neutrality and will to be at peace with all men, we thereby save ourselves.

There are well-meaning men who hold that we must never take up arms until and unless our country is actually invaded. Let us consider that doctrine for a moment. Suppose a powerful international marauder should begin by invading South America, should thence move northward against Mexico and approach our very borders. Can you imagine the American people remaining quiescent until our boundary was attacked? I cannot. Somewhere beyond our borders, the international highwayman is going to be opposed by us. Just where that point is, no one can say. It is a question of degree, and one that can be decided only as the case may arise. The point I am now making is that the future of America is not guaranteed merely because we say we prefer not to fight. We shall have to go deeper into the international situation and find a surer guarantee than that.

A moment ago I put the question whether modern civilization is incompatible with peace between the nations. This is no idle question. It is one altogether justified in the light of what has come to pass. You and I do well to ponder it carefully. With the utmost deference I present to you my own views in making answer to it. The short answer is that there is nothing inherent in modern civilization that renders it inconsistent with international peace. The trouble is that we have never been able to apply to the international situation the very factor that has made civilization possible within the several nations. That factor is concerted, overwhelming *force* against the lawless nation as soon as the first symptom of international lawlessness is displayed. We have talked much about international law, we have even fought over it, but we have never had any such law, for the simple reason that we have never had a superior overwhelming force to compel obedience.



PRETTY POOR PROTECTION

Civilization has well been defined as the flowering of the human species. The metaphor is an apt one. For thousands of years men roamed the earth as uncouth animals preying one upon the other. It was not until force was applied in a particular community to suppress the marauders, that the species could develop. The weeds had to be controlled before the best of the stock could grow and flower into what we now call human civilization. These devouring weeds seem to have been present in every community; they are present even unto this day. Their suppression has been the task of organized society. That is the fundamental purpose of government in the establishment of law and order. Happily, for mankind, this control over lawless elements has been achieved in various parts of the world by varying degree, in what we now call the civilized nations. But, mark you, it took force, overwhelming force, to do this, as a lawyer I happen to be familiar with much of the unjust criticism leveled at our legal institutions. I know they are not perfect, but they are wonderfully effective. Suppose you try disbanding the court and the law enforcement agencies of this country, even for a few days, and you will then see to what extent we are indebted to them for all those things we regard as most precious in our daily lives, but which we have come to take for granted. We dare not disband these agencies of control, and you know it. The criminal and the incipient criminal are ever with us. Give them half a chance and they will break forth in their course of violence at the first opportunity and shortly overwhelm us. The only reason they are suppressed as well as they are is because we have developed an overwhelming force ever on the guard to cope with them. This is what has occurred in every nation that has been able to rise to the status of a civilized state. In this process nations have found that in grappling with their lawless unruly elements, force must be applied, force in whatever degree that may be required to overcome. Such force is the only thing that utterly lawless men will respect.

This is a very simple lesson that humanity has long since learned wherever organized society exists.

What is true of individuals within a nation, is likewise true of nations as a whole. There are and have always been lawless nations, those that are marauders in the international field. On the other hand, there are nations which respect the rights of others, which seek peace and pursue it. These latter nations have their disputes, but these they are willing to settle in orderly fashion, by arbitration or through the judicial process. The problem then is what shall be done by law-abiding nations to control the international marauder. The answer is, to apply force — concerted force, overwhelming force. That is the only method whereby internal peace and order are established and maintained. It is the only means whereby international law and order can be upheld. The objec-

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"SING A NEW SONG"

By Rabbi Robert P. Jacobs
Congregation Beth Ha-Tephila
Asheville, N. C.

A business man told me the other day: "I have never been so happy in my life." And then he plunged into a description of the details of a plan for expanding his business, adding another window-display to advertise his wares, setting up new fixtures to replace the old. As he talked, a gleam of excitement lit up his eyes. He was in a dither of joy.

We can understand it, of course. The happiest man in the world is undoubtedly the man whose life is not drudgery but is full of opportunities to create.

Apply it to Jewish life in our communities. The happiest Jew in my congregation is, I feel sure, the man to whom I frequently turn to work out a course of action for the future. He is the same man who, when the secretary is ill, offers to serve in his place. He is the same man who, when a meeting of the congregation is to be held, offers to serve as chairman of arrangements. He is the same man who acts as chairman of the building committee.



RABBI ROBERT P. JACOBS

In short, the happiest Jew is the man who as a Jew is creative.

Here is the biggest problem in Jewish community life: how to give to larger and larger numbers of Jews the opportunity to be creative as Jews.

It is a problem not because the opportunities are not abundantly present. But it is a problem because most Jews are not aware of them.

For to recognize opportunities, one must first of all possess knowledge and an understanding of the framework of Jewish life. A man ignorant of the basic ceremony of reading the Torah on Sabbaths cannot see the opportunity of beautifying the ceremony by adding this or that; he cannot see the way to make it more appealing and impressive. A man who knows no Hebrew will hardly be able to see an opportunity to use Hebrew judiciously in a religious service. A man who has no conception of the meaning of Simchas Torah will see no opportunity to make that festival one of true rejoicing in the possession of the Torah.

Even more, one must be possessed by a desire to change the status-quo into a better realization of his dreams. The man or woman who day after day is utterly indifferent to the present setup of Jewish communal organization, will see no opportunity to reorganize the various branches of that organization; he will let Jewish education, child and adult, Jewish philanthropy, local and nation, Jewish worship, stagnate and become useless.

Last week, the children of my Religious School class were asked to write their reaction to the following statement: "We should keep to our religion strictly as we are commanded in the Bible. We should not experiment too much with our faith." Of eight children, seven replied, False; one, True. It was interesting to observe the almost unanimous dissatisfaction implied by their reaction to the statement. Apparently the seven children felt the need of changing something in the status-quo of "our faith." I wonder how many adults would have responded similarly?

For unless you do respond in this way, you can hardly be creative as a Jew. The only kind of satisfaction which can bring with it a sense of happiness is that which is the satisfaction of having accomplished a difficult task creditably. Happiness is closely allied with a man's creation of something new.

If, in order to create, one needs knowledge and a desire to change the status-quo, Jewish leadership has certain clear-cut tasks:

1. To educate Jews in fundamentals of knowledge: history, Hebrew, ceremonials, customs, and current events.
2. To involve Jews in communal projects so that through their participation they will see the need for changing the status-quo.
3. To urge them to follow through on their desire to change the status-quo, and actually to create.

The result: Jews who are happy to be Jews.

These days there is so much of *Sturm und Drang* in Jewish life, so much that is negative, so much that is purely defensive, that it is not surprising that our energies are directed toward unproductive enterprises. It is like trying to establish a national economy by building up only a munitions industry, and storing up a defensive mechanism and arsenal in order to fight off or scare off our enemies.

Yet if there is to be a Judaism which attracts this and following generations, it can only come as a result of the creative endeavors of Jews who live today.

Consider the synagogue. It is the primary institution of Jewish life. From it developed every activity that can be labelled Jewish. And yet, until yesterday, so to speak, the synagogue of modern times stifled much of the creative energies of Jews, and many formed organizations of their own which we now consider secular. Philanthropic, fraternal and educational societies and agencies developed outside the precincts of the synagogue. It became in point of fact simply and only a sanctuary for worship.

From many sources now is heard the cry to make the synagogue the outstanding Jewish institution of today and tomorrow. In many cases that cannot be done. It is simply too late to deflect energies from philanthropic,

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Selections from "Shir Hadash"

Edited by Eugene Kohn

Published by Behrman's Jewish Book House
1261 Broadway, N. Y., 1939

THE SHOFAR NOTES
(Pp. 40-42)

For untold generations, our fathers listened as we do at this season to the voice of the Shofar.

Priests, prophets and kings, in the courts of the Temple at Jerusalem, fell silent with awe when it was sounded. Sages and students of the Torah in their academies brooded over its cryptic message. Simple men, women, and children, assembled in their synagogues, trembled at its notes as though it were God's own voice speaking to them.

What did they hear in the fourfold refrain? . . .

Tekiah! Awake! Awake! The Shofar calls. Awake, ye sleepers all. Let not the torpor of habit dull your senses to the beauty of the world. Awake to awareness of the heroism of man, his yearnings, and his aspirations!

Let us hearken to the Tekiah of the Shofar, and rouse us from our thoughtfulness,
Lest we fritter away our lives in the search of wealth that avails not,
And pleasures in which there is no peace.

—Shebarim! Hear ye now the accents of the *shebarim*, the broken refrain, the hesitant melody echoing the sighing and weeping of an unhappy mankind.

How sad is the lament of those who live!

Many who might be alive today moulder on battlefields, vain sacrifices, forgotten by all except those hearts that will never be gay again for want of them.

Many who love sunlight and cleanliness must dwell in the foul darkness of hovels.

Many who toil faithfully go hungry for want of bread and naked for lack of raiment.

Many who could be strong are frail in body because of hardship, twisted in limb because of the cruelty of their brothers. . . .

Oh! let us hearken to the "shebarim" of the Shofar.
Let us open our ears to the cry of suffering humanity,
Our hearts to compassion and brotherly love.

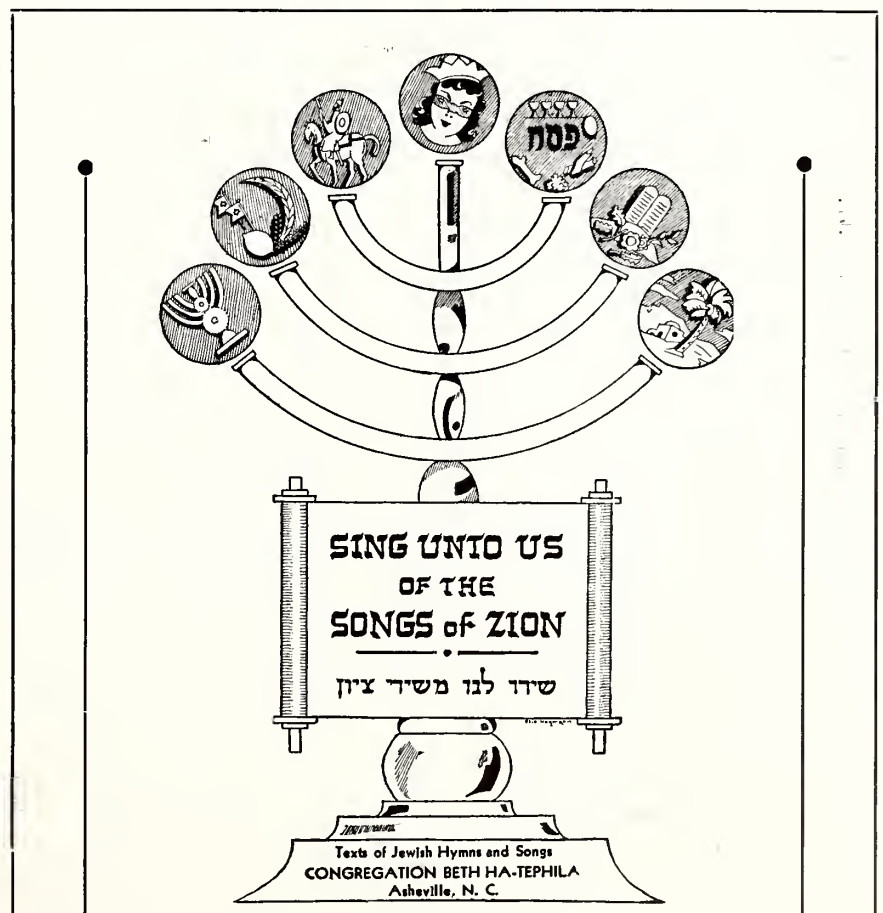
Have ye heard the tragic song of pain-racked bodies and bitter hearts? And are your souls sad? Then listen now to the trumpet-blast of the *teruah*, the call to battle.

These evils need not be.

Give of your bread to those who hunger, and of your strength to those who fail; give of your energies to justice and truth; then will the evils that oppress men pass away.

Aye, in your hands, in your hearts, and in your minds, ye hold the weap-

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ASHEVILLE CONGREGATION'S SONGBOOK

Cover-Design of a congregational songbook, a collection of the texts of Jewish Hymns and Songs for Home, School and Synagogue by Rabbi Robert P. Jacobs of Congregation Beth Ha-Tephila, Asheville, N. C. The cover-design is by Mrs. Henry Heymann of Asheville. This book of songs is the only thing of its kind on the market. Since its publicaton in the fall of 1939 a number of congregations have obtained copies for use in their schools and sanctuaries.

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LET'S TALK IT OVER

Calling All Leaders

By Z. TYGEL

I HAVE written a great deal about the need of unity in American Jewry in general terms. It is safe to say that no one will challenge the premise that such unity is vitally needed at all times and particularly in times such as we are living through now. Ever since Hitler became the ruler of Germany and simultaneously the greatest menace to the Jews and to civilization at large, we have actually been in the position of a people at war—not a war of our making but a war conducted against us by all the dark forces under Hitler's guidance which seek our destruction.



Z. TYGEL

This position has imposed upon us the responsibility as well as the need to close our ranks in determined and effective self-defense. We must heal the wounds of our stricken brethren and at the same time continue to weld the chain of our existence so that we may be prepared to resist further attacks. It is a heroic responsibility which requires heroic measures.

Under such conditions, when large sections of Jewry are being destroyed over night, I maintain that it is a historical sin on our part not to heed the call to unity. It is a sin for which we shall not only have to account to history in the future but one for which we ourselves may have to pay the penalty.

I have received many letters from readers of this column who express their endorsement of my views, but that will not suffice. My purpose is to attain practical results. Above all, it is my conviction that under the present circumstances the first step toward real unity should be the getting together of at least fifty American Jews who have taken a leading part in our communal life.

Since my calling upon them before in the abstract, so to say, has borne no fruit, I have decided to call upon them by name. I assure my readers that these names have been selected by me entirely from memory and that no attempt was made consciously or otherwise to discriminate. These men and women have been in the limelight of Jewish activities for at least a decade, some much longer; they represent a cross-section of American-Jewish leadership and they have given evidence in one form or another of a positive attitude to Jewish problems.

Should I have unintentionally overlooked some important figures, there is no reason why they could not be added to the list.

Having made this brief preface, I, together with the readers of my column, call upon these men and women to come together at one table to consider earnestly our situation and to speak freely and frankly to the Jews of America, telling them what their duty is in this critical hour and presenting them with a courageous and comprehensive program for united action.

Here are the names of the leaders to whom I am issuing the call:

Dr. Cyrus Adler, Jewish scholar, president of Dropsie college and of the American Jewish Committee;

George Backer, communal worker, member of the New York City Council and publisher of the New York Post;

Paul Baerwald, philanthropist;

Abraham Cahan, editor of the Jewish Daily Forward;

Hon. Emanuel Celler, U. S. Congressman;

Prof. Morris R. Cohen, philosopher, chairman of the Jewish Relations Committee;

Dr. David de Sola Pool, leader of the Sephardic Community;

Mrs. S. M. Epstein, president of Hadassah;

Morris C. Feinstone, secretary-treasurer of the United Hebrew Trades;

M. Maldwin Fertig, communal worker and Transit Commissioner of the State of New York;

Prof. Chaim Fineman, professor of English literature and labor leader in the Poale Zion movement;

Jacob Fishman, Jewish journalist and communal leader;

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Dr Solomon Lowenstein



William J. Shroder



Paul Baerwald



Joseph C. Hyman

Among Those Called!

Hadassah Celebrates Founder's Day

On December 21, Hadassah, the Women's Zionist Organization of America, observed Founder's Day, which marks the 79th birthday of Miss Henrietta Szold who organized the group in New York City 27 years ago, by launching a series of membership rallies and fund-raising events in 500 cities.

According to Mrs. David de Sola Pool, national president, Hadassah is endeavoring to increase its membership from 87,000 to 100,000 and to meet a budget of $1,150,000 accepted by its last annual convention for health, immigration and land reclamation work in the Holy Land.

A birthday gift of $4,500 was cabled by Hadassah to its founder who is now head of the Youth Aliyah (immigration) movement which has transferred more than 5500 Jewish refugee children from Europe to Palestine since 1934. The money will be used by Miss Szold, who was appointed to serve in an additional capacity as head of the emergency social service bureau of the National Jewish Council in Palestine last month, to continue the child-placement service which she started several years ago.

Known as the "First Lady of Zionism" and remarkable for her unusual Jewish scholarship and Talmudic knowledge, Miss Szold has been called the outstanding Jewish woman of the century. She was born in Baltimore on December 21, 1860, received an unusual education in Hebrew, Jewish history, German and French from her father, the late Benjamin Szold, and pioneered in the field of Americanization work for refugees in this country by opening one of the first night schools to provide guidance to the exiles who flocked to the United States at the end of the last century from Germany and Russia.

Miss Szold went to Palestine for the first time in 1909. She was moved by conditions which prevailed in the Near East then, and returned to America the following year to create a modest group of women workers who would undertake to send medical aid to the mothers and children of the Holy Land. At the time, infant mortality among the general population was more than 132 deaths per thousand live births. Since Hadassah undertook work in this field the figure has dropped to 52.7 deaths per thousand live births, a remarkable record.



MRS. DAVID DE SOLA POOL, president of Hadassah, the Women's Zionist Organization of America.

Hadassah was begun in 1912 with 13 members. It sent its first two American nurses abroad during that year. Today, it is considered one of the outstanding health organizations in the Near East, since it has been instrumental in transferring some of the best American health techniques and services to a country which was for centuries steeped in backward and superstitious medical practices.

Miss Szold went to live permanently in Paletine in 1919. In 1930 the Na-



MISS HENRIETTA SZOLD, who organized Hadassah in New York 27 years ago, and has watched it grow to its present membership of almost 90,000. She is considered not only the "First Lady of Zionism," but is also known as the outstanding Jewish woman of the century. She is still pioneering in Palestine, principally directing her efforts to the success of the Youth Aliyah movement which is transplanting thousands of refugee children from the stricken lands of Europe to new life in the Jewish National Homeland.

in Palestine in 1919. In 1930 the Na-to its body with a portfolio in health, education and social work, the first time such a position has been held by a woman. When she became director of Youth Aliyah in 1934, Miss Szold was 75 years old.

As a special honor to the woman who was responsible for the inception of its medical program in Palestine, an Oneg Shabbat (Joy of the Sabbath) celebration was held by the New York Chapter of Hadassah in that city on December 16th. Rabbi Ira Eisenstein, Emanuel Neumann, and Mrs. Pool participated.

Patient Is Time

(Continued from Page 5)

feat. But the power of his vision will create a spiritual gravitation that will raise him from the depths to the heights. In terms of such a power, the Hitlers and Mussolinis and Stalins are pitiful onrushing currents doomed to be dashed to pieces upon the shore of truth.

"Patient is time." Therefore man, too, must learn to be patient. For time and man are both wedded to the same bride: the promise of a fruitful tomorrow. Though he may suffer today, though his troth may seem to be rejected, he must continue to woo the dawn that will surely come with the embrace of the morrow. He must plan for the better social and political order that will bring happiness to all men. For a while, tyrants may attempt to betray that plan, but through love and peace and tolerance it will find redemption at last.

Cherish your dreams, O Builder of Tomorrow! Build with your mind. Build with your hope and faith. Build with your heart and spirit. Some day you will behold the completed towers that will catch and hold the sparkle of the stars.

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RASHI--

---Master Interpreter of the Law

(On the 900th Anniversary of His Birth)

***By* Dr. Aaron Rosmarin**

RASHI and Maimonides are the two Jewish sages who exerted the greatest influence upon Jewish life and culture since the close of the Talmud till this very day. While Maimonides was the codifier of Jewish law *par excellence*, Rashi was the most excellent commentator on the Bible and the Talmud. His commentaries enable the student to easily understand the most difficult Biblical and Talmudic passages, and help him obtain a clear idea of the most complicated subject-matter. It is no exaggeration to say that he who did not study the Five Books of Moses with the commentary of Rashi will never have a true understanding of the Pentateuch. And if the Babylonian Talmud enjoys a greater popularity than the Jerusalemian Talmud it is largely due to the fact that Rashi wrote a commentary only on the former.

Like the life of many great men, the facts of Rashi's life have been expanded and adorned by legends. His father R. Isaac, a well known scholar, so the story goes, owned a precious jewel, which was much coveted by Christians who wanted to buy it for religious purposes. R. Isaac's zeal, however, made him decline all offers. One day, when Christians lured him into a boat and demanded the jewel, he cast it into the water. Thereupon a mysterious voice announced: "O Isaac, a son will be born to you who will enlighten the eyes of all Israel!" During her pregnancy Rashi's mother, walking along the narrow streets in Worms, Germany, was imperiled by two carriages coming from opposite sides. She pressed against a wall which opened and sheltered her. The miraculous niche is still shown there although, as far as history knows, Rashi only studied in Worms.

Rashi—the popular name is formed of the initials of his full name Rabbi Shlomo Itzhaki, namely, R. Solomon the son or Isaac—was born in Troyes, Northern France in 1040. About a century ago, butcher-shops which were built on the site of his dwelling and where flies were said never to alight were still shown in Troyes. Rashi was descended from an illustrious family. His father was a well known scholar whom the eminent son quoted with great reverence. His maternal uncle, R. Simon the Elder, was an outstanding Talmudist. His first training in Jewish learning Rashi received from his father and from his uncle, R. Simon. Among his other teachers, of whom he speaks with great veneration, was R. Jacob, the son of Yakar.

Rashi was the father of three daughters who, according to tradition, were well versed in Rabbinical law and literature. His daughter Miriam was married to a pupil of his, the renowned Rabbi Judah, the son of Nathan (Riban). Jochebed became the wife of another disciple of Rashi's, the great Rabbi Meir, the son of Samuel of Rameru. Rachel was married to R. Eleasar, but they were later divorced. Jochebed was the mother of the famous R. Samuel, the son of R. Meir, known as *Rashbam;* R. Jacob, known as Rabenu Tam, the founder of the famous School of Tosafists, whose profound influence moulded Jewish life and law ever since; the renowned scholars R. Joseph the son of R. Meir (Riban) and R. Solomon. Thus Rashi's family became the representatives of Rabbinical learning in France. Rashi was well-to-do and owned a vineyard. He made, however, great financial sacrifices to pursue his studies in Mayence and Worms.

At the age of about twenty-five, Rashi seemed to have left his masters, with whom he always maintained most friendly relations, and returned to Troyes. Already then he was known and respected in the Jewish world. His return to Troyes signalled the advent of a new epoch, for henceforth the Talmudic Academies of Champagne and Northern France rivaled and supplanted those of the Rhine provinces.

About the year 1070 Rashi founded his own school which attracted many disciples. He filled the post of a Rabbi, but refused the salary preferring to eke out his livelihood from his vineyard.

Rashi was worried lest the Bible and Talmud become closed books to the masses. A democrat by nature, he was eager to make learning the possession of all. He wanted every Jew to be able to understand the Bible as well as its Rabbinic interpretations. He, therefore, set to work to write a commentary which would enable the student to understand the Bible and the Talmud. He succeeded as no one ever did, for his splendid commentaries have elucidated the pages of the Bible and the Talmud to laymen as well as to scholars, to children as well as to adults.

In his commentary on the Pentateuch Rashi freely employed agadic stories, particularly such that drive home a moral or ethical point. He mastered all the complexities and the fine points of the Hebrew language and he penetrated into its innermost spirit.

Rashi's commentary is so popular among all classes of Jews because it is intrinsically Jewish. The outstanding qualities of Rashi's commentaries are: perfect clearness, adequate explanation, manifestation of remarkable facility in the elucidation of obscure or disputed points; precise language, terseness of expression; plain, simple, lucid and clear style. Rashi never uses three words where two suffice. It attracts the reader's mind by its simplicity, vividness and naturalness. While Rashi's Pentateuch commentary, which glorifies the Divine essence of the Book, engenders love and reverence for the God's word in the students' hearts, his commentary on the Talmud enable the student to grasp the legal methodology and the subtle reasoning of the Rabbis and the intricate problems of the Law, thus beating paths to its vast spiritual treasures which the average layman can safely tread. Rashi's commentaries carry a weight and authority which have rendered them almost inseparable from the text.

Rashi's grandson, Rabenu Tam, an outstanding master of the Talmud, opined he could match his grandfather in writing a commentary on the Talmud, but admitted that he could not write a commentary on the Five Books of Moses. There is a popular legend that Rashi's commentary was divinely inspired.

Rashi's commentaries not only equip the student with a better and truer understanding of the Bible and the Talmud, but they simultaneously imbue him with the spirit of Judaism. For, in the words of the great Gaon, Rabenu Chaim Heller: "In Rashi there is Judaism; nay, even more than this, Rashi *is* Judaism."

Rashi's commentaries spread rapidly far and wide. His fame soon reached beyond the boundaries of Northern France and the German Rhine provinces.

No other commentaries have been the subject of so many super-commentaries as Rashi's. Owing to its tremendous importance Rashi's commentary on the Pentateuch was translated into Latin by medieval Christian scholars. The Rashi commentary on the Five Books of Moses was first printed, without the Bible text, at Reggio in 1475, and thus became the first *dated* Hebrew book printed. It was printed first with the text of Bologna in 1482. Rashi's Pentateuch commentary has been translated into many languages, including English.

Rashi employed in his commentaries the so-called experimental method. In interpreting the Talmud he utilized both the inductive and the deductive method, and thus he trains the student to arrive at the solution independently. For Rashi was a born pedagogue. His use of similes, examples, illustrations, and metaphors testifies to his pedagogic skill. He often resorted to drawings to illustrate Talmudic passages which he deemed difficult for the reader to understand otherwise. For this purpose he visited the work shops of artisans and read books on medicine. He was so well versed in medicine that there is even an opinion that he was a practicing physician.

Rashi was very solicitous about the rights of women. Thus he rendered a decision that a man should be severely punished for "breach of promise" and, in another case, for ejecting his wife without good cause.

He also showed great tolerance toward his Christian neighbors, and trusted everyone.

Besides his famous commentaries Rashi wrote a variety of *responsa*, i.e. legal opinions on controversial issues of Talmudic law, and he is also credited with the authorship of "Sefer ha-Pardes," "Sefer ha-Orah," "Mahzor Vitri," "Siddur Rashi," "Issur ve-Heter," which were compiled and annotated by his pupils. He also wrote poetry, which has become part of Jewish liturgy. He is known as *Parshandatha*, interpreter of the law—and recognized as an authority on Jewish law.

Rashi occupies a unique place in Jewish history. He is one of the builders of Judaism, and perhaps, the best-known sage in Israel. His innate meekness, his simplicity and his perfect righteousness made him the crown of his generation.

Rashi's last years were saddened by the massacres of the first Crusade (1096-1099), in which many of his relatives and friends lost their lives.

The death of Rashi, like his birth, is the object of various legends. Thus the story goes that Godfrey of Bouillon, the leader of the first Crusade before leaving for the Holy Land, summoned Rashi to foretell him the outcome of the Crusade. Rashi refused to go. Incensed the knight hurried to Rashi's house to punish him. Upon entering

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Kiddush on Friday Night

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JEWS AS SOLDIERS

By DR. HARRY J. STERN

Rabbi, Temple Emanu-El

Montreal, Canada

A RECENT issue of "Men Only" (London, England) contains a timely article bearing the title "Can Jews Fight?" The author maintains that the Great War exploded the idea that Jews do not make good soldiers. "All men make good soldiers if they think they have anything worth fighting for and the Jews, emerging from a stunting confinement in the ghetto, have shown high military prowess."

Thus the record shows that during the last war 50,000 Jews were in the British forces, over 10,000 enlisting as volunteers, and they produced five V.C.'s, fifteen Orders of St. George, and forty-nine D.S.O.'s, with over 1500 others who won decorations and honors. General Monash, whom Lloyd George thought the most brilliant soldier in the War, was an Australian Jew, risen from the ranks, and given supreme command of the Australian Forces in France. His August 8, 1918, attack on the Somme, when in command of American, Australian, British and Canadian troops, was the beginning of the German army's defeat.

Right after the war, an anti-Semitic editor in Munich offered a prize to any German who could prove that three sons of any Jewish family had served at the front for three weeks. One hundred and forty-two families produced the required proof. Two of them had sent ten sons to the front, thirty-nine had sent six.

The ancient fighting glory of Israel was evidenced in the formation of the Jewish Legion during the Great War under the leadership of Vladimir Jabotinsky and Joseph Trumpeldor. This legion rendered great service in the conquest of Palestine and won the admiration of General Allenby.

In this regard it is significant to note that at present 136,000 Jewish men and women between the ages of 18 and 50 in Palestine have registered for participation in the British Army and emergency service. Thirty-six thousand Jewish women are among the volunteers who have responded to the recent registration conducted by the Jewish agency and will be available for medical service.

Jews have a great stake in the present war as have all other lovers of democracy. If Hitlerism and Stalinism succeed that will spell the death of human freedom. Jews have a tradition of freedom and in these critical days will give their strength, manpower and material aid in the cause of liberty, as in the past. But Jews must think clearly in these difficult times. They must act with dignity.



DR. HARRY J. STERN

They must not permit themselves to be victimized by pseudo-champions of patriotism, by bigots and fanatics who, whatever happens in the world, seek always to find fault with the Jew's contribution in the common struggle of humanity.

Jews have given proof of their loyalty to democratic British life in time of peace and in time of war. They are standing by the British ideal to-

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Problems of Small Jewish Communities

By Rabbi Morris R. Werb
Congregation B'nai Zion
Bloomfield, N. J.

THE age in which we live is an age of darkness and confusion, both from without and from within. From without the Jew is persecuted, hounded, and cast adrift in leaky boats to flounder on stormy seas. From within there is dissension and disintegration. At a time when unity is of the utmost importance to combat persecution and anti-semitism, the disharmony and disunion in Judaism gives greater impetus to our haters. I refer specifically to the confusion, bewilderment and chaos existing in American Jewish life, as it is found in the communities outside the large Jewish centers.

The bewilderment arises from the fact that from each pulpit, claiming to be truly Jewish, a different type of Judaism is being expounded. As a result different standards, customs and ideas of Judaism exist in the minds of the laymen of those communities. Having no uniform standard of Judaism, our Jewish youth is following the will-o'-the-wisp. Each one relies upon his own reason, his own standards for adherence to the Judaism which he himself interprets—or misinterprets. All proclaim themselves as Jews and insist that their own beliefs represent true Judaism, irrespective of the precepts and tenets of the Torah. Thus there exists an individualistic Judaism or a Judaism devoid of basic Judaism.

The Orthodox Rabbis in these communities are waging an incessant battle to reclaim the flock of stray sheep who have wandered away to graze in pastures of their own choosing. But, unfortunately, when the Rabbi issues a clarion call to return, some misinformed and misguided members of his flock accuse him of being a meddlesome and old-fashioned idealist. And arguments reminding the Rabbi that this is the twentieth century (implying that he should modernize his teachings) and admonishing him to be a good business man (meaning that he be attuned to the wishes of those in power) become the stumbling block in the way of his sincere efforts.

And so, in the midst of this confusion, one begins to wonder and attempts to analyze its underlying causes. Wherein lies the fault? Some attribute this fault to the fact that our centers of learning are not able to wield sufficient influence over the spiritual needs of the small communities existing outside the densely populated Jewish centers, such as New York, Chicago, Philadelphia, etc.; and that our theological seminaries do nothing in preparing a field for their graduates, where they would be able to preach the ideals which they have absorbed. It is of little consolation that this inertia may be due to the fact that the heads of these institutions have not been able to face existing conditions outside of their own walls because of financial struggles which their respective insitutions are facing, or that it is because of the general "laissez faire" attitude towards any problem facing Jewry outside of their own realm.

The Orthodox Rabbi in a small Jewish community cannot fight this battle single-handed. He needs the combined assistance of our theological seminaries, orthodox organizations and societies, leaders, and laymen to propagandize, and to explain Torah-true Judaism to the masses.

THE VENUS FLYTRAP

Charles Darwin came to the conclusion that the Venus Flytrap was "the most wonderful plant in the world." It is seldom a foot tall and is found native in a narrow, swampy strip of territory only 10 miles wide and 40 miles long, near Wilmington, North Carolina.

This small plant lures, catches, kills and practically eats insects. The circular leaf tips fold lengthwise and are fringed with a border of bristlelike hairs. If we look on the inside of the leaves, we will find six sensitive hairs which, when touched, cause the two halves of the leaves to pull together to imprison the victim.

Darwin attempted to fool these plants and fed them various kinds of food, as well as bits of glass and wood. Curiously enough, the plants greedily devoured such dainties as drops of milk, raw meat, hard-cooked egg, and even cabbage. But it rejected the food which it could not digest.

NO WONDER

"Hear about the Scotchman who went insane?"

"No, what was the matter?"

"He bought a score card at the ball game and neither team scored."

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CHERAW, S. C.

A WAY TO PERMANENT PEACE

(Continued from Page 6)

tion may be raised that such a course means a resort to war. That objection is not sound. Because we have organized city, county, state and national police forces to combat internal criminals, does not mean that we have a state of civil war. The very existence of these forces tends to make the resort to force unnecessary. So can it be among the nations.

You may have concluded that I am here pleading for the reestablishment of that almost forgotten institution, the League of Nations. The truth is that such is not my plea, for it now appears that a "more perfect union" is required than that covenant ever contemplated. If you have not already done so, I urge you to read that remarkable book by Clarence Streit, "Union Now." I do not know that all he advocates is sound or feasible, but of this I am confident, that some such plan as that put forth by this brilliant author must be adopted if organized civilization is to be saved. In brief, the author invisages an outright federation—not a mere league—of those nations which have demonstrated their will for peace. Such a federation would, at the outset, embrace the Scandinavian countries, England and the commonwealths that make up the British Empire, France, Belgium, The Netherlands, the United States, and doubtless others. The combined force of such a union could establish and maintain international peace, and gradually bring about the inclusion of all nations of the earth.

Of course, well known objections will be raised. The confirmed isolationist and nationalist will bitterly oppose surrendering one iota of our sovereignty, or becoming "entangled" with other nations. The briefest answer to this is that already, by force of circumstances, we are entangled with other nations that happen to inhabit the same globe. Furthermore, if we ever had any sovereign right to remain out of war, we find that has long since passed from under our control in that any marauding nation can now force us to fight. It is better to transfer this lost bit of sovereignty to a federation of peaceful powers, so as to guarantee peace by force, than to leave it hanging out to be snatched away by any miscreant who sees fit to draw us into war.

This federation contemplates no control over purely national affairs. It is to be set up somewhat like our own federal government for the sole purpose of seeing to it that international disputes are settled amicably.

It may be said that no such federation would be feasible as between peoples of different races and different languages. If our own country has demonstrated one fact it is that men of different races can live together in harmony. Those of you who have ever visited Switzerland know how tightly bound together are the several sections of that country, despite the fact that the inhabitants speak different languages in different quarters.

I am well aware that when one passes from glittering platitudes about international peace, and ventures to espouse some definite proposal as a practical means to this end, he lays himself open to all manner of attack. Doubtless, any plan that may be offered will carry certain objections. Surely it is that we can well afford to overlook many of these, if the plan accepted can deliver us from wars and the constantly recurring threats of greater wars.

It must be possible for right thinking nations to combine their forces, and once and for all to put an end to the use of force in the settlement of all international disputes. This is but an extension of the method, and the only method, which has been found as the means to ensuring domestic tranquility. In this threatening hour you and I, as thinking men and women, do well to ponder long over these things. May God give America the courage and the light to do her part in leading the nations of the earth into the pathways of everlasting peace which now would seem to lie in a United States of the World.

THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk,
When the dollar remarked—for the dollar can talk:
"You poor little cent, you cheap little mite,
I'm bigger and more than twice as bright,
I'm worth more than you a hundredfold,
And written on me in letters bold
Is the motto drawn from the pions creed,
'In God we trust,' which all can read."
"Yes, I know," said the cent,
"I m a cheap little mite, and I know
I'm not big, nor good, nor bright.
And yet," said the cent, with a meek little sigh,
"You don't go to church as often as I."

THE START

The minute a man assumes responsibility his stock starts climbing. He may experience a drop or two, maybe a complete tumble, but his stock is marked for the rise and sooner or later his earnings will have increased twofold or more.

As long as a man refuses to take responsibility for an act but prefers to pass the decision to the man above him, he automatically keeps that job and the years pile up on him before he realizes it. Success is not quite as simple as that. But the start toward success is that easy.

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Nation Hails Visit of Dr. Weizmann

The voice of labor was added this week in endorsement of the purposes of the National Conference for Palestine, which the United Palestine Appeal is sponsoring in Washington, D. C., on January 6th and 7th, 1940.

Sidney Hillman, noted American labor leader, and General President of the Amalgamated Clothing Workers of America, wrote a message emphasizing the role of Palestine in meeting the refugee problem and stressing the value of the National Conference at which Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, will be guest of honor.

The announcement of Dr. Weizmann's imminent visit to the United States met with an enthusiastic response on the part of editorial writers and organization heads, who welcomed the stimulating presence of the outstanding world Jewish leader at a time of serious anxiety among the Jewish people regarding the fate of millions.

Message of Sidney Hillman

Wishing the National Conference for Palestine "the greatest success" in its deliberations, Mr. Hillman wrote this week:

"In a world darkened by savagery and war, of which the Jewish people are the principal victims, the work of the National Conference for Palestine must not be minimized. Wherever a haven can be kept open for the stricken Jews of Europe, it becomes the imperative duty of fellow-Jews more fortunate and lovers of humanity generally to keep it open and to expand its usefulness. The role Palestine is playing to help solve the refugee problem is particularly notable.

"All well wishers of our people must continue to support the upbuilding program in Palestine, an oasis in the desert rapidly being created by the dictators, the anti-democratic forces and the anti-humanitarians of the world. The National Conference for Palestine must succeed in its great endeavors."

Among the organizations which this week added their representatives to those who will participate in the Washington gathering to discuss the refugee problem and the relation of the upbuilding program in Palestine to its solution are the United Synagogue of America, the Women's League of the United Synagogue, the Jewish National Workers Alliance of America and the Order Sons of Zion.

Welfare Funds which today play an outstanding part in providing funds for the upbuilding of the Jewish homeland through support of the United Palestine Appeal have recognized the importance of the January 6th and 7th meeting in Washington for an understanding of the obligations which form an integral part of Jewish community life.

Additional Welfare Funds which this week announced the names of their delegates or the prospective naming of representatives to go to Washington include the Hartford Jewish Welfare Fund, the Jewish Charities of Davenport, Iowa, the United Jewish Fund of Norfolk, Va., the Richmond, Va., Jewish Community Council, the Jewish Welfare Fund of Erie, and the Oregon Jewish Welfare Fund.

EVERY MAN FOR HIMSELF

At great risk the valiant knight had rescued the fair maiden and now he was holding her in his arms.

"Listen, big boy," she said, "you're not holding me for ransom, are you?"

"Not me!" replied the knight. "Let Ransom get his own women."

Distinguished Guest Coming



Dr. Chaim Weizmann, universally regarded as one of the foremost Jews of modern times, who holds the post of President of the Jewish Agency for Palestine, will fly from London to be the guest of honor at the National Conference for Palestine which the United Palestine Appeal is sponsoring at the Hotel Mayflower in Washington, D. C., on January 6th and 7th, 1940. Among the posts held by Dr. Weizmann as leader, scholar and internationally famous chemist, are the following: Chairman of the Board of Governors of the Hebrew University of Jerusalem, Director of the Daniel Sieff Chemical Research Institute of Rehoboth, Chairman of the Central Bureau for the Settlement of German Jews, member of the Council for German Jewry.

Jews As Soldiers

(Continued from Page 12)

day more than ever. For the British ideal is founded on the Hebraic concept of the importance of the individual, democracy, and the grace of human brotherhood which gives emphasis to the rights of all humankind.

The Home Front

There are two fronts in time of war—the battlefield front and the home front. Both fronts need to be guarded, cared for and protected. Very often some people in a war crisis neglect the home front. They are ready to cast aside cultural, religious and even economic undertakings at home with the avowed purpose of complete self-dedication to strengthen the battle line. But such an attitude is not wholesome. Those at home must have all undertakings of a religious and cultural nature that will help the civil population to maintain its morale, to keep the aged and the youth, to continue orderly and civilized life and to work for that day of reconstruction and rehabilitation that must come after the conflict.

Our hope is that in the home front the churches and synagogues will be supported loyally in this wartime. These can be refuges from passion and hate. These institutions must continue in the mission of love and sympathetic understanding and give hope that out of the Valley of Decision will come a new humanity. In time of war the church can also be used for hate-breeding propaganda. That, of course, is the great danger facing the organized religious forces at the moment.

The consecrated religious leader's task at this hour therefore is a trying one. Many a preacher in the days that lie ahead may yet be forced to live in spiritual agony, for the war hysteria removes clear vision and clear thinking. (Canadian Jewish Review.)

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A PERSONAL GOD

By RABBI ABRAHAM J. FELDMAN
Hartford, Conn.

IT is not my intention to offer proof for the existence of God. Differently constituted as we are, there is no proof that can satisfy all of us alike. The proof that will satisfy some of us, may not, indeed, will not, satisfy others amongst us. Besides, I feel justified to assume that those who hear these words, do believe in God, and have some form of evidence upon which to base their conviction, evidence that is acceptable and satisfactory to themselves. Such proof may be philosophic; it may be emotional; it may be only traditional and authoritative. It may be only that since their fathers and mothers and other good people, it gives them sufficient justification to believe likewise. As the late Professor William James once said: "Our faith is faith in someone else's faith." And I refer to these possible reasons reverently.

But what I aim to call to your attention at this time, is the need to *vitalize* such faith as is ours, *whatever* may be our respective reason or justification. In taking for my text the first of the Ten Commandments, I do not wish to prove the declaration "I am the Lord"; rather do I aim to emphasize the tremendous importance of making the Lord who *is*, of making Him in whom we believe and in whom we trust, *our own*, to realize that "I am the Lord *thy* God," to urge that we become aware not only that "The Lord, He is God," but that He is our God, your individual God, and mine. I would have you feel as did the poet of old when he exclaimed: "This is *my God*, and I will glorify Him." I would plead with you so to think, to live, to feel as to make your God *real* for yourselves, to have Him become vital and meaningful and significant for each of us individually. I would ask you to cease thinking of Him merely as a Being transcendental, far-away, distant, over and above and beyond all, but to think of Him, to know Him, to permit yourselves to experience Him, as the *personal*, close, intimate, immanent Father of all.

Now, the conception of Judaism is, that God is both transcendent and immanent. "To the Jew," said the late Professor Solomon Schechter, "God was at one and the same time above, beyond, and within the world, its soul and its life." To the Jew, God is not only He who "inhabits eternity" and "dwells in the heavens," remote and distant in time and in space, aloof from man, his needs and problems, his joys and his sorrows. To us He is as He has ever been,

> " . . . our refuge and strength,
> A very present help in trouble"
> (Psalm 46:1).

To the Jews, God is not alone He who established the universe on firm foundations, and rested there and then. He is the God, who, to use the sentence from our ritual, "renews daily and constantly the works of creation." He is not a God who merely dwells in majestic dignity above and beyond all life and human experience, not alone the One whose glory the heavens declare, and whose handiwork the firmament showeth, but He is near and close unto man—

> "Thou knowest my downsitting and mine uprising
> Thou understandest my thoughts afar off . . .
> And art acquainted with all my ways." (Psalm 139:2-3).

Judaism emphasizes and insists upon its conviction that *every* human being is close to God, and that God is close and near to all men; that God reveals Himself to every man according to man's capacity to understand and realize. It was not on the highest and loftiest mountain that God chose to reveal Himself, according to the Biblical narrative, but upon Sinai, the lowly and humblest of mountains. It was not out of a majestic cedar that God chose to address the shepherd Moses, and charge him with the task of liberation, but out of the insignificant thornbush. Even so, according to the Rabbis, can the humblest man himself know God, and realize God, and feel God in his heart, and be keenly aware of His omnipresence, if he but seek



RABBI ABRAHAM J. FELDMAN

Him earnestly, and give his heart and soul unto Him.

For, to the Jew, God is a personal Being. Personal, not in a flesh-and-blood sense, but in the sense in which we speak of personality. We do not think of the physical man at all when we speak of personality. It is character, it is will, it is intelligence, it is consciousness and conscience and a sense of moral values, it is these deep and subtle traits that we think of when we speak of *personality*. It is that which is "*I*," which constitutes the "*I*," that is personality. In this sense God is personal. Such is the personality which declared "I am the Lord," a personality revealing a self-consciousness bestowed also upon man, and which helps the individual man realize that the Great *I AM*, is his God, that not only is He the Master of the universe, the First cause, the Creator, but also the *shomer*, the Guardian who neither slumbereth nor sleepeth, whose is the all-seeing eye and all-hearing ear, who is not alone the righteous and exacting Judge, but the all-merciful, compassionate *Father*, as well.

"I am the Lord *thy* God, who brought *thee* out of the land of Egypt, out of the house of bondage." Not an abstraction, not a logical syllogism is God to the Jew. "*Thy* God," a close, intimate Being, a God who is personal, whom man because of his poverty of speech can think of only in terms of the most precious and most intimate relationship, and can describe only as "Father," glorying in the privilege of being His child.

And so I plead for an awakening of our consciousnses to this relationship existing between God and man; I plead with you that you permit yourselves to experience God in this close personal way. I plead in this way because I sense the yearning for just such experience in so many circles. I plead *now*, because I know of the many who are groping and seeking, and know not whither to turn, and oft know not exactly what it is they seek, except that there is a void in heart and life.

I believe, that despite the materialism of the age, despite all the crassness that abounds, despite our own and our contemporaries' much-heralded and oft-condemned religious atrophy, despite the numerous idolatries of our time, despite the enmities and hatreds and bloodshed, despite the immoralities and unmorality of our age—or is it because of these?—*the world is ripe for this personal faith!*

There is a restlessness felt everywhere, a restlessness in the hearts and souls of men. Men are weary of the sustained rush and turmoil of life; they are tired of the hustle and bustle and haste, of the feverishness and excitement that seem to lead nowhere. In the end there is an emptiness that is painful and depressing, as they find themselves spiritually parched and dried up. They have followed—and most of us still do follow—a mirage, the will-o'-the-wisp of satiety, and find themselves exhausted physically, nervously, mentally. In their exhaustion they seek peace, calm, communion, repose, and, too often, they seek these in all the numerous religious panaceas found on the highways of modern life, attempting to satisfy their soul's thirst at the cisterns of which our prophets spoke, broken cisterns containing no water.

Why do they turn to these? Why do they not seek their spiritual refreshment in the Synagogue?

I believe the answer may be found in the fact that we have had an excess of religious outwardness and a lamentable want of religious inwardness. I believe it due to the fact that we have laid too much stress upon the rational, and have given too little emphasis to the emotional. I believe that we have been too eager to argue and to prove, and have not emphasized sufficiently the great need for spiritual living and experience. I believe it due to the fact that we have *talked* about God and have not indulged in the rare satisfaction of *feeling* God in our hearts and experiencing His presence in our lives.

And yet it is just this that we need and crave for in our innermost souls. We are, religiously speaking, *orphaned* for we are not aware of the Father to whom we can come and before whom we can pour out our hearts and from whom we can seek spiritual strength. We are suffering from a sense of spiritual alone-ness, a spiritual loneliness. To borrow the beautiful sentence of Miss A. Maude Royden, the British preacher, we have "an incurable home-sickness of the soul for God." We *do* seek *God*, unbeknown to ourselves sometimes. It is His presence within us that we crave for, and for the confident knowledge of this. It is Him we seek who encompasseth eternity, who is over and beyond all this that we see and know with our senses, Him who transcends all, who is greater than all. As Miss Royden puts it so well in her book, "Prayer As a Force":

"I believe every man and woman has sometimes that home-sickness for things eternal, infinite—impersonal, if you like—for some God greater than any god we have heard preached, some God greater than any god that words can express for us, a God whose eternity, whose infinity, is to our fretted, disappointed, puzzled souls a rest, even to think of."

But yet more do we seek and need Him who is our Father, to whom we can come as the tired, worn child comes and nestles in the bosom of the physical father. We seek Him who is the ever-present Companion, with whom we can commune and converse. We seek Him who is the great Consoler, before whom we can unburden our hearts in darkest hours, and whose solacing, comforting, consoling word we could hear when hearts are breaking with grief. We seek Him whom our sages named Shalom, "Peace," finding in Him and with Him that rest and quiet which might recreate our spent strength, restore our mental equilibrium and heal our frayed and shattered nerves.

This is mysticism, some will say. So be it. But this is not the mysticism of the mentally diseased. I know the evils of mysticism when it goes astray. I know of the aberrations and abnormalities to which it led some; I know the pathologic aspects of mysticism as revealed in ecstasy, in trances, in hallucinations, in self-affliction, in dervishism. I know of all these.

Not this the mystic life I plead for, and for which in common with others I yearn. The mysticism I am speaking of is that which expresses itself in the human heart's panting for union with the living God, even as the hart panteth after the waterbrooks. It is the soul seeking and finding solace "such as the mere world cannot give, in the realized joys of the nearness of God." It is that mysticism which is expressed in finding and experiencing God, experiencing Him, "not as an external being or object, merely to be worshipped or thought about, or (merely) spoken to in prayer." It is the realization of God "as a living presence" within our souls. It is our awareness of His nearness to us, of His constant proximity. It is that faith which gives us the knowledge which was the psalmist's:

> "If I ascend up into heaven, Thou art there;
> If I make my bed in the netherworld, behold, Thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea;
> Even there would Thy hand lead me,
> And Thy right hand would hold me.
> And if I say: 'Surely the darkness shall envelop me,
> And the light about me shall be night';
> Even the darkness is not too dark for Thee,
> But the night shineth as the day;
> The darkness is even as the light."
> (Psalm 139-8-12).

It is such nearness of God that we feel when we hold a babe in our arms, and are overwhelmed by the consciousness that the helpless human we hold, come out of we know not where, is the gift of God, is indeed a child of God. It is the faith that gives ineffable consolation even at that supreme moment of agony when standing at the open grave of one who is very near and dear, we *know* that that is not the end, but that somewhere, somehow, "unknown to us, but known to God," our beloved is under the wings and shelter of the *Shechinoh*, the divine Presence. It is such faith as is eloquent with the consolation that was mine when I stood at the grave of my own dear father, and knew that the love and companionship that were ours were not ended there; such comfort as I found in that glorious phrase of the old ritual which rang in my ears at the time: *Ovad'ti ovi, u-m'tsosicho*, "I have lost my father, but I have found Thee, O Father."

(Continued on Page 38)

OUR STORY

It Happened In 1776

By Rabbi J. Marshall Taxay

Chairman of the Adult Education Committee of District Grand Lodge No. 2 of B'nai B'rith

In this chapter from "OUR STORY," a new and popular outline of American Jewish history, published under the auspices of the Adult Education Committee of District Grand Lodge No. 2 of B'nai B'rith, Rabbi Taxay condenses the essentials of Jewish participation in the American Revolution.—THE EDITOR.

JEWISH aid in the discovery of America is significant. Jewish pioneers in the settlement and commercial development of the colonies are important. However, the influence of Hebraic ideas in the founding of the new republic is by far the most weighty contribution made by the Jews to the rise and advancement of the United States.

It can be readily understood that Jewish intellectual influence in the early days of our country could not have been widespread. In the first place, there were only several thousand Jews living in the Colonies. In the second place, very few of them were cultural or spiritual leaders. They had not been very long in the new land. They had only begun to breathe the air of freedom which nurtures intellectual and moral capacity.

And yet the impress of Hebrew culture on the formation of America is the very essence of the American spirit. It was primarily the Hebrew Scriptures that determined the face and mind of the Colonies. Almost every American institution, religious, legal, moral, was affected by Hebrew lore. The daily lives of the colonists were saturated by that spirit.

The most casual survey of American pioneer life reveals this. The bases of the life of America are shown to rest on the Hebraic ideas that are also the pillars of our national genius. The history of the United States is conclusive proof of these facts.

The earliest settlers of New England were the Puritans. The fundamental character of America from those early days unto our time was, in the main, fashioned by them. And the Puritans were suffused by Hebraism. Their slant of thought, their outlook upon life, their faith, their conduct and character, their everyday life: all were centered around the Hebrew Bible.

Because of the Bible they were interested in the people of the Bible. Many of their leaders and moulders of thought knew the language of the Bible, the Hebrew tongue. Their constitutions and institutions were predicated on laws of the Bible.

It was the greatest of the Puritans in England, Oliver Cromwell, who received the famous Dutch Rabbi Manasseh ben Israel of Amsterdam. It was Cromwell who re-admitted the Jews to England, whence they had been exiled since 1290, on the plea of Manasseh ben Israel. It was Puritans and Puritan ideas that made possible the re-entry of England by Jews. The same people and the same views a quarter century earlier had shaped the essential nature of the New England Colonies.

The Puritans hated kings and kingship. They derived this from the Bible. From it they learned that only God was King. From it they drew the conviction that a good government can be no other than a government by God. And the pattern of such a state was clearly outlined in the Word of God: the Hebrew Bible.

Exactly the same ideas dominant in Puritan England were paramount in Puritan New England. The colonists took the name of their children from Hebrew writ. Even the most cumbersome names of the Bible are not uncommon among them: Zerubbabel, Hephzibah. Hebrew studies were prevalent. It was a requisite for Puritan ministers. It was among the first languages the mastery of which was compulsory at Harvard and Yale. The Puritans revered the Bible. They lived by it. It permeated every corner and nook of their daily thought and activity. Hebraic thought was thus built into the heart of early American life.

Inseparately linked with the Puritan stress on government based on the Word of God, is the emphasis of Law and Liberty. The Pilgrims came to our shores primarily in quest of freedom to worship God in the light of their conscience. They spoke of themselves as the children of Israel. They designated the then King of England, Pharaoh. The Atlantic Ocean was to them the Red Sea. America was the promised land. They saw themselves as re-enacting in every detail the very drama of Irael's Exodus from Egyptian bondage.

It is understandable why they established New England law, not after the model of their homeland across the sea, not upon the English Constitution. They took instead page after page from the Hebrew Bible. This became the basis of New England legislation.

The Pilgrim Fathers were followed by the Puritans. These sought to rear the new commonwealth in exactly the same form as did ancient Israel during its forty years wandering in the Wilderness under the leadership of Moses. Code after code in the early settlements was taken from the Books of Leviticus and Deuteronomy. This is true of the Connecticut Code, the Massachusetts Colony, the Plymouth Colony Code of Laws.

It is curious to find criminal and civil laws drawn from Bible sources. The Puritans went further than that. Their political constitutions were founded on Hebrew jurisprudence. The very form of government was deduced from the Mosaic law. In some codes, like that of New Haven, almost half of the ordinances were taken almost word for word directly from the Hebrew Scriptures.

What is true of laws and legal agencies is likewise true of religious institutions. Some Puritan holydays and festivals were rooted in the Jewish tradition. The Feast of Booths, Sukkos, is the immediate inspiration for the Thanksgiving holiday. Like Sukkos, Thanksgiving Day is both a harvest feast and a day of gratitude to God, the giver of all good and Sustainer of life.

Hebraic influence, however, came in not only with the pious Pilgrims and Puritans. By a strange turn of events Jewish ideas were introduced by two different, almost opposing groups. On

(Continued on Page 35)

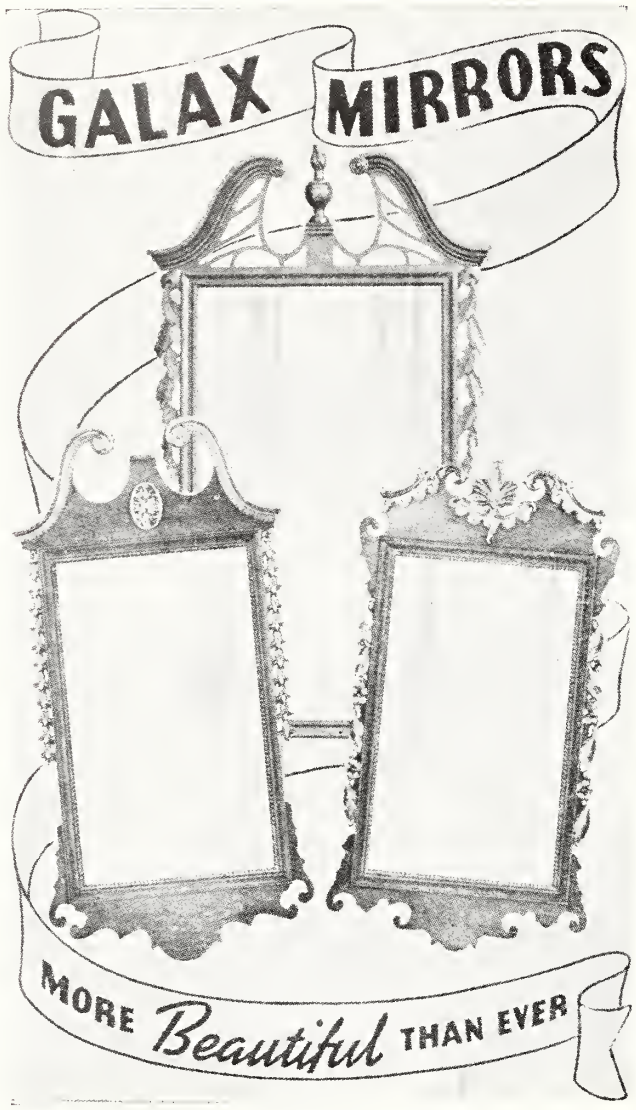
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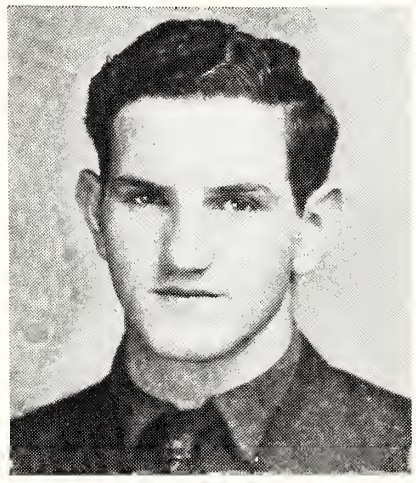
Galax Mirror Company, Inc.

GALAX, VIRGINIA

John A. Messer and Sons Lead in Mirror Field

Galax Mirror Co., Galax, Va., manufactures mirrors for furniture factories and also for retail trade. Officers are: John A. Messer, president; John A. Messer, Jr., vice-president; R. P. Nunn, secretary and treasurer.

John A. Messer started on his business career at the age of eleven when he worked in the New York office for Shaeffer Brothers in 1900. He later joined Fagot and Son on Grand Street in New York and in 1904, joined the Ecker Glass Co. in High Point, N. C. In 1920 he left High Point to join the Bassett Mirror Co. and in 1927, he organized the Galax Mirror, Co. He also is president of the Mount Airy Mirror Co. and the Webb Furniture Co. He is a director of the United Furniture Co. and owns stock in many of the furniture factories. John Messer goes into each job he tackles thoroughly, whether it be his own problem or others. He is a friend and confidant of many of the Southern manufacturers. His company manufactures mirrors for many of the furniture manufacturers throughout the United States and it also operates a framed mirror department, whose mirrors are purchased by most of the leading furniture department stores in the country. He has two sons, Kenneth G. Messer, vice-president and general manager of the Webb Furniture Co., and John A. Messer, Jr.



JOHN A. MESSER, JR.

John A. Messer, Jr., was born in High Point, 21 years ago. Besides his job as vice-president of the Galax Mirror Co., he also acts as vice-president of the Mount Airy Mirror Co., and is a director of the Webb Furniture Co. He is active in all Galax civic activities.

NO WONDER!

A teacher informed a Pullman agent that he wanted a Pullman berth. "Upper or lower?" asked the agent. "What's the difference?" he asked. "A difference of fifty cents," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you will have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper although it is lower on account of its being higher. When you occupy an upper you have to get up to go to bed and get down to get up. You can have the lower if you pay higher. The upper is lower than the lower. Because the upper is higher it will be lower."

But the poor man had fainted.

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—Quarles.

My Column

No. 5

Say It Plain, Mister!

AS an advertising man, I have had many a secret smile at the bombast of some modern advertising. It actually has been my experience to run into people who think I have command over an assortment of words away and beyond the average vocabulary, and that I employ such word-wizardry to influence prospective buyers of my clients' wares.



'Taint so, McGee!

Whenever I find myself about to use a big word, I immediately about-face and use one that every newsboy could understand. The hardest-hitting advertising I have ever read has been simple, understandable, plain, sincere. Where verbal fluency is low, the speaker usually tries to cover up by words and phrases intended to impress rather than to convey.

F'instance: A certain loquacious Negro minister who pretends to his flock that he is God is said actually to have used these words in a congregational address:

> "Relaxation of the conscious mentality is the supermental relaxativeness of mankind. God is not only personified and materialized. He is personified and rematerialized. He rematerializes and He rematerialates. He repersonificates and He repersonifitizes."

You figure it out. I can't. I think I could say pretty nearly the same thing in three words: God is Love.

So steer clear of the man who repersonifitizes. And if an advertising man writes copy for you that is redundantly ebullient—boy! I'm gonna apply for that reverend's job—tell 'im to cut it out and talk turkey.

The fellow who put a sign on a roadside tree on his farm reading "Comely adolescent canines may be acquired here" didn't sell as many dogs as did the man who tacked up a sign which said "Fine puppies for sale."

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Jerry Fleishman

Sinclair Lewis Calls Anti-Semitism "Treason"

Anti-Semitism is "treason to America," according to Sinclair Lewis, famous novelist and winner of the Nobel Prize for Literature, who is interviewed by Bernard G. Richards in the



SINCLAIR LEWIS

December issue of The National Jewish Monthly, published by B'nai B'rith.

"Any organized attempt to spread racial hatred in the United States," Mr. Lewis declares in the interview, "or any attack upon individuals or groups here on the ground of race or religion is, in the light of the Bill of Rights—treason to America. By the same token, it is a betrayal not only of the guarantees of freedom and equality contained in the Constitution, but of the whole of our traditions and ideals as a free republic.

"Anti-Semitism is as anti-American as any other subversive, mischievous, and inimical idea. But outside of the utter injustice, the baseness that is involved in all such wholesale charges against Jews or any other minority group, it is ridiculous and thoroughly nonsensical to condemn a whole race, or to advance that arch-absurdity of superior and inferior races."

Asked for his advice to American Jewry, he replied: "They must join up with all the progressive forces of the country and expose all the charges against them for the libels and falsehoods that they are."

A cocky young man walked into a big wholesale grocer the other day and in a supremely confident manner said to the sales manager: "I'm the world's No. 1 salesman and I want a job." "You're hired," was the answer. Next morning the young man reported for work. "Here," said the sales manager, "see how quick you can get an order for these canned pears." "Okay," was the snappy comeback, "they're as good as sold."

That night the boss was waiting for his man, who showed up quite late with a crestfallen face that spelled failure. "What's wrong?" said the sales manager. I thought you said you were the world's No. 1 salesman." "No, sir, I've decided I'm the world's No. 2 salesman," he said; "the No. 1 salesman is the guy who sold you those pears."

Ash Disposal

"Those are my brother's ashes in the jar on the mantle."

"So the poor fellow has passed to the great beyond?"

"Heck, no! He's just too lazy to find an ash tray."

Mid-Winter Furniture Show Set to Open In High Point January 22nd

When the mid-winter show gets under way on January 22nd at the Southern Furniture Exposition Building in High Point, it will terminate a seven months' lapse between markets as last year's summer show was held on an experimental date during the month of June.

It will mark also the first market held in the South since the "war" in Europe was declared and there is considerable thought being given to the effect that the war situation will have on the home-furnishings front.

Generally speaking, furniture retailers have had a good business year, their sales in most cases surpassing those of 1938 and in a great many cases there have been reports that the sales were almost equal to the figures established during the so-called boom years.



SOUTHERN FURNITURE EXPOSITION BLDG. High Point, N. C.

Of this one thing, however, can we be certain; that furniture manufacturers in their related industries have taken the changing situation in stride and that they have continued to improve the quality of their products far beyond the expectations of the most cynical.

It is an established fact that under present working conditions and the raw material situation, it is just as easy to make the better class furniture as it is to make the "borax" type and most manufacturers have taken this into consideration in planning their lines which are to be unveiled at the Southern show.

Continuing its impressive record of gains in popularity made at recent markets, it is expected that the 18th Century style will again walk off with the honors from the standpoint of sales. Just what effect the curtailment of mahogany and walnut imports will have on the type of furniture to be shown is still problematical.

Dealers will come to the show prepared to buy for their requirements well into 1940, yet this advance buying will in no way constitute speculation as they actually need the goods.

Prices will continue their modest upswing if past performances are any criterion.

Most of the girls who work in night clubs are sentimentalists. They save their old costumes by pasting them in a scrapbook.

Beautiful Modern and Period Furniture

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HIGH POINT, N. C.

MISHNAH'S BIRTHPLACE DISCOVERED

One of the New Settlements in Palestine Contains Site of Judah the Prince's Court

By M. BEN GAVRIEL

Alonim is the name of one of the 36 settlements established on Jewish National Fund land in Palestine since the beginning of the disturbances. In its vicinity a great archaeological discovery has recently been made by the settlers working under the auspices of the Palestine Jewish Exploration Society. They unearthed the Synagogue of Beth She'arim, Galilee, where Judah the Prince lived and worked in the second century of the present era and edited the Mishnah, Jewry's most important book of laws after the Bible.—The Editor.

THE second century of the present era was not a happy time for the Jews of Palestine. The Romans were rulers of the land. The Temple was in ruins. The Sanhedrin, which wandered from one Galilean town to another, had lost much of its significance and influence.

The aftermath of the Revolt of Bar Kochba and the persecutions under Hadrian found expression in constant tension between Jews and Romans and between Jews and the Samaritans, who supported the Romans. Frequent incidents occurred and even when Marus Aurelius, the philosopher, became Emperor of Rome, there seemed little likelihood of a new spiritual center arising in Palestine to unite the fragments of Jewry. Rabbi Simon Ben Gamliel characterized this period in these words: "Our fathers have only sensed misery from afar. . . . Were we, however, to record our sufferings in a book, we could not find space enough for it."

But precisely in this time of despair a new star arose in the firmament of Judah; no great military hero or politician, but a man of unexcelled ability and integrity, who accomplished the great work of uniting Jewry in Law; the son of Rabbi Simon, who under the name of Rabbi Judah Hanassi or simply "Rabbi," was elected Patriarch. This sage, the last of the Tanaim, who completed the work of editing the Mishnah, codifying the oral traditions and Laws, restored to Jewry some of the brilliance of former days. This man, to whom his contemporaries applied the designation from the "Sayings of the Fathers": "He has the seven graces of the truly pious; beauty, power, wealth, honor, wisdom, old age and good sons," not only restored to Jewry part or its old spiritual greatness, but gave the Sanhedrin, over which he presided in the Galilean town of Beth She'arim, something of the glory that once attached to it.

Seventy teachers of the Law, a large concourse of scholars and a great Jewish population lived at the Patriarch's Court, of which the center was the Synagogue of Beth She'arim. Here the Senhedrin assembled, decided legal questions and reconciled differences of opinion. Here the festival calendar was fixed. Here the judges were ordained and here the great work, outlasting even the apparently everlasting reign of the Romans, the Mishnah was completed.

Rabbi Judah kept strict discipline. There was no frivolity at his Court. And even though among his students was one Simeon Bar-Kappara who wrote satiric verse—and the only Hebrew poet of that time—and although contemporaries said of the Patriarch's Court: "His stables are richer than the treasure chambers of the Persian kings," Beth She'arim was nevertheles the center of serious intellectual creation, the heart of the Jewish intellect of that time. From it emanated the religious and intellectual guidance for Judaism during the centuries which followed.

Beth She'arim, the name of which is forever linked with the Mishnah, the most important canonical book of Jewry after the Bible, has long since disappeared from the map of Eretz Israel. Its place was taken by a small Arab village Sheikh Ibrek and quite recently by a new Jewish settlement, Alonim. Now, fully sixteen centuries after its disappearance from history, the birthplace of the Mishnah has once more been brought to light. The Jewish Palestine Exploration Society, under the direction of Dr. Benjamin Meisler, who has continued the excavation work begun on this site two years ago, when the necropolis of Beth She'arim was discovered, has now, in the northwest of the site, found the great Synagogue of Rabbi Judah Hanassi, the seat of the Sanhedrin.

This discovery, so important for the history of Jewry after the Dispersion, is an outstanding archaeological event. The Synagogue of Beth She'arim, somewhat in the style of the Kfar Nahum (Capernaum) Synagogue in Galilee, with room for at least two thousand worshippers, is probably the largest Syangogue hitherto discovered in Palestine. It consisted, as may be seen from the finds, of a (35 meter by 15 meter) pillared hall, divided into three parts by two colonnades. A door opened

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into each of the three naves from the (25 meter wide) stone-paved courtyard, which was provided with steps that led into the town.

The Synagogue, facing towards Jerusalem, must have been truly magnificent. The walls, as the findings show, were covered with marble and richly decorated. In the middle of the halls or along the sides were innumerable seats, also of marble. Apart from small finds of different kinds, a number of inscriptions were unearthed in Hebrew and Greek. Among them was one bearing the unusual name of a Jew, Sh'muel Ben Germanos. When deciphered, they will doubtless provide a valuable insight into the mode of living and culture of that time.

It is still too early to pass judgment on the Sheikh Ibrek finds, as the work has yet to be completed. Nevertheless, their great importance and interest cannot be questioned. Valuable from a religious-historical and archaeological standpoint, they are also interesting, because this evidence of an ancient Jewish form of social life has been brought to light by the most modern form of Jewish living, by the members of neighboring agricultural collective, Alonim. Hardly less interesting is the fact that the birthplace of the Mishnah is once more in the possession of the Jewish people, for the land upon which the Beth She'arim Syangogue stands belongs to the Jewish National Fund.

THE DEMOCRATIC PROCESS IS WORKING

"Your commission is helping us give a well rounded course. It is so important, in Democratic America, to keep the knowledge of the great cultural traditions alive, especially among those alien to them by birth or religion."

A member of the Department of English of State College at Raleigh, N. C., made the statement in a letter to the Tract Commission of the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

The letter is a "bread and butter note." The Tract Commission is furnishing its "Popular Studies in Judaism" to the college for use in regular courses.

The moral? The Democratic Process is working!

Entries in a small boy's diary:

February 24—Got an airgun for my birthday.

February 25—Snowing. Can't go hunting.

February 26—Still snowing. Can't go hunting.

February 27—Still snowing. Shot at Grandma.

Ben—Joe is very clever.

Ann—He only makes others believe he is.

Ben—Well, isn't that clever?

You can't hold a customer by sending him merely a monthly invoice.

SO says Jack Carr, nationally known writer of sales letters. Jack believes in converting customers into *friends*. So do I.

- MY business is the editing of house organs — little, inexpensive monthly magazines that are sent out by merchants and manufacturers to customers, prospective customers, jobbers, dealers and so on, to create *Good Will*—and *Good Business*.
- THERE'S a sample of an eight-pages-and-cover, 6¾-envelope-size syndicated magazine waiting for any executive who writes for it. After you've read it, you'll be thinking: "Wonder what a fine little publication like that will cost *me*."
- AND then, when you ask me, I'll tell you—and you'll be on the road to more business through more friendliness.

JERRY FLEISHMAN

The Fleishman Business Publications

Mercantile Trust Bldg., Baltimore, Md.

Another edition of my booklet, "Yesterday Was Such a Long Time Ago," is off the press. I'll gladly send a copy to any interested business man.

National Upholstery Co.

Manufacturers of

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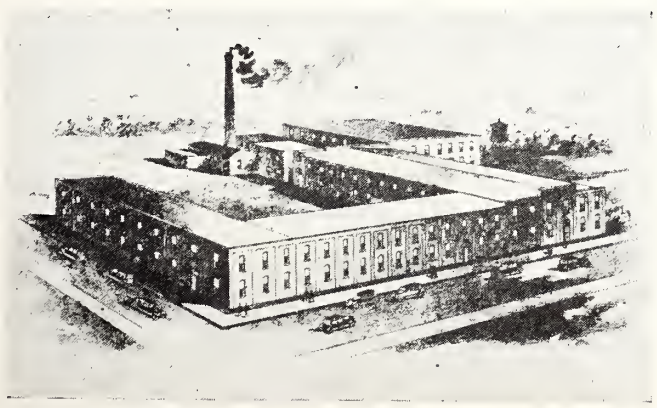


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Judaism In Flight

By Dr. Trude Weiss Rosmarin



DR. TRUDE WEISS ROSMARIN of New York City, author, educator, lecturer and Semitics scholar.

HITLER'S and Stalin's successful drive of annihilation against Poland has hit with full force the three and a half million Jews of the country. As yet, the entire extent of the tragedy that has befallen Polish Jewry is not known; it is certain, however, that tens of thousands have lost their lives, that other tens of thousands have been wounded, and that hundreds of thousands of families have been robbed of their homes and are roaming the countryside, starving, in rags, and without a roof to shelter them.

In the face of so much human misery it may seem callous to stress the harm and damage suffered by *Judaism* above the tragedy of *Jewish men, women and children*. Yet he who looks at the desolation of Polish Jewry under the long view cannot help being more concerned over the damage to Judaism than to its living representatives. Charity can and will ameliorate the sorry lot of Polish Jewry—but charity alone cannot remedy the dissolution of the great centers of Jewish learning in Poland who supplied the rest of the Jewish world with guidance and inspiration.

In the two thousand years of Jewish dispersion the scene of Jewish life has shifted many times—and each time such shifting was fraught with tragedy and blood-shed. For it was not voluntarily that the Jews left the countries where they had been living for centuries, where they had suffered and prospered with the rest. . . . From Palestine to Babylonia and Egypt, from Babylonia to Spain and Western Europe, from there to Poland and Russia—and from there across the seas to America lead the weary trek of the Wandering Jew. And these are only the main stations where the sufferers found rest for a length of time sufficient to enable them to organize a healthy community life and to make provision for the preservation and the growth of their spiritual and religious heritage.

It is one of the kind of miracles of Jewish history that, throughout the two thousand years of Jewish dispersion and persecution, there was always somewhere on the face of the earth a place where a portion of the Jewish people found a safe refuge for a shorter or longer period of time, while their brethren in other, less enlightened, lands suffered the brunt of physical and spiritual persecution. In these rare havens of refuge there flourished the spiritual centers of all of Jewry. For it is another miracle of Jewish history that wherever and whenever Jews built homes for their families—they simultaneously built a fortress for the "Jewish spirit," its tradition and its legacy.

When the Palestinian centers of Jewish learning decayed, as a result of the political events, the *Torah* found a new home in Babylonia for almost a millenium. When Zoroastrian and thereafter Mohammedan intolerance blotted out Babylonian Jewry and their great centers of learning, there sprouted a few flowers of the Jewish spirit in far-away France and Germany—and when these promising beginnings were nipped in the bud by the fury of the Crusade, there developed in Mohammedan Spain a center of Jewish spiritual activity which has never been duplicated since. When the "Golden Era" in Spain came to a close, the center of Jewish learning shifted after some detours in Western Europe, to what was Poland until recently. Schools and scholars flourished of course, also in all the many other corners of the Jewish dispersion; the authoritative Jewish intellectual leadership, however, was concentrated in the parts of Eastern Europe, known as Poland, ever since the beginning of the 16th century.

The last century has, as no other single period in Jewish history, seen a complete change in Jewish life. The emancipation, and the therefrom resulting assimilation of Jewry made them "citizens of the world" but simultaneously alienated them from the sources of their own culture and from their spiritual heritage.

In accordance with the "Westernization" of the Jewish people, their spiritual treasures, too, were subjected to an "overhauling"—a process of Europeanization. The so-called "Wissenschaft des Judentums" (Jewish Science), a product of the Jewish scholarship of 19th century Germany, conceived and demanded the systematization of Jewish learning and its penetration with and subjection to the accepted critical methods of historiography and literary criticism. "Jewish Science" is less concerned with the contents than with its evaluation and its coordination. It has great merits for making accessible, palatable and understandable the Jewish past and its legacy to the Western world, but it has little, if anything, contributed to the main body and soul of the treasures which it explores, evaluates and takes stock of. The "Wissenschaft de Judentums" is first and last a descriptive, critical, scholarly method; it describes, classifies, orders and systematizes the manifestations of the Jewish creative spirits—but it adds nothing basically new and creative to the mass of the treasure.

The Western "Wissenschaft des Judentums" is in the final analysis a discipline and a method inherently foreign to the spirit of Judaism. On the other hand, the *Yeshivoth* in Poland, many of which are now forced to close, are the direct heirs to the traditions of the great Talmud Academies of Babylonia and the celebrated schools which flourished in Spain and other important Jewish centers of the past.

One may doubt and dispute the *practical* significance of Talmudic studies and exegesis for the solution of the "Jewish problem"—but it is certain that the pursuit of "traditional" Talmudic studies, made light of by some of our "clever young men," has kept alive and active the creativeness of the Jewish spirit. It is no mere accident that nearly all the great representatives of the "Wissenschaft des Judentums" started their careers of "Yeshivoh Bachurim"; and it is likewise no accident that most of the classics of Yiddish literature and the great figures of Neo-Hebrew creative writing went through the traditional school of a Yeshivoh training.

The Yeshivoth of Poland have been the fertile soil which nourished the manifold plants of the Jewish creative spirit.

And the great Talmud centers of Poland have also sent out guides and teachers to all the corners of the world. All of the great Rabbis, that is to say Talmud scholars, in this country received their training in Eastern European Yeshivoth. Likewise, the "Yeshivoth" in this country are modeled on and inspired by the Yeshivoth of Eastern Europe.



The Ghetto of Lublin

Poland was, however, not only the center of Rabbinic Judaism; it was also the stronghold of Zionism and of all positive Jewish endeavors and ideologies. Although impoverished and handicapped, Polish Jewry maintained the largest and best organized Jewish school system in the world. The vital interest of Polish Jewry in things Jewish was evident from the fact that it supported about one hundred and fifty Jewish and Hebrew periodicals. According to statistics compiled by the Yiddish Scientific Institute, there were published in Poland in 1937, thirty Jewish daily papers for a population of about three millions and a half. In the United States and Canada, with a Jewish population exceeding five millions, there are only ten daily Jewish newspapers.

Jewish history repeats itself even more consistently than general history. The crucial transplantation of the "heart of all Jewry" from one country to another, which has so often taken place in the past, is now an event of our own day. Polish Jewry and its great cultural centers have received a death blow from which they may never rally—if Hitler's threat that "Poland will never rise" will come true. The cultural leadership of the Jewish people must therefore be assumed by another branch of World Jewry.

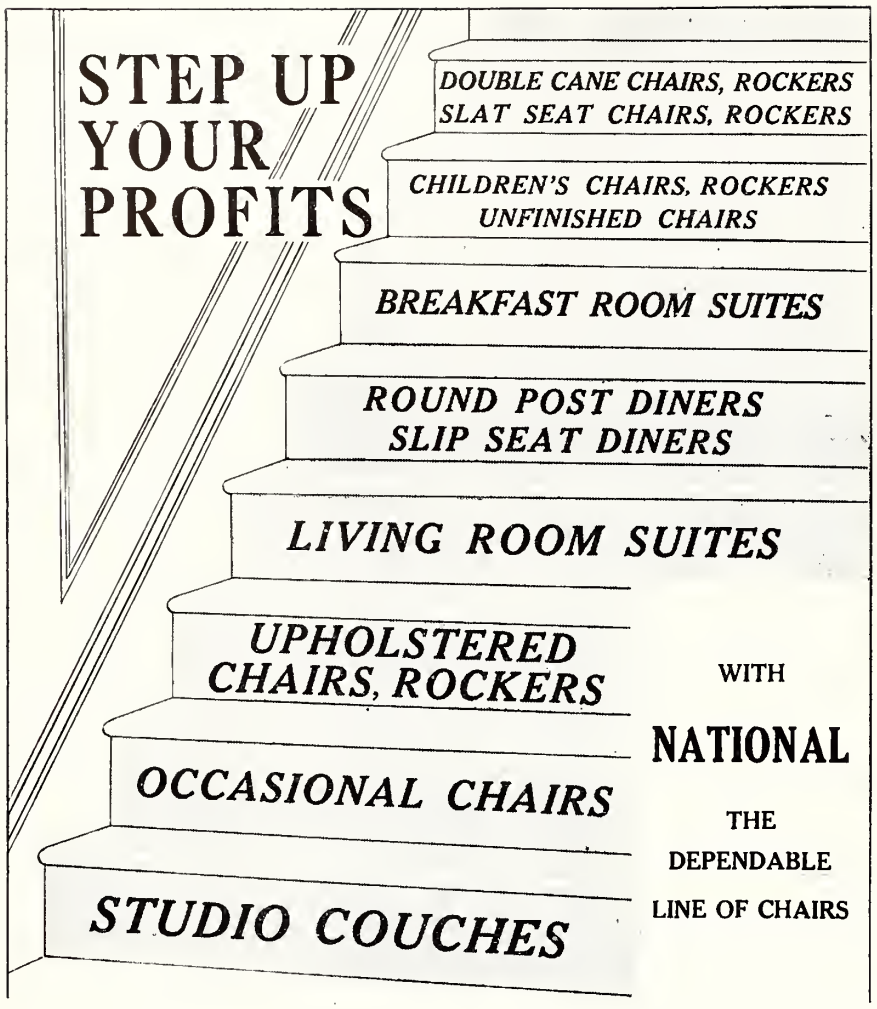
It would be the ideal solution if the Yishub in Palestine could step into the breach left by Polish Jewry's debacle. Unfortunately, however, the young Jewish settlements in Palestine are too hard pressed by the emergencies of the hour to fill the historical role of spiritual guide and center to World Jewry. "Without bread there is no Torah"—our Sages taught; this applies in full force to the half million Jews in Eretz Israel.

There are, however, in this country almost five million Jews who are singularly blessed with freedom, equality and the benefits a great democracy showers upon its citizens. True, American Jewry does not command unlimited funds—but the majority of American Jews are making a living, and can easily spare a few dollars a year for purposes of ameliorating the sufferings of European Jewry and the conservation and promotion of the eternal values of Judaism.

It is the holy duty of American Jewry, to the Jewish generations of the past and to the Jewish generations to come to keep intact and add to the spirtual treasure of our people. For every Yeshivoh that is forced to close its doors a new Yeshivoh must be built in this country. For every Jewish school and Talmud Toras that has been wiped out a new school, a new Talmud Torah must be opened here. Charity alone is not enough at this crucial moment! With even greater zeal than for the starving Jews of Poland, we must provide for the Jewish soul, for the Jewish spirit, for Jewish creativeness which had a home in the midst of Polish Jewry and which are now, like them, homeless and in dire need of help.

If American Jewry, the only Jewish group in the world enjoying a measure of security, will fail to bring succor to the Jewish spirit, the traditional Jewish spirit, it will commit an unforgivable and an irremediable sin not only against this generation but also against the Jewish generations to come; for it will let go to waste values which are irreplaceable and unretrievable.

The "Shekhina" is without a home—American Jewry must and will receive it!



National Chair Manufacturing Corp.

ASHEBORO, N. C.

LET'S TALK IT OVER

(Continued from Page 8)

Abraham Ginzberg, communal worker, publisher of the Philadelphia Jewish World;

Abraham Goldberg, Zionist leader, orator and Hebrew-Jewish writer;

Rabbi Solomon Goldman, Jewish scholar and president of the Zionist Organization of America;

Dr. Israel Goldstein, president of the Jewish National Fund in America;

Chaim Greenberg, thinker, writer, editor of the "Yiddisher Kempfer," organ of the Poale Zion-Zeire Zion;

Leaders Called!



Dr. Cyrus Adler



Gov. H. H. Lehman

Adolph Held, communal worker, chairman of the Jewish Labor Committee;

Max Hollander, secretary of the I. O. B'rith Abraham;

Joseph C. Hyman, leading spirit and executive director, J. D. C.;

Mrs. Edward Jacobs, former president of Hadassah;

Rabbi J. Konvitz, president of the Union of Orthodox Rabbis of America and Canada;

Hon. Herbert H. Lehman, Governor of the State of New York;

Jacob Leichtman, vice-president of the Federation of Polish Jews in America and treasurer of American Jewish Congress;

Rabbi Israel H. Levinthal, Hebrew scholar and active participant in many communal affairs;

Ludwig Lewisohn, novelist-critic;

Louis Lipsky, Zionist leader and writer;

Dr. Solomon Lowenstein, executive director of the Jewish Federation for Support of Philanthropic Societies of New York City;

Dr. S. Margoshes, communal worker and editor of Jewish Day;

D. L. Meckler, editor of the Jewish Morning Journal;

George Z. Medalie, communal worker, former U. S. attorney for Southern District of New York;

Henry Monsky, president of B'nai B'rith;

Rabbi Louis I. Newman, gifted speaker and editor of Jewish wisdom;

S. Niger, Jewish critic, leading spirit in cultural and communal activities;

Judge Nathan D. Perlman, communal leader, former Congressman;

David Pinsky, dramatist, president Jewish National Workers Alliance;

Dr. Nathan Ratnoff, president, American Jewish Physicians Committee;

Maurice Samuel, author-lecturer;

Joseph Schlossberg, communal worker, secretary-treasurer of the Amalgamated Clothing Workers of America and member of the Board of Higher Education of New York;

William J. Shroder, communal worker;

Rabbi Abba Hillel Silver, brilliant orator and chairman of U. J. Appeal;

Nathan Strauss, communal leader, administrator of the United States Housing Commission;

Sol M. Strook, prominent figure and communal worker;

Prof. Chaim Tchernowitz, talmudic authority, author on historical Jewish problems;

I. N. Thurman, communal leader;

Morris D. Waldman, secretary of the American Jewish Committee;

William Weiss, president of the United Synagogues of America;

(Continued on Page 34)



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All our cutters are made of high speed steel which assures the best quality material. They are designed by skilled workmen who have had years of experience in this work. They undergo rigid hardness tests which assures the correct hardness. All these combined gives you the highest degree of cutting perfection.

Southern Varnish Corporation

Roanoke, Virginia

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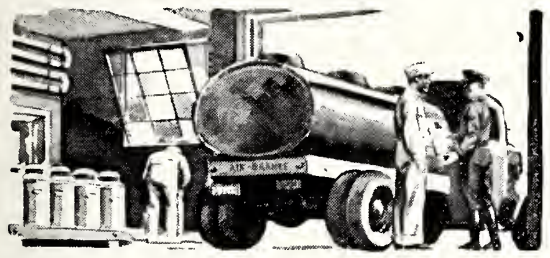
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Modern Highway Transportation
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Let 'Em Roll!



GET her roll!

The load's aboard. Doors shut and locked. Gas tank full. Oil and water checked. Spick, span and fit, a great truck is ready to start on its way. Then comes the command:

"Let her roll!"

The journey starts through silent streets, dim and deserted, of a sleeping city. It is clear and warm, a bit of luck for driver and truck. Tomorrow may be cold and overcast, and the next night may bring icy streets and snowbound highways. It matters not; whatever the weather, driver and truck will be there and wheels will be rolling—safely—as they roll tonight.

"Let 'em roll!" is the slogan of the trucks. Neither flood nor fire, withering heat not frigid cold, halts the rolling wheels.

The last of the city's streets is threaded. Twin fingers of light from gleaming lamps feel the open road ahead.

A motor carrier is on its way. Behind it rolls another, behind that others, and behind them still others. On every road in every state they roll—caravans of commerce bespangling the mammoth network of roads spread over all America.

How big is this Motor Transport industry?

As big as 4¼ million trucks, for such is the number in service. Of these 4¼ million trucks, however, the great majority are in private service. They are not for hire. So when we measure the dimensions of for-hire Motor Transport, we must eliminate private trucks from the reckoning. We do so; and we find that for-hire Motor Transport is as big as 600,000 trucks.

Motor Transport, private and for-hire hauls about one-twentieth part of all inter-city freight, employing a million workers to do the job. That is the best available estimate.

Here, then, is a most unusual condition: Motor Transport employs a million workers to transport five per cent of the nation's commerce; somewhat fewer than a million workers are employed by the railways hauling many times five per cent of the business, in fact hauling the overwhelming bulk of all traffic.

How does that come about?

Reasons why Motor Transport employs more workers than the railroads to handle a given volume of freight can be seen readily. Railroad cars, for instance, are units with capacity far greater than the largest trucks. Rail traffic moves in trainload shipments—mile-long trains are commonplace—with only a few men as the crew of each train, while Motor Transport moves in single, smaller units, each unit requiring the employment of at least one worker.

These reasons are apparent. There are others, too.

As a matter of fact, Motor Transport employs about ten times as many workers to transport an equal volume of freight as do the railroads.

This employment ratio—ten to one—is not Motor Transport's figure. It was first ascertained by the distinguished president of a great Eastern railroad system. Motor Transport officials were somewhat surprised at the finding, but when they checked the railroad president's reckoning they found it was substantially correct.

It is no reflection, of course, on the railroads that they employ only one-tenth as many workers to move a trainload of freight as does Motor Transport. But it does have an important bearing on employment. Motor Transport is doing its full share—and then some—to meet the nation's unemployment problem.

Privately owned trucks number 3,650,000, engaged in local and over-the-road work. The extent of employment they alone afford—each truck must have a driver; it must be serviced—is far greater than the figure

(Continued on Page 28)

See The FONTAINES On All Highways

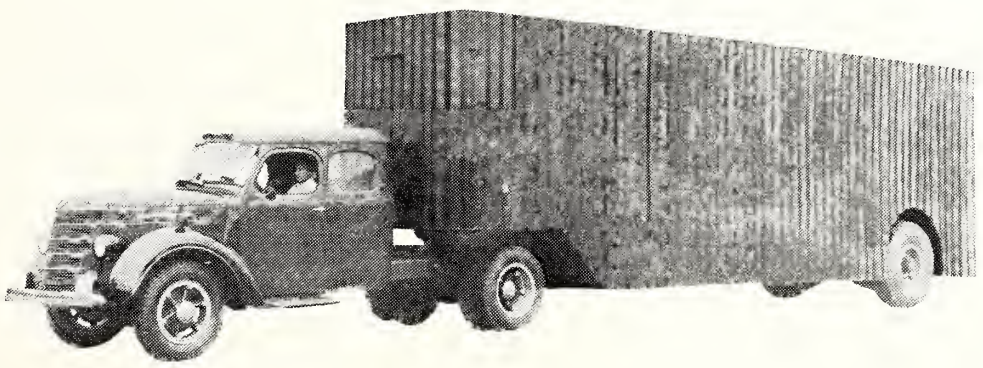
Engineered to Make You Money!—By Designers and Mechanics Who Know Their Business - - -

Bigger Loads

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A New Fontaine Frameless Trailer With Greater Capacity Than the Largest Box Car

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"Tailor-Made" Truck Bodies—Built to the Customer's Specifications

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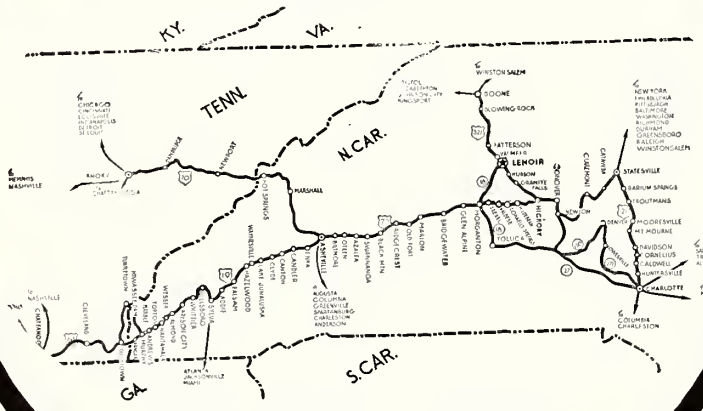


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Daily Overnight Service—Between
High Point and Atlanta

General Office
HIGH POINT, N. C.

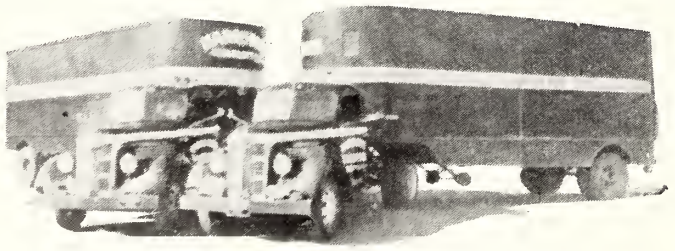
Southern Terminal
ATLANTA, GA.

SMITH'S TRANSFER CO.
Motor Express Lines
LENOIR, N. C.



The Carolinas to New York

HARRIS BROS. TRANSFER CO., INC.
GENERAL OFFICE: CHARLOTTE, N. C.



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Baltimore, Md.—South 2900

MODERN HIGHWAY MEANS MONEY IN Y

TRUCKS WIN O

KEEPING a date at 6:30 in the morning, a truck backs to the curb in the center of New York's garment district. Soon the doors swing open and the truck's cargo comes to light. Silk—thousands of dollars worth.

In the grey of the previous morning it had left a southern mill 500-odd miles away. All day and night it traveled up the eastern seaboard. And here it was in New York City, laid down at the doors of the dress manufacturing industry more than an hour before the work day started.

Ninety minutes hence, and hundreds of women would be at work on it. By nightfall scissors and machine, needle and thread would have done their job. Yesterday it was silk in a mill 500 miles away. Today it was to be made into fine dresses. Tomorrow it would be rushing by motor truck to stores far away. A week later this silk would be proudly worn by women in distant cities and villages.

Streamlined Service

That's how it is done by motor truck in this modern age.

Styles and colors come and go, almost as quickly as the rainbow. Yesterday's rage is today's headache; today's vogue will be outmoded tomorrow. Dame Fashion nowadays rides the flying hours in the speediest, safest, most economical form of transport ever devised to serve a fastidious public—the motor truck.

What do we make of it?

Three main things:

First, the mills deliver the dress goods to the garment makers in a fraction of the time required a few years ago. That means the latest textures and newest colors reach the industry while they're new.

Second, the garment makers get today's goods today, in time for today's work. It never happened that way before the motor trucks delivered the goods. No longer need the garment makers stock great piles of goods on their shelves, tying up idle dollars.

And third, the nation's women and girls from Moccasin Bend to Squeedunk Center and all points between, get Style while it's Style. Fifth Avenue speeds to them via the motor truck.

Glad Rags Up-to-Date

And so we have something new under the sun. When Mother was a girl she took what she could get. Transport was slow and uncertain: half the time her new glad rags were out of date before she bought 'em. Not so with the mothers and daughters of today; they're stylish now together, from New York to the Golden Gate.

How come? The answer: Motor trucks!

Night and day you can see them, rain or shine, out on the highways, speeding the nation's commerce. More than 600,000 of 'em. Starting some place, going some place, delivering the goods like they've never been delivered before—quickly, safely, cheaply, without transfer or layover.

Any place on any road is a start or destination for Motor Transport. Some places are served by railroads, others by waterways and still others by airways—but Motor Transport serves them all. Folks no longer say, "I wonder if that town's on a railroad." There



From the South Moden Highway Goes In Ev Direct

Here Are 6 Reason

1 TRANSPORTATION SERVICE SERVED. There are thousand communities in all the other parts of the countr owned by

2 FASTER . . . MORE DEPEND Truck transportation is more e than other in that its operation can quickly be a to meet The industry has been built upon i providing Now under Interstate Commerce Co regulat stabilized in the public interest.

3 TRUCKS PAY AN ANNUAL THE STATES of North Caro Tennessee. This is in excess of 35% used.

4 TRUCKS HELP BUILD THE an extra dividend which the taxes paid for the building and ma

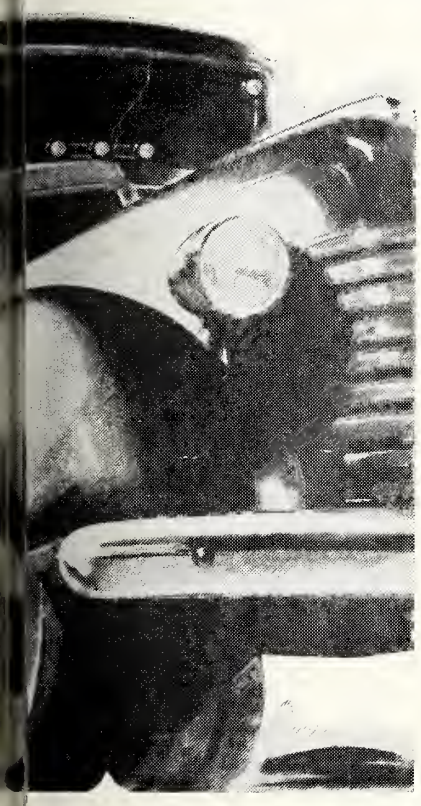
5 TRUCKS ARE SAFE ON TH panies are courteous. They do while drunk. They observe the law courtesy. I. C. C. regulations provi must follow. In 1937 there was a sa

6 THE AUTOMOTIVE INDUS North Carolina, 37,817 in So Virginia, and 54,988 in Tennessee. by reason of trucking operations. to build the community.

* Information taken from Automobile Fa mobile Manufacturers Association, Inc.,

TRANSPORTATION
N YOUR POCKET!

ON SERVICE



ghway Transportation
r Direction

easons Why--

COMMUNITIES NOT OTHERWISE
mmunities in the South as well as
served by railroads.

SERVICE TO ALL COMMUNITIES.
than other forms of transportation,
to meet conditions of its customers.
providing fast and reliable service.
on regulation its practices are more

ILL IN EXCESS OF $35,127,532 IN
uth Carolina, Georgia, Virginia and
assessed valuation of the equipment

S THE MOTORISTS USE. This is
receives. Trucks pay over half the
e of the highways.

GHWAY. Drivers of reputable com-
eed speed limits. They do not drive
highway, of safety and of common
y Rules and Regulations which he
n of 10%.

UPPORTS 64,891 truck drivers in
olina, 63,018 in Georgia, 50,163 in
know people who have steady jobs
good tax paying citizens, helping

igures, 1939 Edition, published by Auto-
rk City.

is no need to wonder; they know it's reached by Motor Transport.

Indeed, nearly 50,000 cities, towns and villages that never breathe a locomotive's cinders are served by motor trucks and buses alone. Unlike any other form of transportation, Motor Transport covers the entire country.

What do the trucks haul? Dress goods, we've mentioned; but dress goods are only one of myriad things. If our story were ten times as long, it couldn't list them all. There's a book somewhere—traffic men call it a classification of commodities—that lists the more important items hauled by motor truck in 262 big pages of small type. Eighteen thousand items in all. Up and down the alphabet from Abietic Acid to Zithers, American products move today by truck.

35,000 Shippers Can't Be Wrong

About six years ago the Government pried into reasons why shippers were turning in such large numbers to Motor Transport.

What the Government asked a big cross-section of the nation's business was, in substance, this:

Why are you using motor trucks to transport your products?

More than 35,000 firms replied. Each firm told the Government its reasons for preferring Motor Transport to other forms of transportation. **The tremendous response from these business men constitutes the greatest chorus yet sung on the theme song of Motor Transport.** The value placed on truck transportation by those 35,000 firms, shipping more than 112,000,000 tons of goods annually—a goodly part of which was hauled by trucks—is a testimonial written by its patrons.

Some liked the trucks for one reason; some for another. The Government placed the reasons for Motor Transport's popularity under ten main headings.

Upwards of 4,000 shippers said they favored the trucks because their use resulted in **less damage to shipments and less loss.**

A group of 7,521 firms liked the trucks because they **cut packing and crating costs.**

Fifteen thousand firms told the Government that the trucks provided **"more flexible or convenient service" than other forms of transportation.**

A still larger group—18,665 firms—were strong for motor trucks because of the **cheaper cost of their service.**

The idea that freight moving by rail makes better time than freight hauled by Motor Transport was exploded into small fragments by 23,095 business firms who reported that the trucks gave them **faster service.**

Styled to the Times

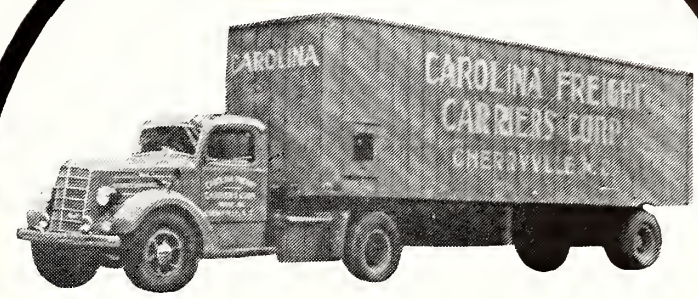
Those letters were written by business firms averaging nearly 10,000,000 tons of freight a month.

Written six years ago, they are still the latest word in Government files: no similar inquiry has been undertaken since. Conditions have changed, we will agree, during those six years. The picture today is altered.

One change is a vast improvement in service rendered by the trucks. New ways to serve the public are developed, just as new styles and fashions are developed. During those six years, Motor Transport hasn't stood still. In

(Continued on Page 29)

CAROLINA
Freight Carriers Corp.



Insured Carriers. Fast Daily Service Between Carolina Points, New York and New England.

General Office: Cherryville, N. C.

TERMINALS

Hartsville, S. C. — Jersey City, N. J.
New York, N. Y. — Providence, R. I.

Direct Connections for all Points

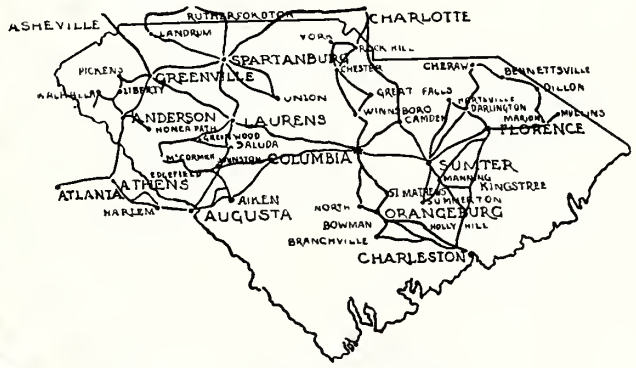
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THE TRANSPORTATION, INC.
(Our Southern Connection)
Greenville, S. C. **Atlanta, Ga.**

LET 'EM ROLL

(Continued from Page 25)

cited above; it has never been calculated.

A forceful reason for Motor Transport's growth lies in another kind of service it renders. When special products are to be transported, special trucks are designed and built to transport them. Milk, for instance; Motor Transport of milk must be not only swift, sure and cheap, but it must conform to sanitary safeguards against contamination of this highly contaminable commodity.

Special trucks now transport practically half of all the milk laid down in New York City from its seven-state milkshed. They transport more than 70 per cent of all the milk delivered to Philadelphia, as well.

And what about taxes?

Great clouds of fog have been blown over this really simple matter of taxes. Tons of propaganda have obscured it. Tall tales, oft-repeated, have distorted it.

Folks who ought to know better would make it appear that Motor Transport is a tax slacker, or at least a laggard; that it doesn't begin to pay its fair and just share of tax money toward the local or national welfare.

Some folk are saying that the trucks have been given a free right-of-way; that they roll scot free over hundreds of thousands of miles of road and highway built at no cost to them by the government; that they pay no taxes on this right-of-way; and that therefore they should be made to pay such taxes.

Tax Motor Transport, these folks say, and thereby place it "on an equal footing" with the railways which maintain private rights-of-way and pay taxes thereon.

Now, if all that be true, it is a national scandal. Of course, Motor Transport ought to pay its full share of taxes. True, Motor Transport handles only 5 per cent of the nation's commerce and the railways handle 66 per cent; nevertheless, Motor Transport would be delighted to be put "on an equal footing" with the railways. Forgetting the wide disproportion in the traffic hauled, Motor Transport would be glad to pay dollar for dollar in taxes with the railways.

The trouble is that those things are not true. The folk uttering them either haven't examined the facts or are misrepresenting them.

Railway spokesmen boast that rail carriers pay a million dollars a day in taxes. Taking their word for it, that amounts to 365 million dollars a year. (As a matter of fact, the railroad tax bill in 1937 was 325 million dollars, including social security and railroad retirement.)

The record shows that Motor Transport paid 417½ million dollars in special taxes in 1937, latest year of complete record.

That is 52½ million dollars more than the railways claim they paid. On their own showing, the railways are paying one million dollars a week less in taxes than Motor Transport is paying.

That total of 417½ million dollars applies to trucks alone. How it was paid is no secret. Here's the story:

Registration fees, 95 million dollars; state gasoline taxes, 208¾ millions; miscellaneous state taxes, 17½ millions; Federal excise taxes, 85¼ millions; special city and county taxes, 11 millions; total, 417½ millions.

"Equal tax footing" indeed! What is meant by that? Do railways wish to pay 52½ million dollars more? Certainly not! Do they wish to have Motor Transport pay 52½ million dollars less? Again, certainly not! Yet one or the other would have to be done to establish that "equal tax footing."

The 417½ million dollar tax payment by trucks is only a part of the story. Passenger cars and other motor vehicles using the "free" highways paid something, too, in 1937. Quite a bit, in fact.



A total for all such users of one billion, five hundred and eighty-five million dollars!

We figure that total at somewhat more than four times the 365 million dollars the railways claim to have paid. And there isn't any secret about the way those 1,585 million dollars were paid, either. Here it is:

State registration fees, 399½ million dollars; state gasoline tax, 757 million; Federal excise taxes, 340½ millions; personal property city and county taxes, 88 millions; total, 1,585 millions. Such was the levy on users of the 'free" highways.

The average tax on each motor truck in 1937 was $98.10. Average, that is; it includes small, private trucks on which the tax was low, and for-hire trucks on which the tax ran to more than $2,000 a truck, in some cases. In the ten years ended with 1937, the average tax per truck rose more than 80 per cent.

During that same ten-year period, the total of special taxes on trucks rose from 168½ million dollars in 1928

(Continued on Page 33)

North Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$3,058,200
Gasoline Tax	6,392,484
Total Taxes	$9,450,684

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.

They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

TRUCKS WIN ON SERVICE

(Continued from Page 27)

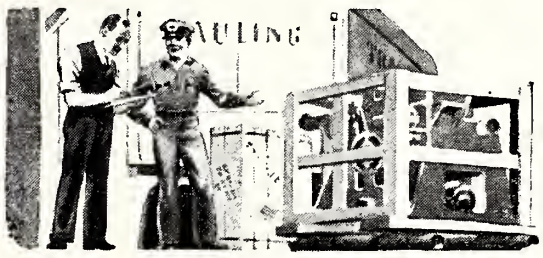
1939, retaining all found good six years before—and adding countless betterments—the trucks keep abreast of the times.

How much better today than six years ago? That's a matter of opinion, perhaps. So we'll give you an expert's opinion. Let's leap over those six years and come to the present.

The Interstate Commerce Commission is in formal session at Washington. It is hearing the plea of scores of railroad companies that haul freight over tens of thousands of square miles in the southern and eastern sections of the United States. The railroads' lawyer is on his feet. It is a strange plea! It amounts to this:

"Make the motor trucks charge $1.25 for hauling linoleum from Point A to Point B while the railroads haul it for $1."

In other words, as the record shows officially, the railroads' lawyer is asking the Government to compel motor trucks to raise their rates 25 per cent above rail rates. Why?



"Because," says the railroads' lawyer, "where the railroads used to haul 750 carloads of linoleum a year we've waked up all of a sudden to find we are not hauling any. The trucks are hauling it all."

What an Admission!

How did that come about, someone inquires.

"It came about," says the railroad man, "because the trucks can make delivery one to three days quicker than the railroads."

"Even on long trips—800 miles or more?" a Commissioner on the bench inquires with surprise.

"Yes, sir," replies the lawyer.

"If I were you," says the Commissioner, "I'd hate to admit that."

"Isn't the superior speed of the truck an advantage that naturally belongs to them?" is another question from the bench.

"Yes, I think so," the railroads' spokesman agrees. "Anyway, it's one we can't overcome."

Another advantage, the lawyer adds, is that the trucks haul 15,000 pounds as a minimum full-truck shipment as against 30,000 pounds rail minimum. That's an advantage to the shippers, he says; smaller shipments reduce the danger of piling up out-dated stocks and requires smaller storage space.

A Tip Worth Taking

Such is the railroad expert's opinion. And now, a brief question: When the railroads tell the Government truck service is superior to rail service, isn't it a pretty good tip to the public? It's worth looking into!

Truckmen go far beyond rendering a grudging minimum of service. Motor Transport is bigger than that. Hauling goods from one place to another is the main service, rendered, as the railroads' lawyer said, better by Motor Transport than by any other form of transportation. But, after all, it's only a part of the whole.

Motor Transport's whole service is to render all possible assistance in every way to the public, whether required or not. Little things count, too. A little thing such as stopping on the roadside to help a motorist in trouble. Truckmen have hundreds of "thank you" letters from grateful motorists for this simple courtesy on the part of truck drivers.

Thanks a Million!

"Thank God for the trucks!" thousands shouted in the tragic Ohio River floods of 1937. And again in New England, California, along the Mississippi, and elsewhere.

(Continued on Page 31)

COVERED WAGONS TO MODERN TRUCKS

"From horses and wagons to modern closed van trucks; from dirt and muddy roads to the finest highways. Yes, I've seen it all," says Mr. J. H. Massey, vice-president and general manager of New South Express Lines, Inc., of Columbia, S. C.

"I come from a family of pioneers in trucking," he continued. "I know the old and the new sides of the transportation business. I have seen the changes being made through the years, and with these changes and constant improvements in equipment and service, the New South Lines has kept pace. That is why we can offer today a modern, up-to-date trucking service."

The company which Mr. Massey represents employs 210 persons to drive and service its fleet of 110 trucks and trailers. It covers parts of the Carolinas and Georgia. Freight is gathered daily and hauled to terminals for shipment all over the country, with direct connectig points to every section.

All trucks bearing the New South insignia are bonded and fully insured, and are operated under I. C. C. permits. Not only as a slogan, but as a guiding policy, the company has adopted this priciple, "Treat them right, do it right, and give right service." The success of the firm over many years of satisfactory service has proven the worth of this policy, and every employe is instructed to follow it.

Personnel

Mr. Paul R. Sheahan, president; Mr. J. H. Massey, vice-president and general manager; Mr. A. V. Huff, secretary and treasurer; Mr. E. C. Smith, assistant traffic manager.

These men are veterans in the transportation business, and are prepared with modern equipment and a capable force of drivers, to give patrons of the New South Lines the finest of service.

INTERSTATE BARRIERS TO TRADE ARE FOUGHT

Secretary of Commerce Harry L. Hopkins launched a campaign in November aimed at removing barriers to trade among the states.

He created a committee to co-operate with the council of state governments in tackling such problems as differing taxes, licenses and regulations on motor trucks, plant and livestock quarantines at state borders, and gasoline taxing ports at state boundaries.

Paul T. Truitt, a special assistant to Hopkins, was selected to be chairman of the group, and the state, labor, agriculture and justice departments, the federal works agency and the national resources committee were invited to appoint representatives on it.

Truitt explained that the first move toward leveling obstacles to interstate commerce might be a broad invesigation through the temporary national economic committee. He has arranged conferences with Senator O'Mahoney, Democrat, Wyoming, committee chairman, to enlist that group's aid.

Hopkins said in a statement that the various federal agencies had been interested in the problem for years, and that he hoped they could accomplish something if they worked together through a co-ordinating committee such as the one he named.

LEWIS AND HOLMES SERVES GEORGIA AND CAROLINAS

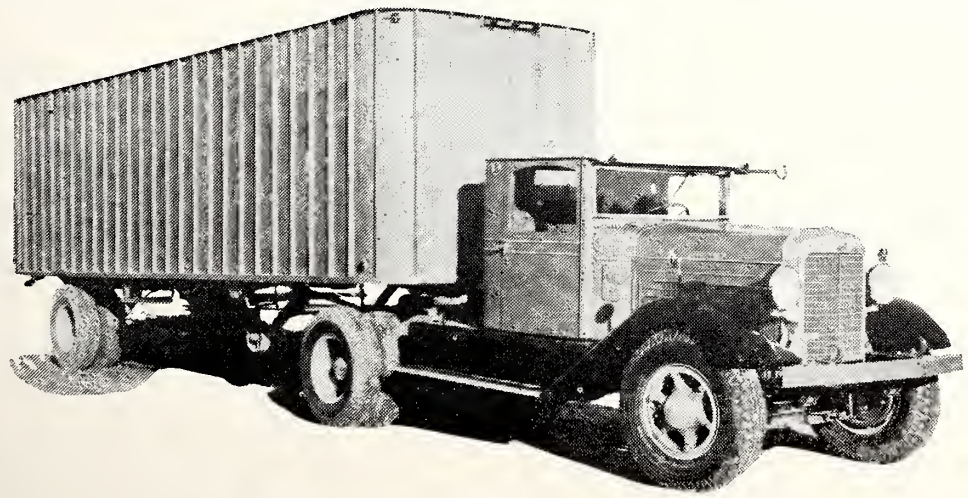
Lewis and Holmes Motor Freight Corporation, with general offices in High Point, N. C., serves all South Carolina points from both Georgia and North Carolina. It was organized in 1930, with D. M. Lewis and N. P. Holmes at its helm. In 1931 regular operations from High Point to Atlanta were started. In 1933 the company was incorporated and took its present name of Lewis and Holmes Motor Freight Corporation.

Business of the line has steadily grown without any extension of routes by purchase of other lines or by mergers, but because of its faster and more efficient service. The company maintains a fleet of 40 trucks and has a personnel of 100 in its service.

Terminals of the Lewis and Holmes line are located at the following points: Greensboro, Winston-Salem and Charlotte, in North Carolina; Columbia, Anderson, Gaffney, Spartanburg and Greenville, in South Carolina; Gainesville, Athens, Augusta and Atlanta, in Georgia.

Its present staff of officers include: D. M. Lewis, president; N. P. Holmes, secretary and treasurer; William D. Lewis, vice-president and assistant secretary.

Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power.—Tennyson.



Corbitt Trucks

Do BIG JOBS *at* LOW COST

For over 30 years the name CORBITT has stood for dependable service at low cost in the field of transportation. By adopting worthwhile improvements while they are still new, the makers of CORBITT TRUCKS have kept them up-to-the-minute in every respect. Today CORBITT TRUCKS incorporate every modern feature to enable you to operate them conveniently, safely and at a saving in both time and cost. The truck and trailer pictured above is only one of the many different models. Let us place before you facts about how other men in your line of business have lowered their haulage costs through using CORBITT TRUCKS.

Whatever Your Haulage Requirements May Be, We Can Serve You—*ECONOMICALLY*

THE CORBITT CO.

Trucks—Tractors—Trailers—Bodies

HENDERSON, N. C.

FAST—DEPENDABLE

Insured

Fredrickson Motor Express Corp.

CHARLOTTE, N. C.

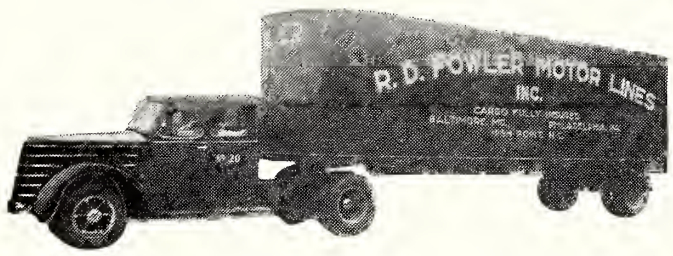
The Pioneer Motor Express of North Carolina

TERMINALS

Asheville, N. C.; Gastonia, N. C.; High Point, N. C.; Salisbury, N. C.; Concord, N. C.; Greensboro, N. C.; Hickory, N. C.; Shelby, N. C.; Statesville, N. C.; Morganton, N. C.; Marion, N. C.; Winston-Salem, N. C.; Charlotte, N. C.; Lexington, N. C.; Hendersonville, N. C.

R. D. FOWLER MOTOR LINES, Inc.

Main Office: High Point, N. C.



High Point, N. C.; Morganton, N. C.; South Hill, Va.; Richmond, Va.; Baltimore, Md.; and Philadelphia, Pa

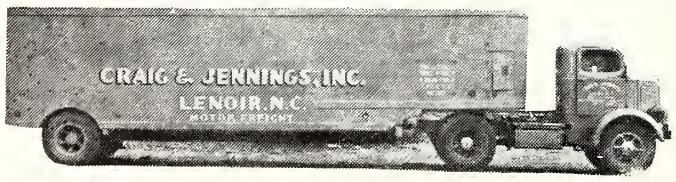
Fast, Reliable Daily Service

CONNECTIONS TO ALL POINTS

CONNECTIONS TO ALL POINTS
NORTH—EAST—SOUTH—WEST

CRAIG & JENNINGS, INC.

LENOIR, N. C.



Fast Daily Schedule

Motor Service Express from Piedmont Sections to the Northern and Eastern Markets

All Cargoes Insured

ICKES' OUTBURST BRINGS STORM OF PROTEST

A growing wave of protest against the recent outburst of Secretary Harold L. Ickes, who called truck drivers "road-hogs" and their vehicles "pests," broke in the nation's editorial column and flooded the desks of both the Secretary and President Roosevelt with indignant letters. The 65-year-old head of the Interior Department, frequently embroiled in similar controversies, was called editorially a "peevish old man" who once more "has spoken out of turn."

Letters and editorials alike charged Mr. Ikes was "uninformed"; that his indictment of truck drivers was "illogical and not a true bill." Uniformly, they expressed "surprise and regret" and declared the "whole item is contrary to recognized facts."

One after another, they supplied the facts, emphasizing most strongly the industry's employment of more than 3,000,000, its annual tax bill of more than $500,000,000.

Carolina Freight Carriers Haul Freight With Express Service

Carolina Freight Carriers Corporation, successors to the Mauney Transfer Co., Inc., was organized in 1931. It is one of the pioneer trucking companies serving the textile industry from the Carolinas to points along the Atlantic Seaboard as far north as Boston, Mass., and as far west as Harrisburg, Pa.

Carolina Freight Carriers have endeavored at all times to afford a service to the textile industry from the Carolinas on a competitive basis so that they might be able to put their goods on the Eastern market in less time and with no additional cost above the usual established transportation rates. Terminals are maintained by the company, with managers, pick-up trucks, etc., in Hartsville, S. C., Cherryville, S. C., Jersey City, N. J., New York, N. Y., and Providence, R. I. It is one of the few carriers offering direct service between the New England states and the Carolinas without transfer or interchange, and protect a scale of rates based on first through sixth class from this territory. Carolina Freight Carriers are freight haulers, giving express service.

Carolina Freight Cariers makes it a specialty to give preferred personal handling to all shipments moving from, to and between the points in the territory served. A very efficient fleet of trucks is always maintained by the line, employing a large number of drivers as well as a large number of clerical employees in the terminals named.

South Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$ 920,300
Gasoline Tax	3,471,552
Total Taxes	$4,391,852

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.

They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

Ship Via



Daily Service Atlanta, Georgia to New York City

GENERAL OFFICE
KINGSPORT, TENN.

Phone 5111 Teletype: Kgpt 7

Terminal: 110 Clay St.

TERMINALS

New York City
Philadelphia, Pa.
Atlanta, Ga.
Rome, Ga.
Dalton, Ga.
Asheville, N. C.
Bristol, Tenn.-Va.
Chattanooga, Tenn.
Greenville, Tenn.
Knoxville, Tenn.
Johnson City, Tenn.
Morristown, Tenn.

Association Formed by Common Carriers On Irregular Routes

Greensboro, N. C.—Formation of a new trucking organization, to be known as the Irregular Common Carriers' Association of America, was completed at a meeting here in November of a group of irregular-route motor carriers. The primary objective of the association was said to be protection "by legislation and in the courts of the rights common to all irregular carriers."

Irregular common carriers repeatedly have charged that the Interstate Commerce Commission has been unduly strict in limiting the commodities they may haul and the territory in which they may operate.

Officers of Group

Officers of the new association are: John C. Miller, Statesville, N. C., president; H. L. Hennis, Mt. Airy, N. C., vice-president; B. D. Kelley, Sumter, S. C., first vice-president; Orlando Hudson, Cherryville, N. C., secretary, and L. W. Wells, Bassett, Va., treasurer.

Organization of the new association followed refusal of the directors of American Trucking Associations to authorize formation of a natural division of ATA comprised only of irregular common carriers. At present all common carriers fall within the jurisdiction of a single ATA division.

Thus far membership in the new organization is confined to North Carolina, South Carolina and Virginia, but leaders of the group expect to expand into Georgia, Alabama, Tennessee and West Virginia by the first of the year and later into other states.

Meanwhile John E. Rutherford of Staunton, Va., continued his efforts to gain approval of the plan for establishing an irregular-route common carrier division within the ATA.

Mr. Rutherford, it was understood, still is seeking members for the proposed ATA division and hopes to have his plan approved by the ATA directors when they hold their next annual meeting.

It was understood that Mr. Rutherford and his associates will confer at ATA headquarters this week with members of the ATA staff and representatives of the new irregular carriers association on mutual problems, including transportation legislation now pending before Congress.

TRUCKS WIN ON SERVICE

(Continued from Page 29)

"Thank God for the trucks!" California citrus fruit growers exclaimed when Motor Transport sped millions of gallons of oil for smudge pots that saved trees in a three-day freeze.

"Thank God for the trucks!" they will tell you in army camps as they plan the national defense. And—

"Thank God for the trucks!" thousands of American business men say to themselves, knowing Motor Transport often means the difference between profit and loss.

Isn't it worth while, this difference between profit and loss?

Motor Transport, helpful servant to the world of business, is at your service, too! (Prepared by American Trucking Association.)

Tennessee Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$1,824,800
Gasoline Tax	5,859,840
Total Taxes	$7,684,640

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.

They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

Blue Ridge Transfer Co.
INCORPORATED
Galax, Va.



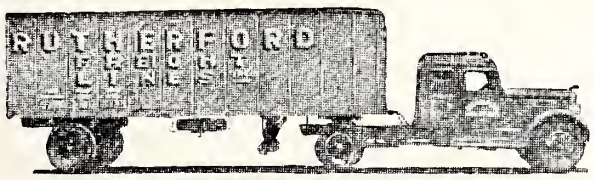
Fast, Dependable Motor Transportation
Serving the
NORTH, SOUTH, EAST AND WEST
All Cargoes Fully Insured

Southeastern
MOTOR LINES, INC.
Daily — Direct — Dependable
GENERAL OFFICES: BRISTOL, VA.-TENN.



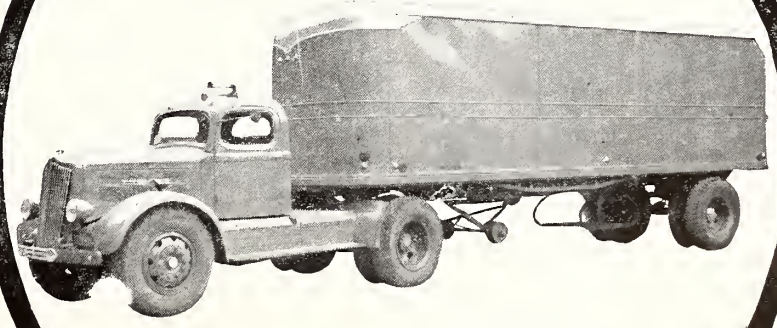
NASHVILLE, TENN. TO NEW YORK, N. Y.
Connections for All Southern and New England Points
Fully Covered with Insurance
TERMINALS
New York, N. Y.; Newark, N. J.; Roanoke, Va.; Bristol, Va.-Tenn.; Knoxville, Tenn.; Nashville, Tenn.; Boone, N. C.; Winston-Salem, N. C.

A fast, reliable
daily motor freight service
with a large fleet of closed vans from
the South to the Northern market

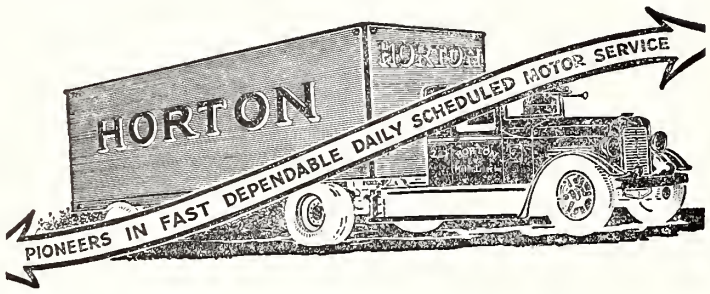


RUTHERFORD
FREIGHT LINES, INC.
General Offices:
BRISTOL, VA.-TENN.
Daily connections at all terminals for all points in the South, Middlewest, North and East
Cargoes Insured on Every Load

Bondurant
MOTOR LINES
Telephones: 655 - 583-J
Mount Airy, N. C.



ALL CARGOES INSURED
A fast, reliable daily motor freight service with a large fleet of closed vans from the South to the Northern markets
LILLIE MARGARET BONDURANT
Owner
W. G. BONDURANT
Operating Manager



Proven by the Past . . .

Starting with 14 units in 1931, Horton Motor Lines, Inc. pioneered scheduled motor transportation in the Carolinas . . . providing for the Textile Industry of the South an outstanding service that enabled plant inventories to be reduced, production turned over more quickly, and sales increased with resultant greater profits.

Improved for the Future . . .

Today the Horton fleet comprises over 550 units of the most modern design, traversing over one million highway miles per month, and through its eighteen owned and operated terminals serve in the ten states on the Atlantic Seaboard directly over 950 communities, and through dependable connections over 5,500 communities in the Southern States. During 1938 over 50,000 customers used Horton Service.

Performance Counts . . .

Through constant improvement and proper maintenance of its equipment, the schedules of Horton units now provide second morning deliveries from New York, Philadelphia and Baltimore metropolitan areas to points throughout the Carolinas and direct points served by Horton in Georgia, with third day to other principal cities in Georgia and Alabama.

Through Performance We Build Industry

HORTON MOTOR LINES

Incorporated

General Office: 1001-1031 S. Clarkson St., Charlotte, N. C.
Phone 2-2165

Terminals at: Charlotte, Greensboro, Burlington, Hickory and Shelby, N. C.; Atlanta and Rome, Ga.; Richmond, Va.; Baltimore and Cumberland, Md.; Washington, D. C.; Pittsburgh, Wilkes-Barre and Philadelphia, Pa.; Paterson, N. J.; New York, N. Y.; Greenville and Spartanburg, S. C.

HORTON MOTOR LINES SHOW FAST GROWTH

Horton Motor Lines, Inc., started its common carrier operation in July, 1931, using 14 vehicles and approximately 30 employes—providing a fast schedule service between Charlotte and Greensboro, N. C., and the immediately adjacent territory, to Philadelphia and New York. At this time one vehicle was run on schedule in each direction each day. Its operation has grown steadily and extended in area and scope so that now, after having bought White Transportation Co., of Baltimore, Md., in 1934, Maner Transfer Co., of Rome and Atlanta, Ga., to New York, in 1937, and Poole Transportation, Inc., Atlanta to New York, in 1938, it operates 570 units over one million highway miles per month. The company employs 750 regular employees.

Through the terminals owned by Horton it serves over 50,000 regular customers in 957 cities and towns direct, and through its well developed connecting line service serves an additional 5,595 other communities, most of which are along the ten states of the Atlantic Seaboard, and in Illinois, Michigan and Ohio.

In 1936 Horton Motor Lines, Inc., did a gross business of $1,643,000. In 1937 a gross of $1,811,000, and in 1938 a gross of $2,635,000. Advance figures would indicate a gross business for 1939 well over the three million mark.

The entire capital stock of Horton Motor Lines, Inc., is owned by its officers and employes. General offices are in Charlotte, N. C. Officers of the company include H. D. Horton, president; J. D. Klutz, vice-president traffic; J. A. Sutton, secretary and treasurer; M. B. Speir, Jr., director of safety and personnel, all of Charlotte, N. C.; J. N. Johnson, vice-president operations, of Baltimore, Md.

THEY BRING US OUR DAILY BREAD

Fast, unfailing service is indispensable in the transportation of food.

Twenty-one leading American cities receive 94.5 per cent of all their milk supply by motor truck.

Of all fresh fruits and vegetables shipped in the United States, 38 per cent goes by truck. Of all shipped less than 300 miles, 95 per cent travels over the highways.

More than 56 per cent of all livestock, or 27,000,000 animals, is carried annually to market by truck.

Millions of American tables would rarely see many fresh fruits and vegetables were there no trucks.

WISE SAYINGS

Greatness flies from him who seeks it, and seeks him who flees from it.

Weep for the living, mourners, not for the dead.

When the wine is in, the secret is out.

God gave more understanding to woman than to man.

Truth is heavy, therefore few carry it.—Talmud.



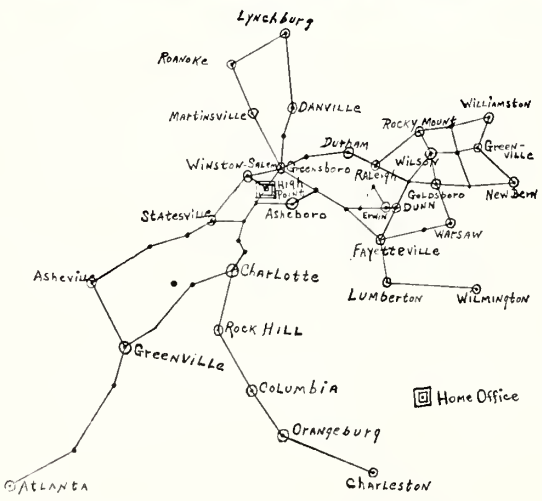
Georgia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Tax	$ 763,000
Gasoline Tax	6,145,104
Total Taxes	$6,908,104

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.

They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

American
Trucking Corporation



Direct Service from High Point to:
EASTERN CAROLINA—SOUTH CAROLINA
ATLANTA, GA. and ROANOKE, VA.

GENERAL OFFICE
High Point, N. C.

Charlotte, N. C.
Fayetteville, N. C.
Greensboro, N. C.
Tarboro, N. C.
Raleigh, N. C.
Wilmington, N. C.
Athens, Ga.
Anderson, S. C.
Columbia, S. C.
Charleston, S. C.
Greenville, S. C.
Orangeburg, S. C.
Spartanburg, S. C.
Danville, Va.
Lynchburg, Va.
Martinsville, Va.
Roanoke, Va.

ALL CARGOES INSURED

Elders Transfer Company, Inc.

Dependable Service ***Cargoes Fully Insured***

LONG DISTANCE HAULING

HICKORY, N. C.

Specializing in crated furniture hauling to and from New York, Philadelphia, Baltimore and all connecting points.

LET 'EM ROLL

(Continued from Page 28)

to 417½ million dollars in 1937. And that was a rise of nearly 150 per cent.

In the light of that showing, where lies the argument that Motor Transport pays no taxes on its "free" right-of-way? Just there—it lies.

While the subject is up, let's look a bit further into this matter of a "free" right-of-way.

When the railroads were building, state and federal governments gave them mammoth sudsidies of free land. The total of these grants amounted to 279,000 square miles.

How much land is 279,000 square miles? Well, it is more than was contained in the thirteen original states at the time of the Revolutionary War. It amounts, today, to 9.2 per cent of the total land area of continental United States.

Some gift! Nothing like that ever happened to Motor Transport.

The railroads sold all or nearly all of that land, of course. How did it work out- Let's take one case.

The cost of building this railway, a Congressional committee was told, was 67 million dollars. From the sale of the land given it by the government the railway had realized 146 million dollars gross—123 millions net—through 1927.

But we hear nothing about that in the current move to put the railways on "an equal tax footing" with Motor Transport.

Far greater value than land grants, however, have been other governmental aids to the railways. These have taken the form of tax exemptions, some of which prevail at the present time, loans, bonds and outright gifts of cash.

"These aids to railway development," says the National Highway Users' Conference, "made by Federal, State and local governments, roughly approximate one billion dollars."

And we are not hearing anything about those subsidies at the present time, either.

With those giant subsidies, with the railways themselves, Motor Transport has no quarrel. For like the railways, Motor Transport is under government-al regulation and control. Its rates, financial affairs and methods of doing business are regulated just as the railways rates, financial affairs and methods of doing business are regulated.

That is as it should be. Motor Transport cheerfully goes along with that fair and just principle. It wants no special favors. It asks for no preferential treatment. It believes that all forms of transportation should be treated alike. That applies to Uncle Sam and the 48 state governments, too.

That's reasonable and fair, isn't it?

Just now the impression is abroad that the Federal government is committed to a policy of "helping the railroads." It's a wrong impression, in part. The President in his address to Congress January 4, 1939, said that legislation should be passed:

"To ameliorate our railroad AND OTHER tranportation problems."

Those were his words. They included ALL transportation.

To consider ALL transportation problems is one thing; to consider railway problems only is another, quite different. There is a danger, as the President seemed to indicate in his choice of language, in considering railroad problems apart from the common problems of ALL transportation, including Motor Transport.

It is conceivable, were railway problems alone considered, that a move might be made to divert business from Motor Transport to railways. And that could be done by law. It is a possible way of "helping" the railways.

If that were done, Motor Transport would be loser. It would be deprived without reason of part of its income. But in the end the American public would be far greater loser than Motor Transport. For the public, in part, would lose a service that only Motor Transport can render it.

Who would be the winner?

Would labor? No! Because for every new employee put on railway payrolls, ten employes would have to be dropped

(Continued on Page 34)

Virginia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	**$1,827,500**
Gasoline Tax	**4,864,752**
Total Taxes	**$6,692,252**

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.
They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

H. M. TURNER TRUCKING CORP.

Long Distance Hauling

Ralph A. Hooker, *Gen. Mgr.* Martinsville, Va.

BALTIMORE — PHILADELPHIA — NEW JERSEY
NEW YORK — CHARLOTTE — SPARTANBURG — CINCINNATI
PITTSBURGH — SCRANTON

24 Hours—Truck Load Delivery

A fast, reliable daily motor freight service with a large fleet of Closed Vans for Northern and Southern Markets

All Cargoes Insured

Warren Trucking Co.

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MARTINSVILLE, VA.

Local and Long Distance Hauling With Connection Points
North, South, East and West

ALL CARGOES INSURED

"Fast and Dependable"

Marsh Trucking Co.

CONTRACT HAULING
IN CARLOAD LOTS

Insured Cargoes

LYNCHBURG, VA. ROANOKE, VA.
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Roy Stone Transfer Corp.

Fast Direct
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No Interchange



Long Distance
Hauling

All Cargoes Fully
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MARTINSVILLE, VA.

Galvin Furniture Co.

INCORPORATED

Manufacturers of

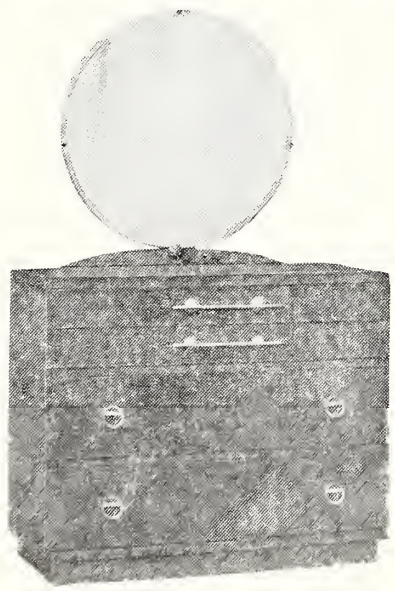
Quality Made Bedroom Furniture

FOREFATHER'S GROUP

LENOIR, N. C.

AMERICAN FURNITURE MART
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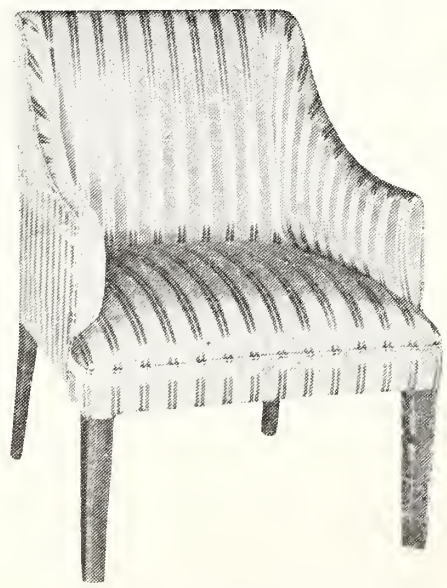
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RASHI — MASTER INTERPRETER OF THE LAW

(Continued from Page 11)

Rashi's school, he found it empty, but he heard a voice: "Solomon, where are you?" asked Bouillon.

"Here I am," the voice answered, for Rashi had made himself invisible.

Bouillon left the school very angry. On the way he met a pupil of Rashi's whom he promised not to punish Rashi if he would only admit him into his presence. When his request was granted, the knight said to Rashi, "I know you are a wise man, so please tell me whether or not my expedition to the Holy Land will be successful."

"You will conquer the Holy City of Jerusalem," answered Rashi, "and you will reign over it three days. On the fourth day, however, the Moslems will put you to flight, and you will return home with three horses."

Angered by this prophecy, Bouillon exclaimed: "Should I return with only one horse more I shall throw your body to the dogs and I will kill all the Jews of France."

Bouillon, the story goes, returned with four horses and was determined to fulfill his pledge of vengeance. Upon entering the city of Troyes, however, a rock fell down and killed one of his knights and the horse. Moved by this occurrence, Bouillon decided to pay homage to the sage. He learned, however, that Rashi was no more among the living. As a matter of history, however, Bouillon never returned to France, for he died in Jerusalem in the year 1100.

Rashi is the outstanding Jewish teacher of the ages. His name is inseparably connected with Jewish learning. He is one of the masters of Rabbinical interpretation on which he left the imprint of his brilliant mind.

Rashi departed this life July 13, 1105 (29th of Tammuz) at the city of Troyes, at the age of sixty-five.

Let 'Em Roll

(Continued from Page 33)

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(Prepared by American Trucking Association, Inc.)

LET'S TALK IT OVER

(Continued from Page 24)

David Wertheim, secretary of the Poale Zion-Zeire Zion party;

Benjamin Winter, president of the Federation of Polish Jews in America;

Dr. Stephen S. Wise, acknowledged Jewish leader and president of the American Jewish Congress.

"Now," said the lad to his father at the college football game, "you'll see more excitement for two dollars than you ever saw before."

"I don't know," replied the old gent. "That's what my marriage license cost me."—The Salemite.

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OUR STORY

(Continued from Page 17)

the other hand were the liberal religionists, almost free-thinkers. The greatest among them was the famous author of "The Age of Reason" and "Common Sense," Thomas Paine. This writer and thinker probably influenced the mind of Revolutionary America more than any other patriot. Joined with him were distinguished men like Thomas Jefferson and Benjamin Franklin.

These architects of thought called themselves Deists. Their essential difference from Orthodox Christians was their belief in a God as revealed by nature, by scientific examination of the universe, rather than the God of Christian theology. They were closely linked to a large group of progressive Christians who called themselves Theists. Uppermost among them were James Madison and John Adams.

All these famous leaders and the views they propounded were deeply affected by Jewish ideas and the Hebrew moral outlook. They underscored the belief in the unity of God. They gave prominence to the Hebrew doctrine of the ethical life, as implied by the existence of a moral Sovereign of the Universe. Striking similarities are discerned in their faith and that of Jewish sages.

The thirteen articles of faith of Maimonides, the noted Jewish scholar and philosopher of the Twelfth Century, are reiterated almost verbatim by exponents of these religious views. Benjamin Franklin summarizing his confession of faith, sounds like a reading of the creed of Moses Maimonides, which is recited daily in the Orthodox Synagogue: the oneness of God; God's Providence; moral duties; the immortality of the spirit; reward and punishment. The prominent positions occupied by such men, and their speeches and writings, which obtained the widest hearing, vastly changed the thinking of the times. They thus broadcast Jewish thought and popularized the Jewish point of view.

It is through such means that the Bible became the fountainhead whence the leadership of the Revolution drew its strength in battling for human liberty. Roger Williams, who knew Hebrew and had mastered the Bible, was thus the founder of the liberty of conscience, the father of religious freedom in his colony, Rhode Island. William Penn was another imbued with Hebraic moral thinking. His inspiration for the Liberty Bell inscription in 1753 came from the Book of Leviticus, "Proclaim liberty throughout the land, unto all the inhabitants thereof." The progressive statesman, Thomas Hooker of Connecticut, was similarly influenced; as in turn he and his colleagues influenced thousands.

A distinguished American statesman summarized this when he wrote, "In the spirit and essence of our Constitution, the influence of the Hebrew Commonwealth was paramount, in that it was . . . in itself a divine precedent for a pure democracy." That is why the famous English historian, W. E. H. Lecky, declared, in words quoted by President Coolidge, May 3, 1925: "Hebraic mortar cemented the foundations of American Democracy."

(Copyright, 1939, B'nai B'rith News Service)

An old lady who could not see eye to eye with the taxi driver on the amount of the fare finally remarked: "Don't you try to tell me anything, my good man; I haven't been riding in taxis for five years for nothing."

"No, ma'am," replied the driver, "but I bet you had a good try!"

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"SING A NEW SONG"

(Continued from Page 7)

fraternal and educational organizations back to the synagogue. And there is the challenge to the synagogue. Unless it does offer more and more opportunities for Jews to create, to change, to develop, it will fall away into a state of being something like that of a museum-piece.

But there is a stirring in the synagogue these days that cannot be gainsaid. Many synagogues are undergoing a change for the better. The services are being changed. Experimental editions of new prayer-books are appearing here and there. New ceremonies are being introduced in the worship: witness the increasing popularity of a Friday night Torah service in many Reform congregations.

Years ago in the early period of growth of Reform Judaism, before the standardization of the Union Prayer Book, and even afterwards, there were few rabbis who did not write new prayers for every occasion. Many published their own prayer books, many published their own collection of special prayers.

And today?

Just a few weeks ago, a volume of new prayers appeared, entitled "Shir Hadash: New Prayers and Meditations for Rosh Hashanah and Yom Kippur," edited by Eugene Kohn, and published by Behrman's Jewish Book House in New York City. This is the work of the editorial board of "The Reconstructionist," probably the finest magazine of Jewish thought on the market today. Included in the volume are prayers by six rabbis and a layman.

This is a splendid testimonial to the vitality of the Reconstructionist Movement. It remains to be seen whether the synagogues of the country, Reform, Conservative and Orthodox, will actually use this volume. In his foreword, Dr. Kohn declares: "A significant feature of this book is that it can be used in connection with any of the Holy Day prayer-books adopted by Jewish congregations, whether Orthodox, Conservative or Reformist, and that the congregation may select for its own services as many of the prayers as it finds adapted to its needs. Under present conditions of Jewish life, it is impossible for all Jews to be satisfied with one and the same form of worship."

Why this book? Are there not enough prayers for us to utter already? I wonder how many Jews will agree with this statement from another part of the foreword: "No matter how noble the sentiments and how the language of the traditional services, it cannot be expected that prayers written in the centuries that have passed will be able to evoke in the worshipper the same fervor that they evoked in the generation in which their authors lived. Each age has its own mode of expression, its own yearnings and aspirations . . . we dare not depend on the momentum of the past alone for carrying on our spiritual tasks. We must seek to express in worship those religious values that we have experienced in our own lives, and that seem to use to merit perpetuation; we must, in every generation, 'sing unto the Lord a new song.'"

Well, here is a check on ourselves. If we agree that every generation must "sing unto the Lord a new song," we are ready to create new songs. And therein will lie for many Jews a new-found happiness in being Jews. So many feel that "the prayers are there to be said," as one Jew told me. Yes, prayer writing is a lost art among Jews. But the man who recognizes that if there is to be any joy, any reality to our worship, new prayers must be created, is the man who will at least be started on the path of creation and will rejoice in his Jewishness. In this sense, to be a Jew is not to be in a blind alley or a dead-end street, but rather to be out on the open road, where nothing is ended and everything is but a beginning.

One thing more: if synogogues will not introduce new prayers, and will not constantly urge their members to read and write new prayers, will not the lost art remain lost, and will not a "fountain of living waters" thereby be dried up? If the synagogue will not use the newest expression of the deepest yearnings of the Jewish people, will not the synagogue again be doing what it did so many times in the past,—stifling the creative forces in its midst,—and continue to be the dead and empty shell that so many claim it is today?

It would be fine to see an immediate acceptance of Eugene Kohn's volume, by synagogues of all kinds. The prayers are for the most part lovely prose poems, charged with vitality and an awareness of the current of contemporary Jewish life. Many phrases are magnificent, memorable and classic, and will find an instant and electric response from the congregation. And while, here and there, one comes upon a phrase that could be more graceful and lilting, for the most part the prayers and meditations are simple and moving.

Although this is a volume of new prayers for Rosh Hashonah and Yom Kippur, there is hardly a single prayer that cannot be used throughout the year by changing a word or phrase. The idea of God as King, the basic theme of Rosh Hashonah, and the idea of Repentance, with its emphasis on re-creation and renewal, the basic theme of Yom Kippur, are motifs that appear throughout the prayers of our daily and weekly prayer-book. "This is but the first," writes Dr. Kohn, "of a series of devotional texts which *The Reconstructionist* expects to prepare. We hope also to bring out, in the course of time, supplementary prayers for Sabbaths and for the *Shalosh Regalim*." But meanwhile, I urge the immediate use of "Shir Hadash" for the purpose of revitalizing the worship of the synagogue. It is to my mind one of the most important recent contributions to Jewish liturgy.

"Shir Hadash" is more than a book of new prayers. It is an expression of a new philosophy of Jewish life. Here, in briefest compass, are epitomized all aspects of The Reconstructionist Movement, a school of Jewish thought which defines Judaism "as a religious civilization." No finer utterance has yet appeared to delineate its thought. Misunderstood by many as a philosophy which leaves God out of the picture, the Reconstructionists here strike a

(Continued on Page 52)

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SELECTIONS FROM "SHIR HADASH"

(Continued from Page 7)

ons whereby these scourges can be banished from the earth forever. . . .

Oh! let us answer the teruah of the Shofar,
And gird us for the fight against all things evil
With the weapons of science, the panoply of art, and the bulwark of faith to assure our victory.

Tekiah gedolah! Lift your eyes now and peer into the future; see the world that awaits your children, a world where you, too, shall live, because it is through you that God shall cause it to be.

Behold a kingdom.

Wherein swords have been beaten into ploughshares, so that there are no weapons by which men may hurt or harm,

A kingdom wherein men live in radiant abodes,

Wherein every body is straight and strong, every mind lighted by wisdom and beauty,

A kingdom wherein all men are free, for God alone ruleth.

Of the coming of this kingdom the last notes of the Shofar speak, the prolonged and triumphant *tekiah gedolah.*

Oh! Let us respond to the tekiah gedolah
And consecrate ourselves to the kingdom that is to come,
That we may be cheered on our way by faith in its coming,
And guided in our path by its beckoning radiance.

ROSH HASHANAH—MUSAF
MALKUYOT II

(Pp. 30-31)

GOD IS KING

In all generations, from the dim days of Israel's beginnings to this moment, men have considered the heavens and their adornment of stars, the earth robed in many colors, and the seasons that visit it. They have looked into their own hearts, insatiable of goodness, beauty and truth. They have contemplated the surging affairs of men, the rise and fall of empires. And everywhere, in the wandering of the planet, in the striving of the seedling, in the aspirations of men, and in the march of history, they have espied the Great Reason and the Infinite Will. So they have learned that behind Nature, over the destiny of peoples, within men, God works ever. Wherefore they hailed Him as their King, acknowledged His dominion, subdued their hearts to His will, and dedicated themselves to His service. In this solemn hour, let us, their children and the heirs of their spirit, pay like homage to the Sovereign of all that has been, that is, and that shall be to the end of time.

(Responsive Reading)

God is King! The universe about us is no idiot's tale of blind force playing over inert matter, but the majestic expression of His creative design.

God is King! His dominion is revealed to us in the orderliness, harmony, and beauty of nature.

God is King! The succession of the generations is no purposeless blundering from the dark chaos of the past into a misty oblivion in the future.

God is King! The career of mankind is, under His guidance, a long pilgrimage toward the fulness of goodness, beauty and truth.

God is King! He is the shepherd of all who are faithful to His rule; He will not forever suffer the wilful and the violent to prey upon them.

God is King! Above the desires and the caprices of the human heart stands His will that demands justice, mercy, and peace.

God is King! From Him all moral government derives its just authority, and to His law all rulers owe obedience.

God is King! Therefore righteousness must prevail over iniquity, truth over falsehood, beauty over ugliness.

God is King! Even now doth He assert His sovereignty. But our blindness and our sins obscure His Kingdom from our sight, and prevent our partaking of its glory and its bliss.

God is King! He has set His law in our hearts and our souls attest His sovereign sway.

God is King! There will be a day when truth, justice and brotherly love will prevail. Then shall the glory of His Kingdom shine forth undimmed.

Reader and Congregation in unison

Then let us rise to confess His sovereignty, let us kneel and bow low in token of obedience to His will. And when we stand erect once more, may our hearts be consecrated to His service, the skill and strength of our hands to the building of His Kingdom on earth.

GETTING THINGS DONE

Henry Ward Beecher once was asked how he managed to get through so much work in a day. He replied: "By never doing anything twice. I never anticipate my work and never worry about it. When the time comes to do a thing I do it, and that's the end of it."

The fussy, hurried, worried man is the chap who tries to do everything at once. He dabbles in this and dabbles in that—finishing nothing. He picks up a letter to answer it and lays it down to pick up another letter and fuss with that. He puts the hard work at the bottom of the pile. He leaves a hard job on his desk day after day until it absolutely has to be done and then he rushes it out in such a hurry that it seldom is done right. This man goes home in the evening with frayed nerves. In imagination he drags his desk and papers home with him and worries about them there.

The big things of life are never done by a fussy man. When one is worrying about half a dozen tasks that must be done in the future, he fails to do the present task as it should be done. One task at a time, finished and started on its way before tackling the next task, is a rule that makes for poise and power.—Silver Lining.

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BUSINESS, the civilizer of the world: the Great Force for tolerance that made it possible for men of different faiths to live together in peace despite the bigotry that seems to be inherent in human nature. BUSINESS, success in which made knowledge desirable and almost necessary so that it built our great educational systems. BUSINESS which is a result of the natural effort to acquire property and happiness, which in the early days of our human race was only obtainable through war and suffering.

Trade civilized the world because it made travel necessary, and through travel among other people our travelers found out that others were folks like themselves and made better friends than enemies, and so led to a gradual cessation of wars fought on account of hate. As we know other people, other faiths, other customs better, we like them better. Most of our hate is for strangers and strange customs. Hail! then, to BUSINESS that made acquaintance with others necessary.

BUSINESS made it possible for every man to acquire a measure of human happiness in accordance with his work, and the manufacture of articles necessary for trade created jobs for him to work at. BUSINESS created values. It made fruitful land worth more than barren, and developed barren land on account of the value that could be obtained from it. It made it possible for the farmer to sell his products and buy other things and enjoyments. BUSINESS sets mental values higher than physical, brain above brawn. So BUSINESS makes it possible to pay taxes, build schools and colleges and educate men and women so that they might be happier and succeed earlier in BUSINESS. BUSINESS made religions founded on faith and morals possible instead of the religion founded on fear and oppression, because it provided money to support our churches and ministers. It made the prize of successful research in all lines desirable. We owe to it our modern sciences and arts.

BUSINESS always is fair and always rewards. Exceptions are criminal and not the usual.

Good BUSINESS is a normal condition; bad BUSINESS is a false condition. BUSINESS is still an undeveloped field poorly explored. New paths must be opened constantly to furnish jobs for new millions of workers.

BUSINESS is founded on faith. That faith is symbolized in the word STERLING. Sterling silver and the Pound Sterling are world standards. It takes us back to the time when the coined moneys of the various countries and cities were mostly adulterated. Only the draft of the Jew trader (the Easterling) was always worth its face value. So from Easterling comes our word STERLING.

—I. M. KARESH,
Greensboro, N. C.

EDUCATION'S AIM

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The Artist says Beauty.
The Epicurean says Happiness.
The Stoic says Self-control.
The Christian says Co-operation.
The Ruler says Loyalty.
The Patriot says Patriotism.
The Sage says Wisdom.
The Youth says Achievement.
The Soldier says Courage.
The Editor says Success.
The Manufacturer says Efficiency.
The Banker says Wealth.
The Dreamer says Vision.
The Friend says Friendship.
The Pedagogue says Personality.
The Physician says Health.
The Biologist says Growth.
The Psychologist says Unfoldment.
The Sociologist says Adjustment.

But the true Educator says all of these, and more, must be utilized, and so agrees Mr. John M. Dunlap, principal of Piedmont Junior High, from whose scrapbook the above was taken, and he should know, for he has dealt with Education and its problems for many years.—By Eva Young in the Charlotte Observer.

A Personal God

(Continued from Page 16)

I am urging that faith which shall make our own, individually, that assurance which was the prophet's:

"Fear not, for I have redeemed thee,
I have called thee by thy name, thou art Mine.
When thou passest through the waters, I will be with thee,
And through the rivers, they shall not overflow thee;
When thou walkest through the fire, thou shalt not be burned.
Neither shall the flame kindle upon thee,
For I am the Lord thy God,
.
Fear not, for I am with thee."
(Isaiah 43:2-5).

"I am with thee"—this is the assurance that we need in this day and generation, and herein is that inspiration which more than all else can lead men to fulfill the commandment, "And thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might." It is the realization that "I am the Lord *thy* God, who brought *thee* out of the house of bondage," that will lead us to *know*, to *feel*, to *experience* the Fatherhood of God. Experiencing that, the brotherhood of man must follow as surely as the night follows the day.

"I am the Lord *thy* God." Thirsting for God, for the living God, as we do, I ask you, men and women, as did the psalmist: "When shall we come and appear before God?"

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Toward a Formula for Jewish Life in America

By SAMUEL NEWMAN, M.D.
Danville, Va.

THE SPIRITUAL case history of the average modern Jew is from Faith, imbibed or implanted during his early years, the Indifferentism and Rationalism resulting from the impact of humanistic culture and natural science upon his mind in later years. Even those who have retained their nominal affiliation with the synagogue have been a little hesitant about describing their religion in terms of pure faith. Faith, during the last decades, was not a word in good scientific standing. It suggested a dogmatism; it implied a stubborn refusal to be open-minded; it was not thought to be the most fruitful approach to an understanding and comprehension of reality and the universe.

According to an influential—and fashionable—school of Jewish religious thought, Judaism was interpreted in terms of, and identified with, social justice and righteousness. Justice and righteousness were thought to mark and to delimit the highest and farthest goals of Judaism.

At the other extreme of the multi-colored spectrum of divergent religious opinion were those who viewed Judaism as a civilization, a way of life for a limited and delimited racial or ethnic group. To the exponents of this philosophy of Judaism, ritual and ceremonial had value neither as a sacrament or visible sign instituted by God by which grace was conveyed to the individual soul nor as a symbol of an abstract religious idea but as a framework for the preservation and transmission of a distinct folk life or culture.

A considerable number of Jews who drank deeply from the wells of western culture concerned themselves with the problem of Judaism not in a positive sense but in a negative sense. They sought plausible ways and means of disassociating themselves from Jews and Judaism without too much violence to their self-respect. Some luminaries in the firmament of western culture did not even shrink from cowardly compromise and base surrender to the dominant faith.

The cataclysmic events in Europe, symbolized by the rise of Fascism and Nazism, caused modern man to re-examine his attitude towards religion and to realize that art and science, without leverage outside of themselves, are not sufficient to insure moral evolution of society; that without religious sanctions rooted in a firm belief of immortality, divine justice, and human responsibility to a universal God, the Nietzschean philosophy of force will ultimately dominate the world. Humanitarianism, the finest flower of the Hebraic prophetic genius, mediated into the larger world by Christianity, will, in a neo-pagan world, be considered, in the words of Hitler:

". . . a mixture of stupidity, cowardice, and superciliousness, which will melt away like snow in the March sunshine."

In the light of recent events, the analysis of the Nazi movement by Calvin Hoover (German Enters the Third Reich—London, 1933) is not far from the mark. He states:

"The ambition of the National Socialist leaders to re-Nordicize Germany, to provide Nordic tutelage for the rest of Europe and to substitute the morals and customs of a tribe of warriors for those of urban capitalism, seems fantastic. It would be a serious error, however, to assume that because the purposes of the party leaders are abnormal, that they are non-existent. They may, indeed, be impossible even of approximate attainment, but they are wholly real in the sense that they are effective stimuli to action."

The strutting and conquering legions under the sign of the swastika resemble in presumption, fervor, absoluteness and mysticism, the conquering legions of Mohammed. Only by realizing and recognizing that Nazism is a resurgent pagan faith and not a temporary political expedient of an aggrieved people, can we adequately mobilize the forces of the world in battle against it. These forces, in the last analysis, must be spiritual and moral.

Jew and Christian must realize that the issue is clear, sharp and unqualified. Fascism repudiates what universalistic religion praises and praises what universalistic religion repudiates. It renders everything unto Caesar and calls Caesar God. It is a resurging of barbaric tribalism, a raising of nationalism to the nth power, a denial of the universalistic community of mankind. It is proud, imperious, unrepentant, infallible and defiant to everything outside and beyond itself. It worships itself!

Thinking Christians realize fully now that while the spearhead of Nazi persecution is directed against the Jew, its ultimate force will uproot the very foundations of democratic and Christian civilization.

The eternal Jewish verities must again be brought into sharp focus and reinterpreted by our leaders and thinkers in terms that the modern Jew can understand.

Inescapably and ultimately, the responsibility for the down-trodden, impoverished, and ruined masses of Jews in Central and Eastern Europe and for the thousands who are scattered all over the globe rests upon us, American Jews. As never before in our history, we are faced with the task and responsibility of creating an instrument of relief and reconstruction capable of coping at least with the most pressing and distressing aspects of the problem. Such a task and responsibility will surely deepen and galvanize our Jewish feeling and consciousness. But are we, in the midst of the bewildering and conflicting American scene, to transplant and perpetuate here a Jewish *volkgeist?*

Palestine occupies a tender and sacred spot in our memory and in our heart. Its rebuilding should not be motivated by dire necessity only, but by a sublime urge to demonstrate both to ourselves and to the world that our creative power in transforming a miasmic swamp into a blossoming country is still virile. This work, in behalf of which I bespeak the warmest cooperation and sacrificial help of every Jew, must be carried on by American Jews, not necessarily under the banner of Jewish nationalism, but under the compulsion of a complex of sentiments—philanthropic and religious—and as a challenge to our pride in the unfolding of the Jewish constructive and spiritual genius.

The nurturing of a positive attitude towards Palestine in the American Jewish youth must not necessarily be motivated by a sense of radicalism or nationalism. The historico-religious motive should be a sufficient lever to move our hearts and emotions. Palestine surely can not mean less to us than to Christians who have dotted with churches and other institutions every span of available soil in Palestine associated with their Saviour. Why should we, Jews, not dot every span of available soil in Palestine with blossoming groves, thriving settlements, schools, and all the implements of modern civilization because of our association with Palestine as the cradle of our people and our faith, which served as the fountain-head for two other great universalistic religions — Christianity and Mohammedanism—without fearing the reproach of divided allegiance?



And they reported back to Moses that in the distance lay the Land of Promise



DR. SAMUEL NEWMAN

A definite formula for Jewish life in America can not yet be enunciated. It is regrettable that some of our Jewish leaders are endeavoring to congeal Jewish life in definite molds—Reform Judaism, Conservative Judaism, and Orthodox Judaism. Such a view of Jewish development in the American scene is narrow and fraught with danger of encouraging sectarianism, which may ultimately lead to atrophy and death of one or more components. Greater intermingling and exchange of ideas and attitudes on the part of diverse Jewish elements and between Jews as a whole and the non-Jewish world is necessary before the direction of our ultimate destiny on this continent can be discerned.

At present, a tragic fate has given new meaning and new value to our existence. In the religious sphere, we must stress the facets of similarity and the hubs of common action with other religious groups. In the political sphere, we must serve as the vanguard of those who struggle for justice and equality. Our very existence is predicated upon justice and equality. Dictatorship of any kind, totalitarianism in any sphere of human endeavor, is a menace to our existence. We are a living manifestation of the principle of democracy and a recurrent sacrifice upon the altar of human freedom. This is our immutable fate and destiny.

"AND JOSEPH WENT AFTER HIS BRETHREN AND FOUND THEM IN DOTHAN"

Genesis 37:17

It happened again in 1939!

Regional Rabbi Joseph Levenson of the Union of American Hebrew Congregations was on a field trip looking for "his brethren" in order to extend Union aid to them in their religious organizational work.

Dothan, Alabama, was on the itinerary of the modern Joseph.

He arrived in Dothan on a Friday. At services, he rose to read the Biblical portion for that Sabbath Eve, Genesis, chapter 37. Suddenly the Congregation heard:

"And Joseph went after his brethren and found them in Dothan!"

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A blackmailer addressed a letter to a banker, saying that he must pay $25,000, or have his wife kidnapped. By mistake the letter was delivered to a poor laborer, who answered:

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Jewish Principles and Practices

By RABBI LEO JUNG

The Jewish Center, New York City

OF necessity, Hebrew education endeavors, first of all, to convey the philosophy, the principles and the details of its own creed; strengthening racial memory, integrating ritual and ceremony in a meaningful whole and imbuing its disciples with sufficient clarity as to fundamentals, with sufficient assent to its point of view, to give them a desire to practice what they are being taught. In Judaism, the attitude towards the stranger, the alien, even the heathen, is not a peripheral issue, but of the warp and woof, the very texture of the faith. In fact the Torah 36 times warns Israel to love the stranger, to afford him equality before the law and to bestow upon him the warmth of a brother's heart.

It is significant that the Passover eve service is dedicated to recalling the sufferings of Israel in Egypt and their deliverance from under the heel of the Pharaohs. At the beginning of that night, the Jew performs the ceremony of the sanctity of the holyday by pronouncing a blessing over a full cup of wine. A full cup of wine is the symbol of happiness, a symbol based on the Biblical expression, "The cup of my salvation is full." This ceremony introduces every Sabbath and festival day. In the course of that Passover eve service, reference is made to the ten plagues with which the Egyptians were afflicted.

When this account is to be read, another ceremony is performed. The full cup of wine is taken, and with the mention of every plague some wine is poured away.

The children, for whose benefit this service is arranged, are encouraged to ask for the meaning of this ceremony, and they receive the answer, "The Egyptians were our cruel oppressors. Tonight we recall God's redemption of His people and our hearts are full of gratitude and joy. That is why we make the blessing over the full cup. But the Egyptians were human beings and, although they were our enemies, we are sorry when we recall their sufferings. They, too, were God's children and we must feel with them. Our cup of happiness cannot be full as we read the tale of the ten plagues. That is why we pour away some of the wine whenever one of the plagues is mentioned."

The humanizing influence of this ceremony at this moment can hardly be exaggerated. It is an unforgetable lesson in good will.

In Jewish law, and in the period of the Jewish kingdom, the foreigner was given the protection which in other lands only citizens enjoy. His was equality before the law. He was admitted to high office. As minister of the crown, as head of the army, as chief musician, he enjoyed unlimited privileges. The commandment to help and the prohibition to afflict the stranger occur eighteen times in the Torah. Any foreigner who accepted the seven basic humanitarian laws was to be entitled to all the privileges of citizenship. For a nation surrounded by alien cultures, this was unheard-of generosity.

Those laws, moreover, which the foreigner had to accept, were not particularistically Jewish, but expressive of universal ethical monotheism. They include the promotion of justice and the prohibition of cruelty to animals, blasphemy, theft, murder, idolatry, immorality. They are the very foundation of that universal religion for the ultimate sway of which the Jew has entered the arena of the world. This universalistic tendency of Israel we find expressed both in its life in the Holy Land and in the diaspora.

Judaism does not endeavor to proselytize, for it admits the saving possibilities for the adherents of other monotheistic religions. In antiquity, Jews converted the heathen to faith in one God, and such efforts are logically though not actually possible today. The non-Jew who approaches a rabbi out of a genuine love for Judaism is and will be accepted, but only when he has understood the great sacrifices a Jew has to bring for his faith, only when he is determined to live in accord with Jewish law. The tolerance of Judaism makes proselytizing unnecessary. But the Jew, as an individual, as well as collectively, is to strive incessantly to live so that the principles of his life, the motives of his actions, namely, the universal principles of ethical monotheism, may be seen, appreciated, and accepted by all men.

In conclusion, let me quote an American, a great and simple poet, Edwin Markham, of our own time:

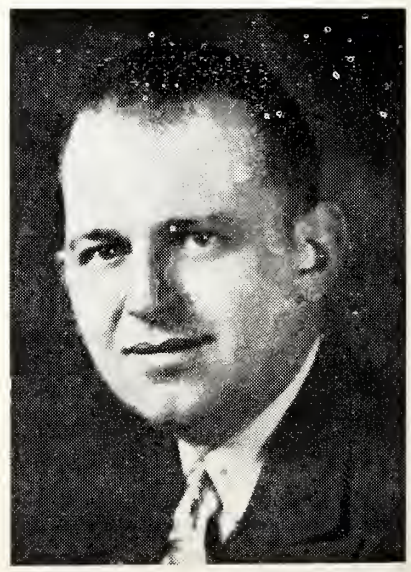
He drew the circle to shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew the circle that took him in.

En Guarde!

Customer (having a rough shave): "I say, barber, have you another razor?"

Barber: "Yes; why?"

Customer: "I want to defend myself."—Owl.



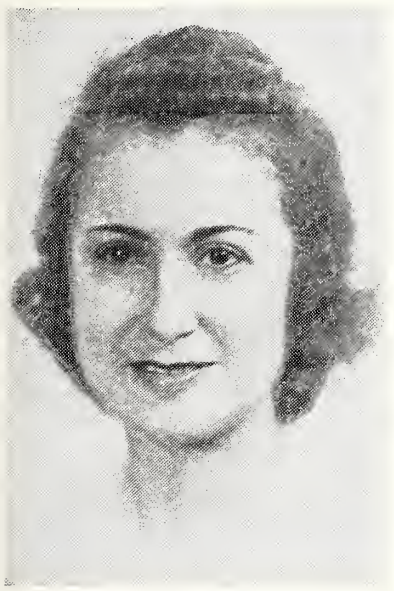
JOSEPH R. STERNBERG, of Asheville, N. C., who was elected at the convention of the North Carolina B'nai B'rith Federation in November to serve the organization as treasurer during the coming year.

Organization and Personal News

Weddings

Levine-Pollens

Greensboro, N. C.—The marriage of Miss Pauline Levine, daughter of Mrs. Max Levine and the late Mr. Levine of Greensboro, and Mr. Bertram Pollens of New York City took place in a quiet ceremony on Sunday morning, December 24th at 10:30 at Temple Emanuel, with Rabbi F. I. Rypins officiating. The bride is a native of Greensboro but spend her childhood in Rockingham, where she made an outstanding high school record. She attended Woman's College of the University of North Carolina, and for several years has been in charge of the accounting department of the Greensboro Full-Fashioned Hosiery Mills. She has many friends throughout the South.



MRS. BERTRAM POLLENS, daughter of Mrs. Max Levine and the late Mr. Levine of Greensboro, N. C., whose marriage took place on December 24 in Greensboro. The couple will live in New York City.

Mr. Pollens, younger son of Mr. and Mrs. Elias Pollens of New York City, is a graduate cum laude of City College of New York and a member of Phi Beta Kappa. He received a master's degree from Columbia University and a juris doctor's degree from New York University. He has published books and numerous articles in the field of psychology and criminology and is well known in New York for his lectures on these subjects. At the present time he is connected with Beaunit Mills, Inc., of New York and Beverly, N. J., and is a lecturer on criminology at City College in New York.

After January 1st, 1940, the couple will be at home at 150 Haven avenue, New York City.

Oettinger-Potter

New Rochelle, N. Y.—In an impressive service on Saturday evening, December 9th, at the home of Mrs. Samuel A. Potter, mother of the bride, in New Rochelle, Miss Joan Potter was united in marriage with Albert Oettinger, of New York City and formerly of Greensboro, N. C., son of Mr. and Mrs. J. R. Oettinger of Greensboro. The bride, daughter of Mrs. Potter and the late Samuel A. Potter, was graduated from Goucher in 1937 and studied at the New York School of Interior Decoration. Mr. Oettinger attended the University of North Carolina and the Carnegie Institute of Technology. He lived in Greensboro until recently when he went to New York City to accept a position with United Factors Corporation.

Rosenblum-Rosen

Laurens, S. C.—The marriage of Miss Anna Rosenblum, daughter of Mr. and Mrs. Sam Rosenblum of Laurens, and Mr. Rosen of New York City, was solemnized on December 23 in New York. The couple were given a dinner and reception on December 25 at the home of the bride's parents. The bride is a librarian in the New York Public Library and Mr. Rosen is a teacher in the public schools of New York City.

Hirsch-Gutman

Charlotte, N. C.—Mr. and Mrs. David I. Hirsch announce the marriage of their daughter, Dorothy, to Mr. Leon K. Gutman on November 23. The ceremony was performed at the Hotel Charlotte by Rabbi William Greenburg, after which the guests were served with a bridal luncheon at the hotel. Mr. Gutman is formerly of Elizabeth, N. J., but the couple will make their home in Charlotte.

Orenstein-Eisenberg

Charlotte, N. C.—Mr. and Mrs. Harry Orenstein have announced the marriage of their daughter, Julia, to Manuel Eisenberg of Durham. The wedding took place on Sunday, December 3. The ceremony was a quiet one solemnized at the home of the bride's parents. Mr. and Mrs. Eisenberg will make their home in Greensboro.

Sher-Miller

Greenville, S. C.—Mr. and Mrs. D. H. Sher announce the marriage of their daughter, Beatrice, to Mr. Arnold Miller, of Baltimore, Md., on Thursday, November 23rd. The couple will make their home in Greenville.

Kaplan-Weinstein

Norfolk, Va.—Dr. and Mrs. A. Kaplan of Norfolk, Va., announce the marriage of their daughter, Sara Ina, to Malcolm N. Weinstein, son of Mr. and Mrs. H. D. Weinstein of Roanoke, Va., on Sunday, November 19 at the Cavalier Hotel, Virginia Beach, Va. Rabbi Paul Reich performed the ceremony. After the honeymoon in New York City Mr. and Mrs. Weinstein are residing at 366 Walnut avenue, Roanoke, Va.

Engagements

Lichtenfels-Gumpert

Asheville, N. C.—Mr. and Mrs. Gustav Lichtenfels of Asheville have announced the engagement and approaching marriage of their daughter, Helen, to Rudolf Gumpert of Asheville. Miss Lichtenfels was graduated from the Woman's College of the University of North Carolina. Following her graduation she took two years of graduate work in the School of Social Service Administration at the University of Chicago. For the past several summers Miss Lichtenfels has been associated with private camps for girls in Maine and Massachusetts as head counsellor and assistant director. Mr. Gumpert, formerly of Berlin and New York, is now associated in business with Joseph Sternberg of the Consolidaed Hide and Metal Co.

Petock-Brenner

Norfolk, Va.—Mr. and Mrs. Samuel Petock of Norfolk announce the engagement of their daughter, Gertrude, to Morris Brenner of Winston-Salem. The wedding will take place in the early part of the spring.

Mottsman-Michalove

Winston-Salem, N. C.—Mr. and Mrs. H. Mottsman have announced the engagement of their daughter, Ann, to Jack Michalove of Asheville. The wedding will take place in January.

Zucker-Schwartz

Charleston, S. C.—Mr. and Mrs. Joseph Zucker announce the engagement of their daughter, Rachel T., to Mr. Joseph Schwartz of Birmingham, Ala. and Charleston, S. C. Mr. Schwartz is the son of Mr. and Mrs. Sam Schwartz of Birmingham. The wedding date will be announced later.

Shapiro-Bernstein

Roanoke, Va.—Mr. and Mrs. Sam Shapiro announce the engagement of their daughter, Eva Jean, to Wilbur Bernstein, son of Mr. and Mrs. Harry Bernstein of Richmond, Va., on Sunday, November 26. The wedding will take place in the spring.

Bar-Mitzvahs

Winston-Salem, N. C.—Edwin Eugene Katzin, son of Mr. and Mrs. Eli Katzin, was bar-mitzvah at the Beth Jacob Temple Friday evening, December 15th, with Rabbi Ellenbogen conducting the services. A reception was held after the services at the home of Mr. and Mrs. Katzin.

Charleston, S. C.—Melvin Robinson, son of Mr. and Mrs. Mitchell Robinson, was bar-mitzvah on December 9th at Brith Shalom Synagogue. Rabbi Benjamin G. Axelman officiated.

Charleston, S. C.—The bar-mitzvah of Samuel Liberman, son of Mr. and Mrs. Julian Liberman, took place on November 25th by Rabbi Benjamin G. Axelman at Beth Israel Congregation.

Charleston, S. C.—Melvyn Berlinsky, son of Mr. and Mrs. Hyman Berlinsky, was confirmed on December 16th by Rabbi Benjamin G. Axelman at Brith Shalom Synagogue.

Charleston, S. C.—The bar-mitzvah of Richard (Dickie) Ellison, son of Mr. and Mrs. Charles Ellison, was

(Continued on Page 42)



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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 41)

Bar-Mitzvahs

held at the Brith Shalom Synagogue on December 30th with Rabbi Benjamin G. Axelman officiating.

Charlotte, N. C.—Irving Rudick, son of Mr. and Mrs. R. Rudick, took place at the Synagogue on December 23. A reception followed the services, and a party for the children was given on the following Sunday.

Births

Durham, N. C.—Mr. and Mrs. Phil Bloom announce the birth of a son on Monday, December 4th.

Kinston, N. C.—Mr. and Mrs. Leo Brody announce the birth of a daughter, Marcia Fay, at the Parrot Memorial Hospital on December 3rd.

Charleston, S. C.—Mr. and Mrs. Albert Kaufman announce the birth of a son, Herschel Benjamin, on November 12th.

Roanoke, Va.—Mr. and Mrs. Bernard Levin announce the birth of their son, Richard Sigmund, on November 11, 1939.

Obituary

Elmer Rosenthal Oettinger

Wilson, N. C.—Mr. Elmer Rosenthal Oettinger, one of Wilson's most prominent citizens, died Monday afternoon, November 27th, at his home following an illness of several months. A life-long citizen of Wilson, Mr. Oettinger was born March 9, 1889, son of the late Jonas and Martha Rosenthal Oettinger. After his schooling in Wilson, Oak Ridge Military Institute, and the University of North Carolina, he went into the mercantile business with his father in 1907. In 1912 he married Miss Pearl Lichtenstein of Richmond, Va. Mr. Oettinger was active in civic affairs in the town, and was a prominent Mason. At one time, 1919-20, he served as president of the North Carolina Merchants' Association. He was a member of the Oheb Sholem Temple of Goldsboro. Surviving are his wife, two sons, Elmer R., Jr., and David, of Wilson; a daughter, Josephine, and a sister, Mrs. Emil Rosenthal of Goldsboro.

Mrs. Rosa Williams Nathan

Charleston, S. C.—Rosa Williams Nathan was born at Camden, S. C., in 1881. She was educated in the schools of Charleston where the family resided since 1883. She taught in the public schools for about twenty years until her marriage to Moses H. Nathan in 1919. Mrs. Nathan from her early girlhood was intensely interested in community welfare, regardless of race or denomination. She was an ardent and active member of Congregation Beth Elohim, and served as president of the Happy Workers, the Charleston section of the Council of Jewish Women, and the K. K. B. E. Temple Sisterhood. She organized the State Federation of Temple Sisterhoods and served as president and was a member of the Hebrew Benevolent Society and served for many years as a director of the Atlanta Hebrew Orphan Home for which she worked valiantly to the time of her passing.

In non-sectarian community work Mrs. Nathan had served for many years as Red Cross District Chairman and on the Executive Committee of the Charleston Community Chest. At the time of her death, Mrs. Nathan was secretary and treasurer of the Hebrew Orphan Society of Charleston, said to be the oldest organization of its kind in America. She succeeded her husband in this capacity. She also was very active in maintenance drives for the Y. W. C. A. as well as case work in an advisory capacity in that institution.

Mrs. Nathan's fine sense of humor and sympathetic understanding made her a most invaluable personality in all branches of charity and relief work in Charleston and she was particularly successful in rehabilitation of families whose misfortunes had caused them to lose their morale. For many years Mrs. Nathan taught in the night schools conducted for the purpose of Americanizing Jewish immigrants, all of whom have not only proven worthy but have been most devoted to her as well as helpful in her life's work of helping others.

Philip Satisky

Fayetteville, N. C.—Philip Satisky passed away on November 2 at Fayetteville. He was an active member of the Jewish community and former treasurer of the synagogue. He was engaged in business for many years and was always liberal and cooperative in all communal efforts. Surviving are his widow, Fannie, three daughters, Mrs. Frank Eisen of Charlotte, N. C., Mrs. Abe Horowitz of Raleigh, and Miss Elise Satisky of Fayetteville, and three sons, Harry and Aaron of Fayetteville, and Morris of Raleigh.

Samuel Glass

Roanoke, Va.—Samuel Glass, 62, died at his home. He had been in ill health four months, his condition taking a turn for the worse some weeks ago. One of Roanoke's pioneer merchants, Mr. Glass was a leader in Temple Emanuel which he helped found, and for which he acted as treasurer and member of the board of trustees for many years.

Surviving are the widow, Ray, three sons, Gerald H., Marvin L. and Bernard E. Glass, one daughter, Alese J. Glass, all of Roanoke, and four sisters.

Rev. W. A. Finkelstein

Roanoke, Va.—Rev. William A. Finkelstein, 65, associate rabbi and cantor of Beth Israel congregation, died in a local hospital. Associated with Beth Israel for the past eight years, the Rev. Mr. Finkelstein was a learned Talmudist and well versed in ancient Hebrew law. He was a member of Lakeland Lodge No. 190, A. F. and A. M.

Mrs. Estella D'Ancona Levi

Sumter, S. C.—Mrs. Estella D'Ancona Levi, widow of the late Mitchell Levi. She is survived by her son and only child, Wendell M. Levi; three grandchildren, Estella D'Ancona Levi, Patricia London Levi, and Wendell M. Levi, Jr.; one niece, and several nephews.

ASHEVILLE, N. C.

The Ladies' Auxiliary of the Bikur Cholim Congregation gave a strictly kosher Installation Dinner at the Asheville Club for Women on Sunday evening, December 31st, honoring their new spiritual leader, Rabbi David Wachtfogel. Dancing followed the dinner.

Mrs. Gustav Lichtenfels, President of the North Carolina Association of Jewish Women, was the principal speaker at the District Meeting in Charlotte on November 8th. Dr. A. Segal of Asheville accompanied Mrs. Lichtenfels and gave an interesting talk on "Jewish Youth." Mrs. Nathan Sutker presided at this meeting.

(Continued on Page 44)



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WINSTON-SALEM, N. C.

SENATOR MEAD GIVES ORT HIS HEARTY SUPPORT

New York, N. Y.—At a special luncheon meeting at the Lawyers' Club, 115 Broadway, attended by members of the American ORT Federation Board of Directors, Senator James M. Mead of New York was presented as new co-chairman of ORT's United States Congressional Committee. In accepting the appointment, Senator Mead joins Senator Robert F. Wagner, who has been chairman of the Committee for the past eight years.

"My duties obviously do not permit me to serve all of the organizations that seek my cooperation," Senator Mead explained, "but I realized that there is no more useful and constructive agency than yours, so I felt honored that I should be called upon to serve with Senator Wagner. In becoming more active in your organization I am following the example of my senior Senator, Robert F. Wagner, and the example of the President of the United States, who has become the most important figure in the world by his contribution to the cause of peace and the dignity of man.

"If we find an opportunity to serve an association that is in harmony with the policies advocated by our President and the senior Senator from New York, it is not a burden to do so. It adds to the sum total of the more general contribution we are able to make for the entire American nation. I am highly privileged to participate in the affairs of ORT and to interpret it to my colleagues in the United States Congress."

Others who attended the meeting, at which the Hon. William W. Cohen presided as toastmaster, included Jacob Patofsky, assistant general president of the Amalgamated Clothing Workers of America; Nat Bass, Dr. David Lvovitch, Alexander Dolowitz, Edgar Salinger, Max Herzfeld, president of the Brooklyn ORT Society; Murray Levine, Philip Block, ORT Executive Director, and Harold Altschul, Executive Vice-Chairman.



SENATOR JAMES M. MEAD, who recently accepted the co-chairmanship of the United States Congressional Committee of Ort.

PLACEMENT OF REFUGEES IN SOUTH CONSIDERED

At the meeting of the Southern Regional Executive Committee of the Council of Jewish Federations and Welfare Funds, held in Birmingham on December 10th, Ephraim R. Gomberg of New York City, director of Field Relations for the National Refugee Service, stated that during the forthcoming few months refugees from Cuba will be admitted on an increased scale.

"The government is now calling quota numbers from among those held by three thousand immigrants in waiting in Havana," said Mr. Gomberg. "Of these about 1800 are from Greater Germany and the remainder from other countries. From present indications, approximately three hundred quota numbers per month will be called."

The National Refugee Service, according to Mr. Gomberg, is engaged in surveying the situation at Miami, the port of entry, and will render such services as may be necessary to augment the services of Miami and Florida state agencies, in routing these emigres to points of destination or in resettling them in other countries. Emphasis will be on resettlement out of Miami throughout the country, with particular emphasis on southeastern and southwestern states.

The emergency character of the problem, he pointed out, calls for concerted efforts of communities in the South to step up the placement of refugee families and to hasten their adjustment in normal American communal life.

SOUTH CAROLINA SISTERHOODS ACTIVE

The passing of Mrs. Rosa Williams Nathan in Charleston is mourned by many. She was the founder of the South Carolina Federation of Temple Sisterhoods and its first president. An ardent worker in every Jewish cause, she will be greatly missed. Resolutions will be presented at the State Sisterhood's annual meeting and a fitting memorial will be considered.

The district meetings that were to be held in Camden and Georgetown were cancelled in respect to her memory.

Kingstree, S. C., has organized a Sisterhood, together with Lake City, with a membership of 18, under the name of Rayose Sisterhood. They are busy forming a Sabbath School.

Following the State Board meeting, Mrs. Jane Raisin, president, visited the Sisterhoods of Darlington and Florence and Kingstree.

During December Mrs. Raisin visited the Bishopville and Camden Sisterhoods and attended the District meeting in Sumter, December 4.

The young man grasped the handrail of the last car and swung himself up to the rear platform, gasping for breath. It was plain that he was quite winded. A bronzed, heavy-set middle-aged man eyed him with disfavor.

"When I was your age, young man," he remarked, "I could sprint down the station walk and catch a train without puffing like that."

"Yes, but I . . . missed this one . . . at the . . . last station," panted the new arrival.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 42)

Asheville, N. C.

On Sunday, November 19th Mrs. Lichtenfels spoke to District No. 3 at the O. Henry Hotel in Greensboro. Mr. Alvan Kartus, President of the Men's Association accompanied Mrs. Lichtenfels at this time and made a very inspiring address.

On November 20th Mrs. Lichtenfels spoke to District No. 5 at the Synagogue in Fayetteville. Mr. Kartus was also on the program and gave a very timely message.

Dr. Frank C. Foster, dean of the Asheville Normal and Teachers College, delivered the Thanksgiving Service Sermon at services at Temple Beth Ha Tephila on Friday evening, December 1st.

The Beth Ha-Tephillah and Bikur Cholim Sunday schools combined in Chanukah services and a play on Sunday, December 10th at 3 o'clock in vestry rooms of Bikur Cholim synagogue. Paul Goodman rendered two solos accompanied by his mother, Mrs. Al J. Goodman. Miss Anne Hoffman accompanied the singing of Chanukah songs by the assembly. Buddy Persky and Miss Joel Goldsmith coached the play. Rabbis Robert Jacobs and David Wachtfogel made the arrangements and the National Council of Jewish Women furnished the refreshments.

The Temple Sisterhood held a regular meeting at the George Vanderbilt Hotel on Monday, November 27th at 2:30.

The following officers were installed for the ensuing year: President, Mrs. Samuel Robinson; First Vice-President, Mrs. Al J. Goodman; Second Vice-President, Mrs Robert P. Jacobs; Recording Secretary, Mrs. Coleman Zageir; Corresponding Secretary, Mrs. Joseph Sternberg; Treasurer, Mrs. Max Riesenberg and Assistant Treasurer, Mrs. Dave Hoffman.

At the close of the meeting Mrs. Samuel Robinson, the newly installed President was hostess to a Tea honoring her new officers and Presidents of other organizations as follows: Council of Jewish Women, Mrs. S. H. Rogovin; North Carolina Association of Jewish Women, Mrs. Gustav Lichtenfels; Hadassah, Mrs. William Michalove; Ladies' Auxiliary, Mrs. I. Fagan; Cheerio Club, Mrs. Phillip Ness. Mrs. Morris Lipinsky and Mrs. Fred Pearlman presided at the tea table.

The Tau Gamma Sorority entertained on Wednesday evening, December 13th in honor of the newcomers from abroad, at the home of Miss Eva Robinson. The following were special guests: Rabbi and Mrs. Robert P. Jacobs, Rabbi David Wachtfogel, Mrs. S. H. Rogovin, President of the National Council of Jewish Women, Mrs. Phillip Zageir and Mrs. Fred Pearlman, Co-Chairman of Service to Foreign Born for the Council. Approximately 35 members and guests were present.

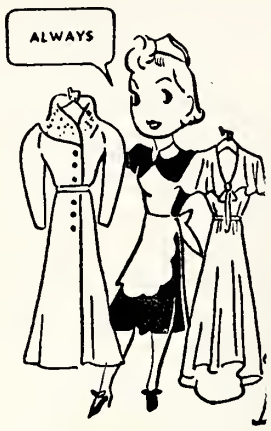
Rabbi Robert P. Jacobs used for his sermon on Friday evening, December 15th Sho'em Asch's latest book "The Nazarene."

Rabbi William Greenburg of Charlotte was the guest speaker at a mass meeting at the Beth Ha Tephillah Temple Sunday afternoon, December 17th, using for his subject "The Importance of Zionism in the Light of Current Events."

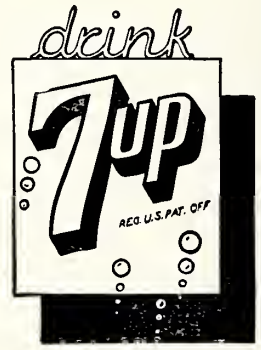
CHARLESTON, S. C.

Recently grave news was received by Charlestonians on the death of Rev. Isaac Axelman, beloved father of Rabbi Benjamin Axelman of Charleston. In August, 1939 the late Reverend Alexman and his wife celebrated their 60th

(Continued on Page 45)



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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 44)

Charleston, S. C.

wedding anniversary. He is survived by his widow, Eva, of Philadelphia, two sons, Rabbi B. G. Axelman of Charleston, and Bernard G. Axelman of New York City, two daughters, Mrs. Samuel Waldman of Brooklyn, N. Y., and Mrs. Charles Zissman of Philadelphia.

An overflowing audience on December 11th at Hibernian hall saw Dr. Leon Banov, Charleston county health officer, receive the B'nai B'rith's Maccabean award in the first annual Chanukah festival sponsored here by local Jewish organizations.

The award which is given for international achievement was presented to Dr. Banov for his election to the presidency of the International Society of Health Officers. The presentation was made by Arthur Rittenberg.

Prof. Sebastian B. Littauer, of the United States Naval academy, was the principal speaker for the occasion.

Introduced by Arthur V. Williams, Professor Littauer told of the work of the Hillel foundation and other Jewish organizations.

The festival was conducted by Harold Jacobs, president of the Dan lodge of B'nai B'rith. A reception followed the meeting.

Sponsoring organizations were B'nai B'rith, A. Z. A., Hadassah, Junior Hadassah, Council of Jewish Women, Junior Council, Daughters of Israel, the Beth Israel Sisterhood and the Sisterhood of the Hasell Street synagogue.

The Junior Hadassah sponsored a New Year dance at the Shrine Temple. Cocktails were served from 10 to 12 o'clock and dancing was enjoyed from then on.

CHARLOTTE, N. C.

On December 4th the Charlotte B'nai B'rith held its annual election of officers. The following offiers were elected: Irving Raff, President; Irving Frankel, Vice-President; Harry Berlin, Secretary; and Dr. Jack Freedland, Treasurer; Nathan Sutker, Monitor; Alvin London, Assistant Monitor. Luncheon meetings of the lodge are held on Mondays.

Dr. and Mrs. Phillip Naumoff are among the recent arrivals to Charlotte. Mrs. Naumoff is formerly of Durham, N. C. Dr. Naumoff has opened an office for the general practice of medicine.

Alvin London of Belmont, N. C. has moved to Charlotte where he has opened an office for the general practice of law.

Charlotte is glad to welcome Mr. and Mrs. Melvin Brown of Elizabeth, N. J. who are now making their home here. Mrs. Brown was formerly Hannah Blumenthal of Savannah, Ga.

Also among the new arrivals to Charlotte are Mr. and Mrs. J. Taylor of Norfolk. Mrs. Taylor was formerly Nettie Lebo of Gastonia, N. C.

Mr. and Mrs. Joe Goldstein, formerly of Columbia, S. C., are now making their home in Charlotte, where Mr. Goldstein manages the Charlotte Linen Supply Company, having taken the place of Mr. Sam Goldfien, who was transferred to Louisville, Ky.

Miss Zena Schwartz returned from the University of Illinois to spend the holidays wtih her parents, Mr. and Mrs. Sam Schwartz.

On December 3rd the Hebrew Burial Association held a banquet for its members and friends with an attendance of 110 persons. The committee

(Continued on Page 47)

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Zionist Districts Organized In Seaboard Region

A number of Zionist Districts are being organized or have been reorganized within the past few weeks in the Seaboard Zionist Region. Among these was the Asheville Zionist District, which has taken a new lease on life and is proceeding with vigor in having that community Zionist conscious. They are now centering their attention on membership enrollment under the leadership of the following officers, who head the district: Rabbi David Wachtfogel, president; Daniel Robinson, vice-president; Wm. Schwartz, treasurer; Louis T. Robbins, secretary, and Rabbi Robert P. Jacobs, cultural chairman.

In Charlotte, N. C., Mr. Arthur Goodman, state chairman of Zionist activities for North Carolina, convened a conference on November 5th, which was attended and addressed by Mr. Jos. W. Specter of Baltimore, vice-president of the Seaboard Zionist Region in charge of membership. Charlotte immediately formed a Zionist District following the conference and enrolled 37 members. The officers of the Charlotte District areas follow: Irving Frankel, president; Joe Goldstein, vice-president; Harry Meltaner, secretary, and Ellis Berlin, treasurer.

Portsmouth, Va., gave itself an early start in membership enrollment when they remitted dues for 52 members. This district strives to double its last year's membership figure by enrolling 100. Rabbi Isadore Breslau, Washingten, opened the season of Zionist activity in Portsmouth when he addressed a public meeting on Sunday, October 1st. All officers of the Portsmouth District were re-elected, including the following: Charles B. Kanter, president; Samuel N. Keller, Leonard G. Karp, Rabbi Eugene Greenfield, secretary; Harry C. Brady, financial secretary; Max Kramer, treasurer.

Wilmington, Del., is also launching early Zionist activity; it is planned to hold the installation of their officers on December 13th.



ARTHUR GOODMAN of Charlotte, state chairman of Zionist Activities of North Carolina.

United Synagogue Launches New Country-Wide Program

IN order to strengthen and energize the religious life of American Jewish communities, the United Synagogue of America, central body for Conservative Judaism, at the semi-annual meeting of its National Executive Council held Sunday, December 3, at the Jewish Theological Seminary of America in Manhattan, announced the promulgation of a broad three-point program which will be put into immediate action throughout the United States.

More than 1200 prominent Jewish laymen and rabbis from all parts of the country have endorsed the program with the announcement that they will participate on the National Committee of Laymen and Rabbis for promoting the project on a national scale.

As finally drafted at yesterday's meeting the three-point religious program will provide for the following:

(1) Aid to Jewish congregations by helping them to increase their membership; by strengthening their financial structure; by organizing necessary auxiliary religious groups; by providing expert advice and guidance in all administrative matters.

(2) Essential services for strengthening religious life such as extending help to organized and disorganized Jewish communities to enable those without spiritual guidance to obtain rabbis, to organize religious schools and to obtain the proper teachers and principals for these schools; and providing necessary text-books, teachers' manuals and other educational material to meet the needs of the various congregational organizations.

(3) Cooperation with other Jewish and Christian organizations in order to develop a strong feeling of goodwill between Jew and Gentile.

The responsibility for putting the program into immediate operation was vested in a National Committee to Strengthen Religious Life, the chairmanship of which the Executive Council elected Dr. Elias L. Solomon, Honorary President of the United Synagogue.

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CHARLOTTE, N. C.

ORGANIZATION AND PERSONAL NEWS

(Continued from Page 45)

Charlotte, N. C.

in charge was: I. D. Blumenthal, Arthur Goodman and Cantor L. M. Wallace, assisted by Mesdames Podolsky, L. J. Katzlin, Croner, William Greenburg, Tarnopol, Ray White, and L. M. Wallace, who prepared and served a strictly kosher dinner. The main dish was squab, for which Rev. L. M. Wallace went to the Palmetto Pigeon Farm in Sumter to kosher to food. Toastmaster for the occasion was I. D. Blumenthal. Rabbi William Greenburg was the speaker of the evening. Talks were also given by President William Wile and P. A. Smith. Cantor Wallace chanted Hebrew hymns and songs and spoke in Yiddish.

The Hadassah chapter of Charlotte met on December 11th to lay plans for the celebration of the birthday of Miss Henrietta Szold in December. Mrs. Harry Schwartz is president of the local chapter.

Mrs. Bertha Tarnopol left December 15th for an extended visit to relatives in Chicago, Ill. From there she went to Florida for the winter.

Among the newcomers to Charlotte are: Mr. and Mrs. L. C. Bernhard of Flint, Mich., and Mr. and Mrs. Irwin Rosenbaum, also formerly of Flint, Mich., Dr. and Mrs. Jacob B. Freedland, and Dr. S. S. Rubin.

COLUMBIA, S. C.

The annual B'nai B'rith dinner was held on November 19th in the social hall of the House of Peace synagogue. Ben Webber, chairman of the Social committee, presided. A short address was made by Dr. Isadore Schayer, president of the Columbia lodge. Mrs. Ben Webber, chairman of the Dinner committee, was assisted by ladies of the Daughters of Israel and the Hadassah. Assisting also in the arrangements for the affair were Hyman and Sam Rubin, secretary and financial secretary, respectively, of the lodge. Music for the occasion was furnished by Dr. Herbert Neurath, violinist, formerly of the Vienna Symphony Orchestra, Mrs. Neurath, cellist and Mr. Kruger, accompanist. Mr. Louis Tasker of Philadelphia gave several trumpet solos.

DURHAM, N. C.

On Wednesday, December 6th the Ladies' Aid Society held its regular monthly meeting at the Beth-El Synagogue. The combined organizations of Durham took this occasion to present to Rabbi and Mrs. I. Mowshowitz, and Rabbi M. Klaven very useful and attractive gifts in commemoration of Chanukah.

Local dramatic talent was discovered in the person of Mrs. L. Jaffee when a play "Jewish Welfare in Palestine," written and directed by Mrs. Jaffee was presented at the Senior Hadassah meeting on Wednesday, November 29th at the Beth-El Synagogue. Members of Senior Hadassah were the actors of this skit. A large audience enjoyed the production.

Misses Florence and Sara Stein were hosts to Junior Hadassah on Thursday, December 7th, at their home. After the regular business of the meeting was concluded, Rabbi I. Mowshowitz gave an inspiring talk on Jewish Life and Zionism.

Mrs. A. Primakoff has returned to the city after a four weeks' trip to points of interest in the north. While away she visited the World's Fair in New York City. She also visited her daughter, Mrs. Harry Hockfield in Philadelphia, Pa., and her two sons, David Primakoff in Trenton, New Jersey, and Dr. Harry Primakoff at his home in Baltimore, Md.

GREENSBORO, N. C.

The annual Chanukah luncheon meeting of the Council-Sisterhood of Temple Emanuel was held on Monday, December 4th in the assembly room of the Temple. The luncheon was arranged by the Hospitality committee of which Mrs. Cy Jacobs is chairman. She was assisted by the following ladies, who were in charge of table arrangements: Mesdames Harry Sabel, J. Krowitz, Morris LeBauer, Al Levine, Sam Barack. Mrs. M. L. Isaacson was in charge of reservations. Chanukah hymns were sung and the candle lighting service in celebration of Chanukah was presented by the officers, including the following: Mrs. A. F. Klein, president; Mrs. David Bernstein, vice-president; Mrs. M. H. Zauber and Mrs. Harry Sabel, substituting for Mrs. Max Klein and Mrs. Herman Davidson, secretaries who were not present; Mrs. Irving Lewin, treasurer; Mrs. S. Schiffman, auditor; Mrs. F. I. Rypins, who was in charge of the program in the absence of Mrs. Ginsburg, and Mrs. Cy Jacobs. The speaker on the program was Miss Ida June Randolph, president of the International Relations Club at Greensboro College, who spoke in a very interesting manner about the two refugee students whom they are sponsoring and for whom the Council-Sisterhood is providing partially. After a short business session, at which time Mrs. Sol Weinstein was elected recording secretary to replace Mrs. Herman Davidson who resigned, the meeting was adjourned.

In celebration of the Chanukah holiday the various classes of the Temple Emanuel Religious school celebrated on the following dates: first year

(Continued on Page 48)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 47)

Greensboro, N. C.

classes, teachers Miss Helen Berlin and Mrs. Harry Eisenberg, with a program on Sunday morning, December 10th; classes of Rabbi Fred Rypins and Mrs. Rypins, with a supper on Thursday evening, December 7th; classes of Mrs. Charles Weil, Mr. Harry Rockwell and Mrs. Louis Rosenberg, with a supper on Sunday evening, December 10th.

The Pageant of Light service for Chanukah was held on Friday evening, December 8th, with the following ladies taking part: Mesdames S. J. Prago, L. Rosenberg, M. E. Sands, J. Tannenbaum, Sol Weinstein, Max Zager and Miss Fannie Rockwell.

Rabbi Sandmel, director of the Hillel group at Chapel Hill, spoke informally to the Jewish girls at Woman's College on Sunday afternoon, December 10th in the Religious Center. After his talk, open forum was held with a number of his listeners taking part. The meeting closed with an informal reception in the game room of Spencer Dormitory, at which Mrs. F. I. Rypins and Mrs. A. F. Klein presided, assisted by several of the girls. On Wednesday evening, December 13th, Rabbi and Mrs. Rypins were hosts at a Chanukah supper and service for the girls, also held in the Religious Center.

A surprise birthday party was given Miss Freeda Gurfein Sunday evening, December 17th by her family and friends at her home. A large gathering of the younger set enjoyed dancing and refreshments.

The name selected for the newly organized group of bachelors of Greensboro is the 5700 Club. A dance was given for the members and their guests on Saturday evening, December 9th at the Temple. Arrangements for the affair were in charge of a committee with Ray Perelman as chairman, assisted by Teddy Myers and Jack Gordon.

Mrs. Harry Sabel suffered severe injuries when the car in which she, Mrs. I. S. Kahn, Mrs. I. Ruby and Mr. Sabel were returning from a trip to Baltimore, Md., collided with a train at a crossing near Danville, Va. Her condition is improving as we go to press. Mrs. Kahn also received hospital treatment for injuries received in the accident.

Stanley Klein of New York City, formerly of Greensboro, visited with his mother, Mrs. Joseph Klein, and Mr. and Mrs. A. F. Klein, during the holiday season. At the Friday evening, December 29th services at the Temple Mr. Klein sang several selections.

GREENVILLE, S. C.

At a meeting of the A. Z. A. Chapter held Sunday, December 3rd, Miss Ida Lurey was chosen to represent the Greenville Chapter in the Sweetheart Contest at the Southern Regional Convention to be held in Augusta in December.

The Sunday school of Synagogue Beth Israel presented its annual Chanukah program on Sunday, December 10th, in the Vestry rooms of the Synagogue. Rabbi Jacob L. Holzman and Mrs. Holzman prepared the program and the following numbers were presented: Kindling of the Lights, David Bicoff, piano selection by Shirley Bloom, recitations by Louis Davis, Donald Martin, Betty Davidson, Jack Simon and Ralph Kaplan; and a play "The Sexton and Shamus." Those participating in the play were Louis Zaglin, Shirley Feder, Sylvia Feder, Shirley Zaglin, Lois Silverstein, Rita Kaplan, Margie Klyne, Norman Knigoff, Anna Lurey, Jack Zaglin and Kenneth Romanoff. At the conclusion of the exercises the Ladies' Auxiliary presented Rabbi and Mrs. Holzman, who, with Misses Yetta Bicoff and Ellen Feder, form the Sunday school teaching staff and the pupils of the Sunday classes with Chanukah presents.

The Beth Israel Auxiliary sponsored a card party at the Coca-Cola plant on Wednesday evening, December 13th. Hostesses for the evening were Mrs. Sol Zaglin and Mrs. D. H. Sher.

Mrs. Joseph Bolonkin gave a card party on Wednesday, November 22nd for the benefit of the Temple Israel at the Coca-Cola plant. A most delightful time was had by those attending.

Mrs. Ben Frank was hostess to the Study Group of the Greenville Section of the National Council of Jewish Women on Tuesday, November 28th. Mrs. Frank is chairman of the Committee on Peace and Legislation.

The Temple of Israel held a special Chanukah service on Friday night, December 8th with Rabbi Maurice M. Mazure officiating and preaching on "The Spirit of Chanukah." The following pupils of the religious school took part in the services: Freddie Bolonkin, Stanley Goldblatt, Jacqueline Goldblatt, Melvin Horowitz, Zelda Kingoff, Arlene Saltzman, Shelby Saltzman, Alfred Rothchild, Girard Rothchild and Herbert Rothchild. Following the service, Chanukah presents were presented to Rabbi Mazure, Mr. Jack Homans, teacher, and to the pupils of the Religious school by the ladies of the Sisterhood.

Mrs. Ben Frank, newly elected President of the Beth Israel Auxiliary, was installed Monday evening, December 4th, in an impressive ceremony at Beth Israel Synagogue on Townes Street. In the absence of Mrs. George Chaplin, Mrs. H. Silverstein presided and the following officers were installed by Mrs. Silverstein to serve with Mrs. Frank: Mrs. L. M. Davidson, Vice President; Mrs. D. H. Sher, recording secretary; Mrs. Sol M. Zaglin, corresponding secretary; and Mrs. Julius Bloom, treasurer. Mrs. Frank gave a

(Continued on Page 50)

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GOVERNOR LEHMAN CAUTIONS AGAINST DEFEATISM

American organizations engaged in war relief work overseas have taken "the splendid and consistent position" that "no man will be denied sustenance and aid because of race, creed or origin," Governor Herbert H. Lehman of New York declared in an address delivered by Mrs. Lehman before the 25th Annual Meeting of the American Jewish Joint Distribution Committee, which was held in Chicago December 2 and 3.

Mrs. Lehman explained that the Governor had planned to make the address personally at the conference in the Standard Club, but that official duties had made it impossible for him to leave his home state at the last moment, and that he had therefore asked her to deliver his address in his place.

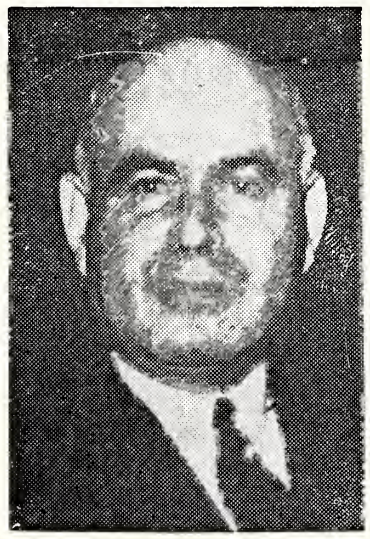
More than 600 Jewish community leaders from all sections of the United States and Canada gathered to hear the message of the Governor. Besides Mrs. Lehman, others who spoke at the conference included Paul Baerwald of New York, Chairman of the Joint Distribution Committee, Rabbi Jonah B. Wise, Vice Chairman of the Committee, James G. McDonald, Chairman of the President's Advisory Committee on Political Refugees, Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, Edward M. M. Warburg, Co-Chairman of the Joint Distribution Committee, Joseph C. Hyman, Executive Vice Chairman of the Committee, Mrs. David M. Levy, Chairman of the Women's Division of the New York United Jewish Appeal, Harold F. Linder of New York, Mrs. Myron F. Falk, Honorary Chairman of the J. D. C. Junior Division, and James N. Rosenberg, Chairman of the Executive Committee of the J. D. C.

The Governor's address, in discussing the war relief problems, declared that "it is not a Jewish problem nor a Christian problem."

"It is a problem," he said, "for humanity and for civilization. In the common task, the Joint Distribution Committee has proved tremendously effective. Its record of non-sectarian aid, the millions of dollars which it has disbursed in collaboration with such agencies as the American Relief Administration, the Red Cross, the Y. M. C. A., the Quakers, the Near East Relief Commission, and other non-sectarian bodies have won for it the respect and good will of Christians the world over.

"We are greatly encouraged in all of our discussions, by the splendid and consistent position taken by the American Red Cross, the American Friends Service Committee, the Commission on Polish Relief to believe that truly democratic and humanitarian principles will be observed in the conduct of their work and that no man will be denied sustenance and aid because of race, creed, or origin."

Despite the fact that the situation is appallingly complicated, the Governor warned against a defeatist attitude. "The question is often raised as to the wisdom of our attempting to grant aid in the fact of problems so huge and so overwhelming. Some of us can recall the time when, during the famine of 1921, a group of American Welfare Agencies including the Joint Distribution Committee, fed many millions of children and adults daily. And yet, clearly, not all who needed help could receive it. But it was the help of those agencies which alone stood between the suffering millions and starvation.



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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 48)

Greenville, S. C.

brief acceptance address, thanking the membership for the honor bestowed upon her and also announced her standing committee chairmen, who will serve with her on the executive board. Following are the various assigned Chairmen: Mrs. Sol Zaglin, finance; Mrs. H. Silverstein, program; Mrs. V. P. Davis, refreshment; Mrs. L. M. Davidson, visiting; Mrs. J. L. Holzman, religious; and Mrs. H. Simon, publicity. After the business meeting Mrs. H. Silverstein presented Rabbi Jacob L. Holzman, who gave a short and interesting talk on the celebration of Chanukah.

Rabbi Charles B. Lesser of Chicago, Ill. spoke under B'nai B'rith auspices at Synagogue Beth Israel on Townes Street on Sunday night, November 25th. President H. Silverstein introduced the speaker. After the speaking refreshments were served by wives of the members of the Lodge.

Mr and Mrs. D. H. Sher entertained at a reception on Wednesday, December 6th, honoring their daughter and son-in-law, Mr. and Mrs. Arnold Miller, in the Rose Room of the Imperial Hotel from 9 to 12.

The Greenville Section of the National Council of Jewish Women held its regular monthly meeting on Monday, December 18th, at which time Mrs. H. Silverstein, First Vice-President, presided over the meeting.

HENDERSONVILLE, N. C.

Mrs. Raphael Turover of Washington spoke to the ladies of the Hadassah and their husbands at the home of Mr. and Mrs. Sam Kalin on November 21st.

Mrs. Albert Patterson entertained at bridge for Miss Bessie Brenner and Miss Ann Mottsman, two brides-elect. The prizes fell to Mrs. George Lazarus, Mrs. Anchell Gold, Mrs. Nathan Patla, and Mrs. N. Goldstein of Asheville. The hostess presented the brides-elect with lovely gifts.

Rabbi Jacobs and Rabbi Wachtfogel of Asheville spoke recently to the Agudas Israel congregation. Rabbi Jacobs also gave a talk to the students of Hendersonville High School on the subject, "Why the Jew Loves America."

HIGH POINT, N. C.

Chanukah was celebrated by the Sunday school Sunday morning, December 19th. Programs presented by the children in each class were attended by many parents. After the program, presents were exchanged by the children. The program given by Mrs. Joe Barr's class was selected to be presented in the evening, at which time an adult play was also presented to a large audience. Included in the cast were Mrs. Harry Jacobs, Mrs. Jake Harris, Harold Rapp, Aaron Freedman, and Philip Silver. Rabbi J. M. Freedman directed the play. Mrs. J. M. Freedman and Mrs. Harry Doctor served a cafeteria supper.

Ladies' Aid meeting was held at the home of Mrs. Milton Silver. Mrs. Jake Harris presided. Plans were made at this time to send clothing to Poland.

The November meeting of the Council of Jewish Women was held at the home of Mrs. Harry Doctor, with Mrs. Sam Tobias presiding. A splendid report was heard from the Civic Committee, which had established a lending linen closet and turned it over to the city nurses.

At the meeting of the study group of the High Point Council of Jewish Women, held at the home of Mrs. Jake Samet, an interesting program on "Ceremonials and Rituals," was given by Mrs. Harry Jacobs, chairman of the education committee who was also in charge of the program.

During a social period which was held after the program was concluded, the hostess served dainty refreshments.

Dr. and Mrs. Ben Feen of Charleston, S. C. spent the week-end in High Point, as the guests of their parents, Mr. and Mrs. A. Herman.

Mrs. Louis Tanner's Circle of the Council-Ladies' Aid held a very enjoyable benefit bridge party at the home of Mrs. Sarah Wagger.

Friends of Mrs. Burton Wagger regret to learn of the death of her mother, Mrs. Burger, of Florence, S. C.

KINSTON, N. C.

In observance of Chanukah the pupils of the Congregation Tiphereth Israel Sunday school presented a play, Sunday, December 10th at the Hebrew Community Center. Prizes were awarded to Gloria Foxman, Wilbur Gross, Bernice Bronstein and Jerry Kanter for excellence in performance. Following the play the members of the Ladies' Auxiliary and Hadassah were hosts at a Buffet Supper to the many guests who attended from New Bern, Goldsboro and Wilson.

A regular meeting of the Ladies' Auxiliary was held at the Hebrew Community Center with the President, Mrs. H. Wernick, presiding. Plans are under way for a show which the members will present in a few weeks. Mrs. E. Traub won the prize in the Prof. Quiz contest conducted by Mrs. Wernick. Mrs. D. Bronstein, chairman of the religious committee, presented a most interesting program on Chanukah. Mrs. J. Fox and Mrs. H. Retchkin were hostesses.

Mr. Samuel Fuchs, executive of the Kinston Shirt Co., was host at a party to his employees the night of the "presidential" Thanksgiving Day. More than 500 persons attended.

Kinston welcomes into the community Mr. and Mrs. Maurice Bernstein, whose marriage took place in New York City on November 19th. Mr. Bernstein is associated with his brother in the retail shoe business.

Mrs. Turover of Washington, D. C., president of the Seaboard Regional Hadassah, addressed the members of the local chapter and their guests on December 8th at the Hebrew Community Center. Mrs. I. A. Gross was hostess to Mrs. Turover during her stay in Kinston.

LYNCHBURG, VA.

The Sisterhood of Augudath Sholom Congregation held its regular monthly meeting in the congregational club room on Sunday evening, December 5th. After the business meeting an excellent Chanukah program was presented by Mrs. Isadore Fransblau and poems appropriate to the season were read by Mrs. H. L. Shomberg and Mrs. Ben

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FLORENCE, S. C.

Schewel. Mrs. Sidney Blum, president of the Sisterhood, presided.

A Sisterhood supper was served at the Community Center on Sunday evening, December 10th. About 75 people attended and after the supper everyone was entertained by various Chanukah amusements.

About 60 children and parents of the Augudath Sholom Congregation attended the annual Chanukah party given for the children on Sunday afternoon, December 10th. Numerous games, appropriate to the season, were played. Chanukah candy and ice cream for all were furnished by the Sisterhood.

A large crowd was present at a Sisterhood Bingo party given at the Community Center on November 29th. After the bingo, refreshments were served by several hostesses.

The regular B'nai B'rith business meeting was held in the club rooms of the Community Center on Sunday evening, December 10th.

RALEIGH, N. C.

New officers were elected for the year in the Raleigh chapter of Junior Hadassah, as follows: Dorothy Gottlieb, president; Amy Meyers, vice-president; Shirley Pizer, corresponding secretary; Judith Kaplan, recording secretary; Shirley Reiser, treasurer. Following are the chairmen of the various committees: Ida Rubenstein, cultural; Marian Schafer, publicity; Amy Meyers, membership; Betty Horwitz and Ray Mayer, fund-raising; Ruth Goodman, Youth Aliyah; Ida Rubenstein, Palestine; Marian Schafer, librarian; Judith Kaplan and Dorothy Gottlieb, Senior Hadassah representatives from Junior Hadassah; and Mrs. Harry Thor, Senior Advisor. A meeting welcoming new members met with Miss Amy Meyers on Monday, December 11th.

At the regular weekly meeting of the Epsilon Phi Sorority on Wednesday, October 25th at the home of Miss Rheabel Satisky the annual election of officers was held, the results of which are: Miss Beatrice Kline, president; Miss Ruth Goodman, vice-president; Miss Adele Lober, recording secretary; Miss Rheabel Satisky, corresponding secretary; Miss Frances Harris, treasurer; Miss Shirley Reiser, chaplain. New members recently elected are: Misses Dorothy Gottlieb, Amy Meyers and Rae Mayer.

The members of Epsilon Phi Sorority have enjoyed various activities in the past few weeks, among which have been a Farmerette Party on November 23rd at the Raleigh Tennis Club, with games, dancing and refreshments for the members and their dates. On December 13th a Dinner-Theater party was given in honor of their new members. Plans are being made for the celebration of Epsilon Phi's fourth anniversary with its annual dance. It will be held at the Carolina Hotel. Dance-goers from all over the state are expected to attend.

The newly elected officers of the Jewish Alliance Club are as follows: president, Victor Deitz; vice-president, Willie Moff; secretary, Helen Lewis; and treasurer, Beatrice Kline.

Recent activties of the Jewish Alliance Club have included a banquet and dance at the Woman's Club, with Carl Stein as toastmaster; a Weiner Roast at the Crab Creek Reservation on November 14th; and on Thanksgiving eve a cocktail party at their club rooms.

The Sisterhood of Temple Beth Or met with Mrs. Benjamin Goldburg, with a very large attendance, and plans were made for a Chanukah Bingo party to be held at the Alliance Club on Wednesday, December 6th. The Bingo party was a big success.

Mrs. Gustav Lichtenfels of Asheville met with the Committee on Arrangements to complete plans for the annual meeting of the North Carolina Association of Jewish Women to be held this spring in Raleigh.

Mrs. Irving Cline and Mrs. Sidney Gates of Norfolk, Va. were guests of their aunt, Mrs. Herbert Rosenthal.

Mr. and Mrs. E. J. Ellisberg and Mrs. Mortimer Ellisberg spent some time in Charlottesville, Va. with Mr. and Mrs. Bernard Ellisberg.

Ike Reinheimer is back on the road after an appendectomy.

Mr. and Mrs. Sam Goldback of Norfolk, Va. spent Thanksgiving weekend with Mr. and Mrs. Sol Hanft.

Mr. William Reinheimer and Mr. and Mrs. Ike Reinheimer visited in Greensboro with Mrs. Simon Schiffman who was given a surprise birthday dinner by her son and daughter-in-law, Mr. and Mrs. Arnold Schiffman.

Mr. and Mrs. Percy Elias and Dr. Ralph Elias of New York spent several days with Mrs. Herbert Rosenthal.

Mr. and Mrs. Edward Rasalvis entertained at the Carolina Hotel for the Schiller-Weinstein bridal party with a cake cutting.

Dr. and Mrs. Edward N. Calisch of Richmond, Va. spent Tuesday with Mr. and Mrs. Iwe Reinheimer and Mrs. William Reinheimer.

ROANOKE, VA.

On Friday, December 8th Temple Emanuel dedicated the evening services to "Doc" Samuel Simon who celebrated his 80th birthday and who has been a well-known resident here, having lived in the community 50 years. Mr. Simon has been secretary of Temple Emanuel since its beginning 46 years ago. Following the services the Temple Sisterhood gave a reception in honor of Doc Simon.

Members of Roanoke's Young Judaea Club attended a Chanukah party at the home of their leader, Miss Esther Brenner, on Thursday, December 7th. Prizes were awarded to Mildred Jean Halpern, Lois Lutins and Evelyn Cohn for preparing an impromptu skit entitled "Once a Jew Always a Jew." Other prizes were awarded to Sonya Glass and Barbara Thames. Refreshments were served and as is customary on Chankah, gifts were exchanged.

The Senior Hadassah will sponsor their annual Thrift Luncheon December 27th at the Temple Emanuel. Luncheon will be followed by a progrom which will include the Young Judaeans and a Major Bowes Contest. Chairman of the Thrift Luncheon is Mrs. I. Cohn and members of the committee are: Mesdames Andrew Shapiro, Arthur Taubman, David Silverman, Ike Cohen, Adolph Krisch, and Herman Weinstein.

SPARTANBURG, S. C.

The regular monthly meeting of the Council of Jewish Women was held on Tuesday, December 5th, in the club rooms of the Temple. Members brought grocery items to be given as a Chanukah present to a needy Jewish family of the city. The President welcomed two new members to the Council. It was decided that a Chanukah party be held in the Temple on Tuesday evening, December 12th.

Rabbi William Greenburg of Charlotte, N. C. was guest speaker at the Temple B'nai Israel on November 26th. A large group of Jews and non-Jews were present. Rabbi Greenburg's lecture on Laws and Customs of the Traditional Jew was given especially for the Bible Classes of the Epworth League of the Bethel Methodist Church of this city. This lecture was asked for by the Epworth League of Spartanburg and apparently created a better understanding of Jewish laws and customs between Jew and non-Jew.

Miss Shirley and Master Gary Smiley, young daughter and son of Mr. and Mrs. Harry Smiley, entertained with a children's Chanukah party in the Temple Club Rooms on Sunday, December 10th. The Club Rooms were effectively decorated, symbolic of the occasion. Games were played and prizes awarded, after which refreshments were served. Each child was remembered with a Chanukah present from the young host and hostess. Twenty children were present.

A regular monthly meeting of the Spartanburg Lodge B'nai B'rith was held on November 29th with the President, Abe Smith, presiding. After the business meeting a social hour was enjoyed.

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Spartanburg, S. C.

A Chanukah card party was sponsored by the local Section of National Council of Jewish Women in the Club Rooms of the Temple on December 12th. The decorations were very effective. Bridge, poker, and mah-jong were enjoyed. Delicious refreshments were served by the hostesses, Mrs. A. Katz and Mrs. Leo Orringer.

Mr. and Mrs. Morris Mallinow have gone to Hot Springs, Ark. for an extended visit.

Mrs. H. August of New York City was the guest of Mr. and Mrs. M. W. Meyerson.

Mrs. Morry Bard is visiting relatives in New York.

SUMTER, S. C.

A musical featuring Dr. and Mrs. Herbert Neurath and Mr. Rudolph Kruger was sponsored by the B'nai B'rith Judah Lodge on Sunday, December 3rd at Temple Sinai. The musicians, who were guests of the lodge, are members of the Southern Symphony and have just recently arrived from Germany.

Jews and non-Jews were invited and both groups were well represented. Prof. L. C. Moise, Director of Music in the Sumter City Schools, presided as master of ceremonies. These musicians of unusual ability played symphonic and other types of pieces which carried to the audience the cultural values the chapter is trying to foster.

Members of the Men's Club of Temple Sinai held their most recent meeting and supper on Wednesday, December 13th at Temple Sinai annex.

Highlights of the program were: a talk on Judas Maccabeus by Harold Moise; a sketch of "Chanukah and the A. Z. A." by Paul Swartz; "A Union for Shabbas," a story by Max Edelsburg; a review of Sigmund Freud by Mr. Reavin; and an explanation of Menorahs by Morris Mazursky.

Max Edelsburg, president, and Nathan Addelstone, secretary, presided.

WILSON, N. C.

Hebrew Mt. Zion Congregation, organized about 30 years ago, was recently re-modernized and re-decorated, located at corner of Vance and Maplewood in Wilson, N. C. and is of the Orthodox faith. Services are held every Friday night and Sunday school every week. Officers of the Congregation are as follows: president, Julius Switzer; vice-president, Morris Baker; secretary, Sidney Meyers; treasurer, Louis Arner; board of directors, Frank London, Alfred Barker and Abe Goodman.

WINSTON-SALEM, N. C.

The Jewish Ladies' Aid Society held their monthly meeting at the home of Mrs. Nathan Berlin on December 12th. Mrs. Berlin, president, presided over the meeting. Mrs. C. Paris, secretary, read the minutes of the previous meeting. Mrs. L. Reznick, treasurer, gave her report. Mrs. L. Lefkowitz, co-worker of the Ways and Means committee announced the monthly bridge party was a success and that a bingo party was planned for January. The organization decided to donate a bed to the Children's Hospital in Jerusalem. Mrs. M. Kress and Mrs. M. Horwitz were appointed on the committee to look after details. Mrs. Ira Julian presented a reading at the close of the meeting after which refreshments were served by Mrs. H. L. Cohen and Mrs. Berlin.

At the meeting of the Council of Jewish Women which met December 6th in the First National Bank Building, Mrs. I. I. Cohen reported on the talk given by Mrs. Maurice Goldman of San Francisco, Cal., the national president, at a recent reception held in her honor. During the business session over which Mrs. I. I. Cohen presided, plans were made for the annual New Year's Eve dance. Mrs. Hannah Siff reported that the study group met last week at the home of Mrs. M. A. Wainer.

The Winston-Salem campaign for funds for the United Jewish Appeal, under the chairmanship of Israel Eisenberg, opened Sunday, December 17th, as Dr. Baruch Braunstein addressed a community-wide meeting. Officers of the local Community Council are: Morris Sosnik, president; Ben Swartz, vice-president; Rabbi Edward Ellenbogen, executive secretary. Mr. Eisenberg is secretary and treasurer.

On Sunday night, November 26th, the newly organized chapter of A. Z. A. was installed at the Orthodox synagogue. Thirteen boys ranging in age from 15 to 21 were installed in the impressive candlelight ceremony. Ira Julian, representative of the local B'nai B'rith and advisor to the local organization, delivered the welcoming address. Elliot Serotta, regional A. Z. A. deputy for North Carolina, South Carolina and Georgia, presented the charter to the club and administered the oath. Robert Rosen led the Asheville degree team for the occasion. Henry Popkin, president of the fifth A. Z. A. district told the boys that their club was the 25th one to be organized in the district and the 322nd one in the country. He explained that the activities of the club lay in many fields including social, cultural, religious, athletic, and welfare work.

The Winston-Salem chapter will be on a six months' probationary period. If the club has proved itself worthy of continuation at the end of that time, the members will be granted a permanent charter. The club was organized under the supervision of the local chapter of B'nai B'rith.

Officers of the new chapter are: president, Robert Miller; vice-president, Leonard Harris; corresponding secretary, Mordy Katzin; recording secretary, Bruce Levin; treasurer, Martin Levin; sergeant-at-arms, Robert Kaleb; assistant sergeant-at-arms, Robert Sosnik. Other members of the group are Joseph Reznick, Seymour Solomon, Albert Cohen, Raphael Smulin, and Stanley Freedmon of High Point.

Winston-Salem Reporter—
Miss Sylvia Berlin.

TRIUMPH OF TRUTH OVER ERROR

(See Front Cover)

Original by the nationally famous artist, H. B. Fuller, who painted this picture over twenty years ago, named it "The Triumph of Truth Over Error." The size of the painting is itself impressive, approximately eight by eleven feet. The magnitude of its subject invites study rather than casual observation. The beautiful colors, accented by the shadows in the background, seem almost to touch the figures into life. The impression is one of vivid reality. The interpretation of the subject which follows has been taken from notes by the artist.

Truth is the central figure, represented in the form of full womanhood, energized and glorified by faith. Her wings typify Omnipresence; she holds in her left hand a scythe, the familiar symbol of destruction, which she has taken from the impotent fingers of Malevolence. With her right hand extended, she bars the further progress of Illusion. There is no struggle. Truth triumphs by force of being.

The shrinking figure acknowledges the divine authority with which God has endowed Truth and has one hand raised to screen his countenance from the calm eyes of Truth. This figure typifies non-existence, false belief, mortal illusion and death.

The shadows about the base of the ledge on which the figures stand are dispersing before the sunshine of Truth. The ledge typifies purity.

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(*Cut Courtesy Walther League Messenger*).

"SING A NEW SONG"

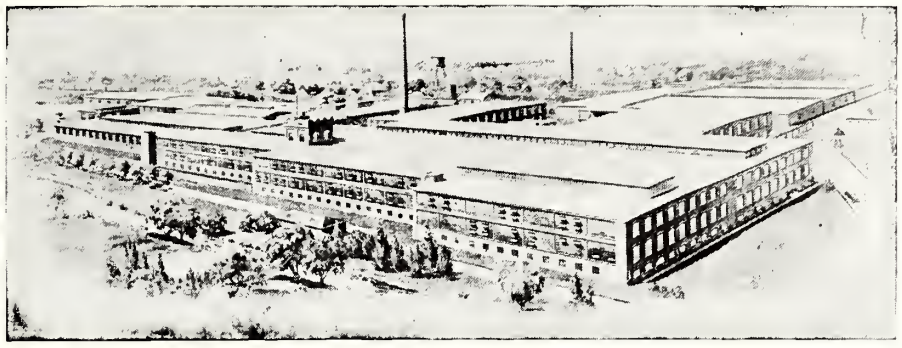
(Continued from Page 36)

deeply religious note which completely overwhelms their critics. The Reconstructionist Movement, with this volume, steps into American Jewish life as the most creative force in the field today, and deserves not only the attention but the absorbed interest of every American Jew.

If to be happy in one's Jewishness is the result of one's creativity, then of all Jews the Reconstructionists must indeed be full of joy.

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

FEBRUARY 1940

Brotherhood Issue . . . For Better Understanding Between Christians and Jews



. . . For whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die. . . . —Ruth and Naomi

The Challenge of Intolerance

By HON. FRANK MURPHY
Associate Justice of the U. S. Supreme Court

FOR many of the human family, the period we live in is one of heartbreak and tragedy. Helplessly, the humble, unknown thousands whose only wants are bread and peace, see their homelands overrun by invading armies, their homes and fields ravaged by the lightning strokes of war. Life for them is a nightmare of destruction and hate, too horrible to be believed, if it were not that the harsh facts lie before their eyes.

In such an era, earnest efforts on the other side of the ledger—endeavors to *find* and to *build* homes for the homeless and oppressed—must come to all men of good will as a source of cheer and encouragement. I am grateful for the opportunity to visit with you who are engaged in such a movement.

To one like myself who was brought up from early childhood to read and revere the Bible as the Book of books, Palestine is not simply a distant country, nor are the people who first made it the Holy Land, simply another race. The Land of the Book and the People of the Book are peculiarly part of the religious heritage of civilized men.

And so it is that your efforts to help build a sanctuary for the harried and homeless of the Jewish people have a mighty appeal to those of us of other faiths and races who still find refuge, when the world about us seems the darkest, in the spiritual teachings of the humble prophets who dwelt in Zion and in Galilee many centuries ago.

We recall that America itself came into being at the hands of harried and homeless people, searching for the blessings of peace and freedom. Remembering their great struggle, we sympathize the more with this effort of yours to create in Palestine a haven of refuge and a center of culture where your kith and kin, free from oppression and persecution, can find life and peace in the land of their forefathers.

The particular tasks which you have set for yourselves are necessitated, and at the same time complicated, by external events. We are living through a dark and emergent period in the world's history. Unquestionably it is a period of transition and change, although the exact nature of the transition and change is something that few of us know enough to understand or are wise enough to foretell.

Men and women everywhere are haunted by a feeling of insecurity, of helplessness to protect the things they cherish most. And yet, while their present state is so unhappy, they also have a fear of change, and of the unforeseeable and unknowable consequences of change. They fear that change, instead of bringing them greater security, will take away the things they want most to keep.

We live, therefore, amid the clash of social and economic forces which at times become motivated more by passion and fear than by reason and knowledge. The forces of discontent, mistaking change for progress, attack what is good as well as what is bad in the established order of things. To achieve change for the sake of change and the aggrandizement of their own power they would trample over other men's religion and other men's freedom to think and say what they believe. On the other hand, forces, fearing change or having a vested interest against change, blindly defend what is bad as well as what is good in the established order of things. To prevent change and to stop the stars in their courses, they would deny other men political liberty and economic opportunity, and would crush all efforts to appeal to reason or even to God.

The forces of enlightenment today are not those which resist all change or the forces which favor any change. They are, instead, the forces which seek to achieve, *in time*, such improvements in the established order of things as may be necessary to protect in a moving world the gains which civilized men through centuries of struggle have acquired.

That essentially, is the aim of the forces of enlightenment, the forces of religion and true conservatism, without regard to political partisanship, in this country and other countries where the lamps of reason have not been extinguished.

But in large sections of the world where the lamps of reason have gone out or have flickered low, the enlightened effort to improve the lot of all men has given way to a resurgence of bigotry and intolerance as cruel and as barbarous as history has ever recorded. And today, as in the olden time, it is the Jewish people—homeless and so the least able to defend themselves—who have suffered first and suffered the hardest. Once again, they have served as the most readily available scapegoats for those who accept force as their gospel and find virtue in refusing to be guided by the laws of reason or the laws of God.

But the world will make a grave mistake if from these facts it concludes that the revival of intolerance is primarily or peculiarly a Jewish problem. For already it is apparent that the Jews are serving not merely as a scapegoat but as a smoke-screen to conceal more aggressive designs of power-mad men. Already those who started out and who continue to bait the Jews are baiting Protestants and Catholics whenever they find that they have the force to succeed and that the loot makes their effort worth while. The worship of force is not only anti-Jewish, it is anti-Christian, it is a revolt against reason and God.

This is not a lesson for Europe alone, or simply for lands other than our own. It is a lesson that Americans, also, need to learn and to carry with them through life as an inseparable part of their citizenship.

For the virus of anti-Semitism has made itself felt here as well as abroad.

The purveyors of hatred, the provokers of division and strife, the swaggering apostles of force and violence, are methodically and with premeditation laboring to bring to the United States the same conditions of group hatred and civil war that have destroyed the peace of Europe. Treacherously, they camouflage their true nature by representing themselves to the unwary as defenders of God, America, and the Constitution. Unscrupulously, they stir up riots in the city streets, they intimidate peaceful citizens, they invade meetings, and they peddle as truth the malicious lies which people of their ilk have invented to blacken those whom they hate.

Some of this professional hate-mongering, government can and will combat through the laws of the land. But in the main, American democracy must look for its defense to the wisdom of the people and their determination not to be led on the paths that have taken other peoples to communism and fascism.

Not guns nor battleships will ultimately preserve democracy, but the devotion of a people who have the good sense to realize that intolerance is no respecter of persons—that once unleashed it has no regard for religion or race or economic status, or least of all, for that dignity of the individual which lies at the basis of our civilizaton. Democracy in America will be saved if, as a people, we are wise enough to know that if we do not respect others' faiths, the day may come when other men will not respect our faiths.

The refugee problem is not a problem of or for any one race or religion, it is a challenge to civilized man the world over. In helping to give your people or any people a chance to live a free life in a free country, we are helping to do our part to preserve justice and liberty in a civilized world. We are not merely relieving suffering and distress, we are helping to preserve for ourselves and our posterity those ideas and spiritual values without which life would be a barren and brutish thing.

There are some things in this era of transition on which we all cannot agree—some matters of national policy about which there are bound to be honest differences of opinion.

But there is one question of policy that should not and must not divide us. Should it eventually do so, the end of American democracy will not be far behind.

That policy is the creed of tolerance which for a century and a half has sustained civil liberty and representative government in this land.

There is no hope for us in turning away from that policy. And those who preach that we will prosper by doing so preach a black and destructive doctrine. They preach a doctrine that is the betrayal of everything that the Fathers of the Republic hoped and planned for. They preach a philosophy that can bring nothing but hate and misery and ruin to this nation which has become great only through harmony and mutual faith among those who built it.

America was not built by anti-Semitism, or anti-Protestantism, or hatred for the Catholics, or by the fantastic doctrines of racial superiority that are practiced elsewhere. America was built to greatness by a partnership of men and women who represent every race and nationality that inhabits the globe. The good things of life that you and I enjoy we owe not to Catholics alone, or Jews alone, or Englishmen or Irish alone—we do not owe them to Aryans or non-Aryans alone, or to white or black alone—we owe them to all God's children of every color and nation and creed—to all God's children whom He loves each alike with that same love which "passeth all understanding."

What folly, what awful tragedy, what disloyalty, to talk of dissolving that God-inspired partnership now when democracy needs it most!

America's mission is not the propagation of hate. Our mission is that of helping to prove that only in peace and brotherhood will men find happiness on this earth. Our mission is to show that by reasonable and peaceful means, men of different natures can build a common security in which justice and liberty are denied to none.

To those who ask if we are worthy of such an errand, let us give the answer of a nation united in its friendship for those who are oppressed, disdainful of any who would take away from us the matchless blessing of our friendship for each other.

President Lauds U. J. A. Aid To Christian Refugees As "Eloquent Witness of Tolerance"

THE WHITE HOUSE
WASHINGTON

January 8, 1940

Dear Friends:

I desire to extend hearty congratulations upon the spirit of brotherhood and universal good will which prompted allocation from the funds of the United Jewish Appeal for Refugees of generous sums for use through other agencies in relieving suffering among non-Jewish refugees.

I heard with peculiar satisfaction of the gift of one hundred twenty-five thousand dollars to the Catholic Church for its refugee work, as a memorial to George Cardinal Mundelein, and of the allocation of a like amount to the Protestant Churches, through Reverend Doctor George A. Buttrick, President, Federal Council of the Churches of Christ in America, for their refugee relief work.

This action bears eloquent witness to the spirit of tolerance and true charity and affords an example in good will which could be widely copied with happy results.

Very sincerely yours,

Franklin D. Roosevelt

Rabbi Abba H. Silver,
Rabbi Jonah B. Wise,
United Jewish Appeal for Refugees,
342 Madison Avenue,
New York, N. Y.

Facsimile of President Roosevelt's letter to Rabbi Abba Hillel Silver and Rabbi Jonah B. Wise, National Chairmen of the 1939 United Jewish Appeal for Refugees and Overseas Needs, praising the U. J. A. for contributing $250,000 for aid to Catholic and Protestant refugees.

The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | FEBRUARY, 1940 | NUMBER 5

BROTHERHOOD ISSUE

Devoted to a Better Understanding Between Christians and Jews

AMERICA'S HOPE

THE seventh annual nation-wide observance of Brotherhood Week, sponsored each year by the National Conference of Christians and Jews, will be held during the week of February 18-25, 1940. The theme for Brotherhood Week is "The Present Crisis in Human Relations." Never was there greater need in America than now for practice of the principles that Brotherhood Week proclaims. In an hour when it is imperative that national unity should be maintained, devisive movements are multiplying and extending their activities. Anti-Catholicism, anti-Semitism and anti-Protestantism are obviously on the increase.

Wherever a hate movement gets a start it casts discredit upon the community that harbors it, hurts business and destroys religion. Hate is bad for your town, your industry and your church. And hate hurts the hater: it degrades character.

This, in brief, is the message of Brotherhood Week.

The purpose of Brotherhood Week is expressed in the slogan that the National Conference has used since the Week was established seven years ago: "Make America Safe for Differences." If we are to do so we must understand each other. We must evaluate the things that divide and that unite us. We must agree to differ, not minimizing the importance of the things that divide.

But we must also realize the extent of our agreements and increase the fund of mutual respect and consideration, scrupulously regarding one another's rights, and seeking that common ground upon which as believers in the one God and as citizens of the one country we can heartily cooperate.

. . . And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

—ISAIAH 2:4.

Past Presidents Condemn All Prejudice As Un-American

George Washington:

"May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid."

(From a letter to a Jewish Congregation at Newport, Rhode Island, written by George Washington 120 years ago.)

Abraham Lincoln:

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on. . . ."

Theodore Roosevelt:

"It is an infamous thing in our American life and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct."

Warren G. Harding:

"I am giving no sanction to anything so narrow, so intolerant or so un-American as the anti-Semitic movement. No one who believes in the gospel of good will and understanding and hopes for the concord of America, can be interested in any movement aimed against any portion of our American citizenship."

Woodrow Wilson:

"I am heartily in sympathy with the protest against the anti-Semitic movement. I beg that you will add my name to the signatures."

William Howard Taft:

"One of the chief causes of suffering and evil in the world today is race-hatred, and any man who stimulates that hatred has much to answer for. When he does this by the circulation of unfounded and unjust charges and the arousing of mean and groundless fears, his fault is more to be condemned."

ANNOUNCEMENT

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THE greatest asset of democracy is the intangible mutual respect that lets live here in productive peace the very same races and people that in Europe seek for each other's blood. In other countries ties of common race, common culture, common form of religion, reconcile internal conflicts. We have no such bonds. These are the only ties by which we are bound together in a free nation—capable of a united will for self-defense, for self-preservation—our tradition of live and let live. Our conscious appreciation of the necessity of friendship and trust in each other; our belief in a common future as a new people greater than ever the world has seen. We are—and never forget it—a composite people.

In the depths of the Titanic struggle across the water many attempts will be made to turn our minorities against one another, to turn all of them against our leaders, and to destroy those slender bonds of the united will of a free people.

Those who preach race hatred and intolerance among us in such a world at war are traitors to our lonely democracy. They menace our moral unity. They divide our precious strength.

We Catholics are the greatest organized body within this country founded upon the teachings of the Christ who said "Love thy neighbor as thyself."

We have a particular responsibility to continue the Catholic Church as a tremendous force for tolerance and mutual racial respect so that Christianity, humanity and American democracy can survive.

It is a clear lesson of history that whenever racial hatred gets a real start in a land, it is the beginnings of the dissolution of civilization in that land.

No man can be both honest and intelligent if he professes to want to safeguard peace in America at the same time he preaches the kind of racial hatred which has destroyed peace everywhere else in the world.

What we need in this country today—with all its magnificent pent-up energy of youth straining to find an outlet—is a real vision of mankind's second chance. We need a vista of building here greater than we know—a civilization so generous, so magnificent, that youth of all religions and races will care much more for what they give to that magnificence than for what each of them gets out of it—an America to which a spiritually exhausted world may turn as to the monastery in the mountains of the Lost Horizon.—Bishop B. J. Sheil.

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Dr. Weizmann Summons Aid Of American Jews For Palestine

Declaring that the Jews of Central and Eastern Europe will not accept the status of "miserable wanderers to be herded into barbed-wire encampments or driven into the fringes of life in No Man's Land," Dr. Chaim Weizmann, president of the Jewish Agency for Palestine, and the world's foremost living Jewish leader, called upon American Jews to inaugurate a program of material aid for the rebuilding of Palestine that would bring about the realization of its possibilities for providing homes for 50,000 Jews annually from lands of distress. Dr. Weizmann addressed an audience of 4,000 persons who filled Mecca Temple to capacity at a public reception recently given in his honor by scores of outstanding scientists, educators and leaders in civic and communal life.

In his first address since his arrival in the United States, Dr. Weizmann emphasized that the 230,000 Jews who came to Palestine since 1933 have created opportunities for a system of future development in which "an annual influx of 50,000 could be assimilated without strain or injury to the economic structure of the country." No other country in the world holds forth such a promise, the renowned Jewish leader said as he stressed that "Palestine must continue to be the primary haven of homeless Jews in a world in which too many doors open only one way."

Describing the effects of the war upon large numbers of Jews, Dr. Weizmann said that "neither our imagination nor our hearts can grasp the scope of the catastrophe which has splintered Jewish life in the European continent." In the months since the outbreak of hostilities, he declared, the Jewish community of Poland, numbering 3,250,000 persons, "the greatest remaining stronghold of Jewish life in Europe," had been shattered and torn by ruthless attack. The dismemberment of Poland has brought almost half of the entire Jewish population of the world "under the heel of two dictatorships. Under one the Jews are destroyed; under the other, Judaism."

The successive destruction of the Jewish communities of Germany, Austria, Czecho-Slovakia and Poland has removed many hundreds of thousands of Jews from the ranks of financial collaborators in the upbuilding of Palestine and in almost all instances reduced them to helpless seekers for a haven in the homeland which they had only recently helped to build for others. In this situation, Dr. Weizmann said, American Jewry has become the guardian of the Jewish future and of

(Continued on Page 9)

South's Jewish Leaders Map Aid to Oppressed

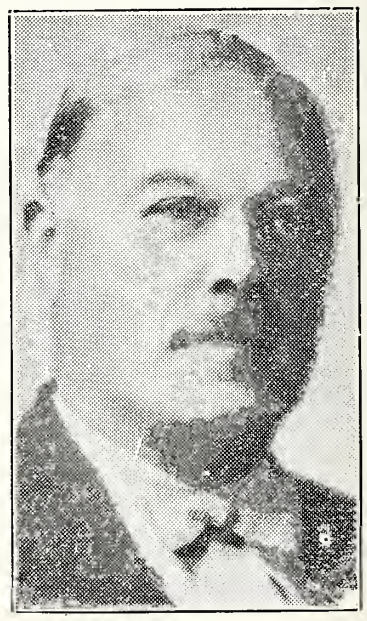
Birmingham, Ala.—Jewish leaders of the South pledged continued aid to their stricken brothers overseas as the Southern Regional Conference of the American Jewish Joint Distribution Committee met in annual session here and elected Dr. Josiah T. Morse, of Columbia, S. C., professor of psychology at the University of South Carolina, as chairman of the region to succeed the late Harold Hirsch, of Atlanta, Ga.

More than 200 delegates from Georgia, Alabama, Tennessee, Florida, North and South Carolina, Mississippi, and Louisiana heard an impassioned appeal by Dr. Frank Kingdom, president of the University of Newark, N. J., for a rallying fight to help distressed and persecuted Jews in Europe as a part of the eternal battle for human rights for all races, creeds and colors.

The necessity for increasing donations to carry on the help to millions of oppressed Jews and war refugees was outlined by Joseph C. Hyman, of New York, who is executive vice-chairman of the American Jewish Joint Distribution Committee.

Isidor Coons, national campaign director of the Joint Distribution Committee, giving advice and suggestion for the South's part of the program, revealed that the Jews of the South

(Continued on Page 5)



DR. JOSIAH MORSE of Columbia, S. C., professor of Psychology at the University of South Carolina, newly elected chairman of the Southern Regional Conference of the American Jewish Joint Distribution Committee.

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Catholics and Protestants Receive Gift Of $250,000 from Jews

From funds raised in 1939 to meet the needs of its Jewish relief and reconstruction agencies, the United Jewish Appeal for Refugees and Overseas Needs announced yesterday the allocation of the sum of $250,000 for assistance to Christian refugees, half to be made available to Pope Pius XII for aid to Catholics and the other half to be contributed to Protestant agencies through Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America.

Pointing out that the problem of the refugees is by no means a Jewish one but that it includes members of all faiths, Rabbi Abba Hillel Silver and Rabbi Jonah B. Wise, National Chairmen of the United Jewish Appeal, declared that those responsible for the allocation of the funds for Jewish agencies felt a portion of them should be reserved for distribution through Christian agencies to help victims of persecution without regard to race or religion.

The fund of $125,000 which is to aid Catholic refugees is to be presented to Pope Pius XII through Bishop Bernard J. Sheil of Chicago, as a memorial to the late Pope Pius XI.

The Jewish people will never forget "the magnificent struggle he made to combat the ungodly doctrine of racialism which strikes at the very roots of the religious faith of civilized men," the Jewish leaders said in their letter to Bishop Sheil. "They will always remember his unflagging efforts to vindicate the divine doctrine of the fatherhood of God and the brotherhood of man which alone can bring peace on earth."

The leaders of the United Jewish Appeal asserted that when the gift was first conceived it was their intention to have it presented through His Eminence, George Cardinal Mundelein, who in the minds of Americans had been peculiarly associated with the noble struggle for religious ideals.

In communicating to Dr. Buttrick the decision of the United Jewish Appeal Rabbi Silver and Rabbi Wise declared that it was felt "appropriate and fitting that a fund of $125,000 should be put at the disposal of the Protestant Churches of America as an acknowledgement on our part of the sympathy and support of the leaders of the Protestant Churches for all victims of religious and racial persecution.

"We realize that the problem of the refugee is by no means a Jewish one, but that it includes members of all faiths who have suffered most cruelly from the tyranny of those governments whose programs are foreign to American thought and the American way of life," they said.

The United Jewish Appeal was organized in 1939 as a nationwide campaign in behalf of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service, Inc., for the purposes of relief and rehabilitation of Jews in distress in European lands, refugee aid, immigration and settlement in Palestine, and refugee integration of those coming to the United States.

Accepting the gift, Bishop Sheil said: "Be sure, dear friends, we Catholics can sympathize with you to the full in the suffering, the oppression and injustice to which your people have been so cruelly subjected. Like you, we also have our refugee problem, thousands of men, women and children who are the victims likewise of intolerance and tyranny. The refugee problem is not a problem of any one race or religion, but a problem which affects all humanity. It is a problem which can be solved only by men of good will standing together.

"We will gladly join hands with you in striving to build a better world where men and women may live long in peace, harmony and security, as God Almighty intended them to live. We will labor eagerly with good men and women everywhere to lessen the social, economic and political evils from which millions of human beings suffer so grievously. We are eternally grateful to you for the noble tribute of esteem and admiration you have paid to our great Pope, Pius XI, of blessed memory."

South's Jewish Leaders Map Aid to Oppressed

(Continued from Page 4)

represent only 1.9% of the American Jewish population but last year contributed 2.9% of the total money raised to feed the starving thousands in Poland and other totalitarian-dominated nations.

With Morton H. Levy, of Savannah, Ga., presiding at the afternoon session of the one-day conference, the delegates elected Harry Latter, of New Orleans, as regional vice-chairman (a new position), reelected Edgar B. Stern, of New Orleans, as treasurer, and named the following as state chairmen: William P. Engel, of Birmingham, Ala.; Hyman Rubin, of Columbia, S. C.; A. D. Waldauer, of Memphis, Tenn.; Morton H. Levy, of Savannah, Ga.; Alexander Brest, of Jacksonville, Fla.; Baron De Hirsch Meyer, of Miami, Fla.; and Isidore Lehman, of Jackson, Miss.; but left the state chairmanship for Louisiana to be filled later.

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"A Prayer"

Oh God and Father, wherever we turn
We see the beauty of Thy love.
We ask that on our short sojourn
You send Your blessings from above.

With tender care the stately trees
The nests of chirping birds embrace.
The gentle brooks sing with the breeze
As past the beckoning banks they race.

The trees they water as they flow,
And all the thirsty plants about.
The silvery moonbeams light bestow
To a world in darkness and in doubt.

Benignly smiles the golden sun
As on the earth it casts its rays—
Another cheerful day begun;—
And thankful hearts give God due praise.

Those hearts that cannot feel Thy Grace,
If they could sense the love that's Thine,
This earth would be a glorious place
Where man could make his life sublime.

The hearts of tyrants, we pray, attune
That they with mercy may be stirred;
Their souls, long seared, more to commune,
To learn the wisdom of Thy word.

And those who are inclined to stray,
Whom selfishness has tried to mar,
Imbue with Thy dear love, we pray,
That they may spread their help afar.

Take from us, God, our doubt and qualm;
Upon us gentleness bestow,
That we may be a soothing balm
To those oppressed wherever we go.

Ennoble us, dear God, with zeal,
And strengthen all the weak and tried,
That we may all Thy presence feel,
That Thy dear name be glorified.

ELI J. SALTZMAN.
Petersburg, Va.

(The above poem was inspired by a short piece in the December issue of THE AMERICAN JEWISH TIMES entitled "A Prayer" by Rabbi Avery J. Grossfield of Raleigh, N. C.—Ed. Note).

Special Notice

Information is wanted of JEDIDO SAMUEL BOGEN or KATZENBOGEN who is not contributing to the support of his wife, Helen, living in Manning, S. C., as a result of which she is in great need. Mr. Bogen, who is believed to be in North Carolina, is 48 years of age, 5 ft. 4 in. tall, weighs 180 pounds, has black hair, brown eyes, wears glasses, had a liquor store. Anyone aware of his location is requested to communicate with the National Desertion Bureau, 67 West 47th St., New York City.



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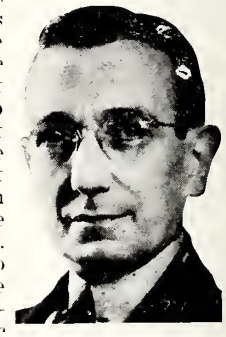
My Columns

No. 6

It Can't Be Done—Oh, Yeah?

WHEN the first subway was proposed, Russell Sage said: "It's preposterous. New York people will never go into a hole to ride!" Today something like six million New Yorkers go into holes and tubes to ride daily.

A scientist once said of the great Edison: "This poor fellow is wasting his time. Two fundamental laws of physics prove that he is attempting the impossible. The first is that there can be no light without combustion. The second is that no combustion can take place in a vacuum. Therefore no light can be made in a vacuum." Of course not—but, say: Just look around you at the incandescent bulbs!



When Harvey insisted that blood flowed through the body, he was scoffed at. Such a crazy idea! Pasteur's theories of germ life were scorned. Life in something so small it couldn't be seen—haw! Langley's plans for a machine which would fly without the help of a balloon were ridiculed. What would hold the bloomin' thing up?

It's a funny world. Even today the man who is five or ten years ahead of his time is looked upon as being a trifle—er—balmy.

We accept the miracle of radio as a commonplace. Our grandfathers would have laughed it off. Television?—yes, of course; just around the corner. Anything beyond that? Why, there can't be. That's all there is. Oh, but . . . is it? Who can say to what uses electrical energy shall be put by brains on fire with accomplishment—just as Edison's was—and just how that energy shall be used to make life easier and pleasanter for coming generations? Not I. I look upon inventive genius as a natural unfoldment—an unfoldment that can't be, and wasn't intended to be, stopped.

So if you've got a new idea or a better plan, brother, for the love of Michael stick to it and beat down the opposition of those who are too unawake to comprehend. Tradition be hanged. Precedent, ditto. The progress of the world depends upon men with vision and the bulldog courage to make their dreams come true.

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Jerry Fleishman



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Job Opportunities for Jewish Youth Analyzed

Washington, D. C.—Publication in January by B'nai B'rith's Vocational Service Bureau of a 435-page graphically illustrated loose-leaf volume entitled "The Occupational Outlines," containing up-to-the-minute information on America's 100 major occupations and the first analysis of the special problems of Jewish youth on so wide a variety of fields, marks the launching by B'nai B'rith of the most extensive Jewish educational program in vocational guidance yet envisioned, it was announced here by Henry Monsky, president of B'nai B'rith.

Prepared and published in cooperation with Science Research Associates, the nation's outstanding occupational research organization, the book is a veritable encyclopedia of concise data on the vocations in which 75% of America's gainfully employed earn their living, Mr. Monsky pointed out. "The Occupational Outlines," he said, "will bring to the Jewish youth of America a great storehouse of facts about jobs. We hope that the wealth of information offered in this pioneering study will make our Jewish young people more vocationally alert, thus compensating to some extent for the discrimination that they meet in seeking employment."

Covering many of the fields never before adequately analyzed in occupational literature, the volume devotes special attention to the problems of Jewish youth, appraising the extent of racial and religious prejudice in different fields, assaying the opportunities for Jews to win promotions, the trend of Jewish youth in entering a given occupation, urban-rural differentials and the growth or decline in the opportunities offered in various occupations.

Designed to furnish young people with the key facts they want to know about an occupation before entering it, "The Occupational Outlines" provides job descriptions and bibliographies, explanations of the conditions of work, the qualifications and preparations needed for a given occupation, directions for entering it, statistics and future trends on the occupation, and its history, advantages and disadvantages. Supplementary information includes a student's manual, an instruction manual, and an index and summarizing chart, which condenses much of the essential material in comprehensive form. All of the data, consisting of 340,000 words and 200 illustrations, is delivered in a loose-leaf, leather bound notebook, 11" x 10". Data on any of the occupations described is also available in an individual folder.

"The Occupational Outlines" is being made available to B'nai B'rith Hillel Foundations, and extension units; field offices of the Aleph Zadik Aleph, B'nai B'rith's youth organization; Jewish community centers; Jewish vocational service and welfare agencies; synagogue and temple organizations, and other Jewish agencies with large youth constituencies. B'nai B'rith lodges and auxiliaries are making plans to place the volumes in various Jewish communal institutions throughout the country. The complete set of 100 outlines and supplementary materials will be delivered anywhere in the United States at cost—$6.15.

With the publication of "The Occupational Outlines," its first major project for 1940, the B'nai B'rith Vocational Service Bureau enters its third year. Established in 1938 to conduct a program of group vocational guidance for the Jewish youth of America, the Bureau has been sponsoring lifework conferences throughout the country and publishing occupational literature.

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In the Editor's Mail

Sir:

Did it ever occur to you that there are thousands of small communities with a limited amount of Jewish people who would like to observe the Jewish holidays and Sabbath services but who are unable to do so because of lack of financial support? Well, here is an idea that might help or remedy the situation.

Each congregation in these towns that have no rabbi, pay a yearly fee to central headquarters. In exchange therefor a traveling rabbi will visit that community every week for Friday and Saturday services, excluding High Holidays. Headquarters will constantly have a large staff of rabbis who will be traveling all the time and visit these towns who are members of central headquarters.

Thus, these communities will always have a rabbi to conduct services every week. Whether he is the same man or not is immaterial. Just so long as he is ordained and able to deliver a sermon and conduct the services. For instance, right here in Spartanburg where I reside with my wife, we have a beautiful little temple, but only a handful of Jews, perhaps 20 families. I'd like to go to services every Friday night and gladly pay my dues whatever they may be. There are a few wealthy Jews here but none of them willing to support the temple by themselves and perhaps justifiably. We cannot engage a regular rabbi because we cannot afford to pay for his services. But under my plan, we would pay to Central Headquarters (Cincinnati or New York) a yearly fee (or dues) of say $50 or $100, which would be no burden. For that consideration we would have a rabbi, any one, scheduled to be here every Friday night as our guest, without pay. He would get his compensation from the Central office. We would board him for his stay here.

Think this over. It would stimulate religious fervor and arouse interest in Jewish services and customs.

JOSEPH HIRSCHHORN.
December 30, 1939.
Spartanburg, S. C.

MIZRACHI ZIONISTS OF RALEIGH ANNOUNCE CONVENTION PROGRAM

The Mizrachi Zionist Organization of Raleigh takes pleasure in announcing that they will be hosts to the Sixth Annual Covention of the Seaboard Mizrachi Region, on Sunday and Monday, March 10th and 11th, 1940, at the Memorial Auditorium.

We know it will be of interest to all who remember the last convention held in Raleigh, that Rabbi Joseph Lookstein of New York City will again address the convention. We take pleasure in announcing that Rabbi Wolf Gold, of Palestine, president of World Mizrachi Executive will be with us for this convention. In addition to these two outstanding Jewish men and orators, we will also have with us Mrs. Lonis Wald, national vice-president of the Women's Auxiliary of Mizrachi, and we are promised a real treat. We also expect to have many more outstanding speakers, and will announce their names at an early date.

Please remember the date, March 10th and 11th, 1940; the place, Memorial Auditorium, Raleigh, North Carolina.

—HARRY SHOR
President

First Synagogue In Hawaii



The first synagogue in Hawaii, serving the 100 Jewish families in Honolulu, has just been opened as the climax of ten years of effort by the Honolulu Lodge of B'nai B'rith. Organized in 1930, the Honolulu Lodge and its Women's Auxiliary have become the driving force of the Jewish community in America's island outpost in the Pacific.

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Dr. Weizmann Summons Aid of American Jews for Palestine

(Continued from Page 4)

the future of the rebuilding of the Jewish homeland in Palestine.

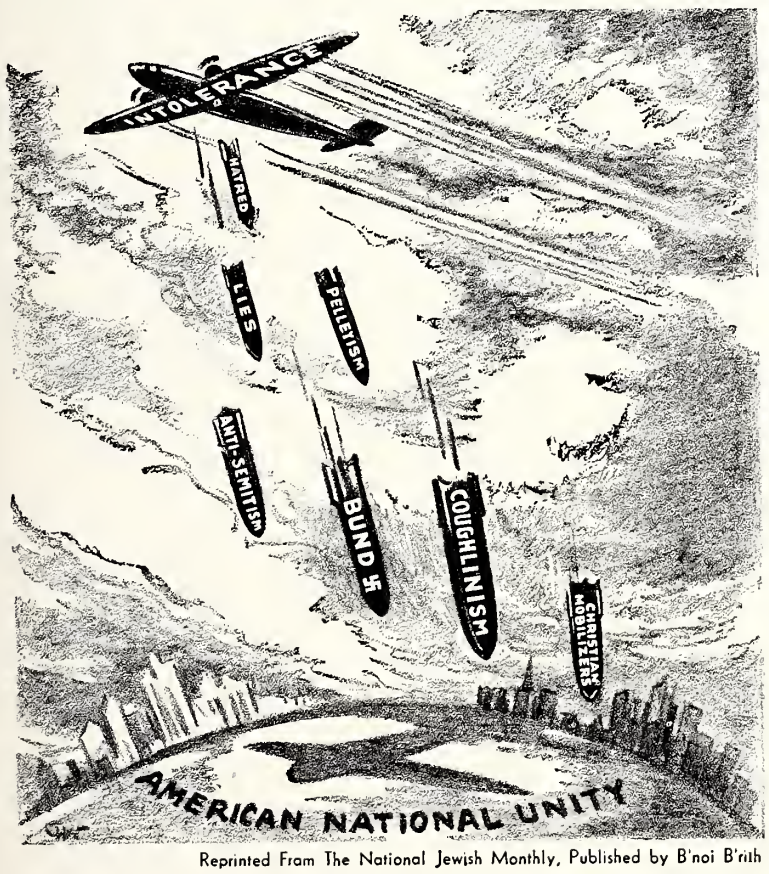
He bade American Jewry assume its new responsibilities for the continued progress of refugee settlement in Palestine and shun territorial schemes which too often proved "chimerical, fruitless diversions from the path of realistic effort."

Pointing to the fact that Palestine was the major haven of refuge for many thousands during the past seven years of rising anti-Semitism in Central and Eastern Europe, Dr. Weizman said that "today when Polish Jewry is being scattered by savage attack, the Jewish National Home stands alone as the one land which demands the right to receive larger numbers of refugees." Despite difficulties resulting from the war crisis, the Jews of Palestine have not diminished their "paramount concern to bring more Jews into the country from the prison house of Central Europe."

Discussing the needs of the Jewish Agency for Palestine, the body which is recognized in the League of Nations Mandate as the supreme Jewish authority in the rebuilding of Palestine, Dr. Weizmann said that publicly-subscribed capital must be increased to take the place of private capital which has been reduced by adverse conditions. Large funds are immediately needed by the Palestine Foundation Fund, the fiscal instrument of the Jewish Agency for Palestine, to provide for the far-flung program of agricultural and economic development of the country, while the Jewish National Fund is being called upon to supply the resources for purchase of large tracts of land for new colonization effort. Both of these "national" funds, which are combined within the United Palestine Appeal, are the channels through which American Jews must mobilize their fullest financial support in 1940, Dr. Weizmann asserted.

All forces must be united in the effort for Palestine "when there are lives to be saved," he declared, expressing the belief that American Jews "will not regard this greater historic responsibility as an added burden," but take it up as a "privilege and opportunity for service and sacrifice."

New regions, hitherto unsettled, opened up new vistas of colonization in Palestine, Dr. Weizmann said. He cited as an example the Negeb in the south of Palestine, an area where thousands of pioneers could be established. Soil research and water discoveries were constantly broadening the absorptive capacity of the country, he concluded.



Reprinted From The National Jewish Monthly, Published by B'nai B'rith

Congress Leaders See Starvation of Millions

Mass starvation affecting millions of Jews in Europe as a result of Nazi activities in German-conquered territories was predicted yesterday by Dr. Nahum Goldmann, chairman of the Administrative Committee of the World Jewish Congress and Dr. Maurice L. Perlzweig, chairman of the British section, on their arrival on the S. S. Vulcania in New York City.

Dr. Goldmann and Dr. Perlzweig have arrived to present the needs of European Jewry to the American Jewish community. They stated that European Jews felt the moral and political neutrality of America to be of the highest importance in the peace which will follow the present war. They predicted that European Jewry would have to be entirely rebuilt and would need the guidance and assistance of the World Jewish Congress in regaining its rights and its position.

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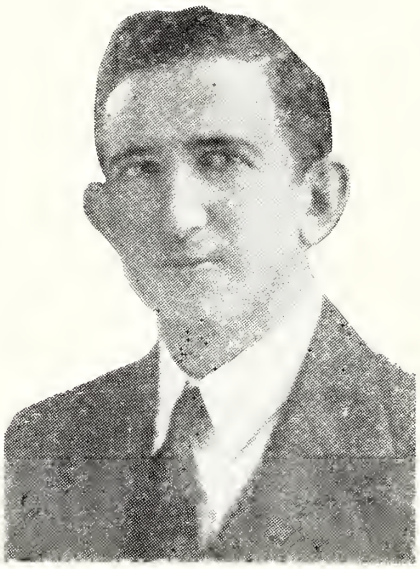
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HAROLD MOISE, Secretary-Treasurer of the Temple Sinai Congregation. Mr. Moise is an active leader in Jewish affairs.

CHAMBERLAIN FINDS PALESTINE CALMER

London.—During a review of the war position delivered to the House of Commons recently, Prime Minister Chamberlain made reference to conditions in Palestine which he thought had improved. He remarked that the situation was now calmer in Palestine than it had been for years.

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Organization and Personal News

Weddings

Strauss-Hansen

Greensboro, N. C.—Announcement has been made of the marriage of Miss Grace Hansen of Minneapolis, Minn., and Lucien Strauss of Greensboro on Sunday, December 24 in Manassas, Va. The bride was for almost three years a resident of Greensboro, where she was first superintendent of Sternberger hospital, which opened in February, 1930. Mr. Strauss, for many years a Greensboro resident, is a native of South Carolina, son of the late Mr. and Mrs. Isaac Strauss of Sumter, S. C. He has been active in many phases of civic and business life of Greensboro and the county. The couple are at home in Greensboro at the O. Henry hotel.

Lyon-Asenmacker

Charleston, S. C.—Mrs. Laura Asenmacker of New York announces the marriage of her daughter, Bettye, to Mr. Bernard Lyon, son of Mr. and Mrs. J. M. Lyon of Hagerstown, Md., on Sunday, December 31. The couple are living in Charleston, S. C., where Mr. Lyon is managing the Kaybee Store.

Tesler-Altman

Atlanta, Ga.—Mr. and Mrs. I. H. Tesler of Atlanta, Ga., announce the marriage of their daughter, Edith, to Israel Altman, son of Mrs. W. Altman and the late Mr. W. Altman, on the evening of December 24, 1939, at the home of the bride. A reception immediately followed the ceremony. Rabbi Harry H. Epstein performed the ceremony, assisted by the Reverend Mr. Clein and Cantor Paskin. The couple will reside in Charleston where Mr. Altman is in business.

Jacobs-Bernstein

Charleston, S. C.—The marriage of Miss Miriam Jacobs, daughter of Mr. and Mrs. Louis Jacobs, to Mr. Beryl Benjamin Bernstein, son of Mr. and Mrs. Samuel Bernstein of Savannah, Ga., was performed on Sunday afternoon, January 14, at the Brith Shalom synagogue with Rabbi B. G. Axelman performing the ceremony, and Reverend I. L. Feinberg assisting. Relatives and friends were invited to the wedding and reception immediately following the wedding at the home of the bride.

Solomon-Sherman

Charleston, S. C.—The marriage of Miss Dorothy Solomon, daughter of Mr. and Mrs. Ben Solomon of Moncks Corner, S. C., to Mr. Nathan Sherman of Hamilton, Ontario, Canada, son of

(Continued on Page 12)



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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 11)

Weddings

the late Mr. and Mrs. Sherman, was solemnized in the drawing room of the Francis Marion hotel on Sunday, January 7th. The wedding ceremony was performed by Rabbi Benj. G. Axelman. Immediately following the ceremony a reception followed for the many friends of the young couple. The newlyweds plan to live in Canada where Mr. Sherman is in business.

Posner-Schwartzenberg

Charleston, S. C.—The wedding of Miss Ann Posner, daughter of Mrs. Ida Posner and the late Mr. Max Posner, to Larry Schwartzenberg, son of Mr. and Mrs. S. Schwartzenberg of White Plains, N. Y., was solemnized in the drawing room of the Francis Marion hotel Sunday afternoon, January 21st, with Rabbi Benjamin G. Axelman officiating, and Rev. I. Feinberg assisting. Immediately following the ceremony a dinner for the immediate family was served.

Leven-Newman

Oxford, N. C.—Announcement has been made of the marriage of Miss Ruth Newman to Mr. Clemence Leven in Washington, D. C., on November 19. Mrs. Leven is the niece of Dr. Samuel Newman of Danville, Va., and a sister of Mrs. Sam Freedman of Durham, N. C. Mr. and Mrs. Leven are now living in Oxford, N. C.

Rosenstein-Lewin

Durham, N. C.—The wedding of Miss Ray Rickey Rosenstein and George Lewin took place Monday morning, December 25th at the home of the bride. Rabbi Israel Mowshowitz officiated during the services. Mrs. Lewin is the daughter of the late Dr. and Mrs. Nathan Rosenstein of Durham. She attended the city schools and was graduated from Duke University. Mr. Lewin is the son of Mrs. Bertha Lewin of Breslau, Germany, and the late Dr. William Lewin. He was educated at the University of Berlin, the University of Leipzig, and the University of Cologne. At present he is connected with the United Dollar Stores.

Mottsman-Michalove

Hendersonville, N. C.—Mr. and Mrs. H. Mottsman have announced the marriage of their daughter, Ann, to Mr. Jack Michalove of Asheville. The wedding took place in Greenville, S. C., on Christmas day. They are residing with the groom's parents, Mr. and Mrs. L. Michalove, in Asheville, for the present.

Achler-Levinson

Hendersonville, N. C.—Mrs. Bessie Achler of Chicago, Ill., has announced the marriage of her daughter, Shirley, to Mr. Meyer Levinson of Hendersonville. The ceremony took place in Chicago on January 7th.

Cooper-Rosenthal

Sumter, S. C.—A colorful ceremony and reception marked the marriage of Miss Frances Ann Cooper of Sumter, S. C., to Mr. Henry Marcus Rosenthal of Athens, Ga., December 27th, 1939, at the home of the bride's mother, Mrs. Samuel Edmunds Cooper. Rabbi Samuel R. Shillman performed the marriage ceremony.

Engagements

Zalkin-Bebergal

Charleston, S. C.—The engagement of Miss Lilly Zalkin, daughter of Mr. and Mrs. Joe Zalkin, to Mr. Hyman Bebergal, son of Mrs. Abraham Bebergal and the late Mr. Abraham Beber-

(Continued on Page 13)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 12)

Engagements

gal, was announced New Year's Eve. The couple plan to wed in June.

Sokol-Altman

Charleston, S. C.—The engagement of Miss Annette Sokol, daughter of the late Rabbi and Mrs. Sokol of New York City, to Mr. Isadore Altman, son of Mrs. W. Altman and the late Mr. W. Altman, has been announced. The couple intend marrying in the early spring.

Births

Greenville, S. C.—Mr. and Mrs. Harry L. Fayonsky announce the birth of a daughter, Lynn Janice, on December 15th. Mrs. Fayonsky is the former Miss Dorothy Reevins of Asheville, N. C.

Asheville, N. C.—Mr. and Mrs. Samuel Slossman announce the birth of a son on December 27.

Asheville, N. C.—Mr. and Mrs. Martin Rosenthal announce the birth of a daughter on January 3.

Durham, N. C.—Mr. and Mrs. Philip M. Bloom wish to announce the birth of a son, Sigmund Lee, on December 4 at Watts Hospital. The bris took place at their home on December 17, with Rabbi Michael Zev of Raleigh, N. C., officiating. Mrs. Bloom was formerly Miss Toback of Baltimore, Md.

Charleston, S. C.—Twin daughters, Charlotte and Harriet, were born to Mr. and Mrs. Nathan Berkman on December 14, 1939.

Bar-Mitzvahs

Greenville, S. C.—Marvin Frank, son of Mr. and Mrs. B. F. Frank, was bar-mitzvah at the Beth Israel Synagogue Friday evening, December 15th, with Rabbi Jacob L. Holzman conducting the services. A reception was held after the services in the vestry room of the synagogue.

Obituary

Maurice Brown

Charleston, S. C.—Funeral services for Maurice Brown, who died on Wednesday, January 10, were held Thursday afternoon, January 11, with Rabbi Jacob S. Raisin officiating. Mr. Brown, a native of Charleston and son of the late Charles Brown of New York and Mrs. Clara Rashbaum Brown of Vien-

(Continued on Page 14)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 13)

Obituary

na, Austria, served as a sergeant with the 516th Engineers in the World War. Surviving are his widow, a daughter, Clair Jane Brown, a sister, Mrs. Melvin Furchgott, of Atlanta, Ga., and four brothers.

Mrs. Libby Wankour

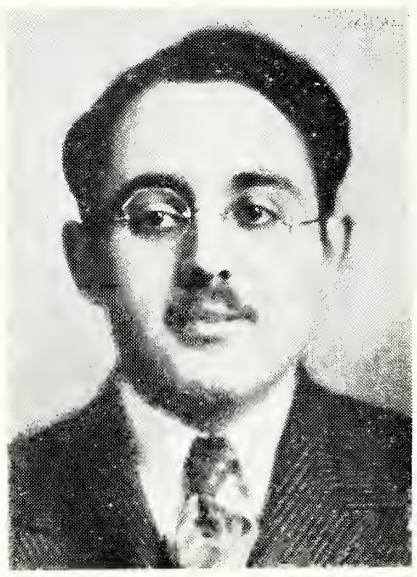
Winston-Salem, N. C.—Mrs. Libby Wankour, 87, died at the home of her daughter, Mrs. Philip Kolodny, in Winston-Salem, N. C. She was seriously ill for about four weeks. Mrs. Wankour was born in Russia. She was the daughter of Mr. and Mrs. Nathan Sater. After arriving in the United States in 1892 she lived in Baltimore until 12 years ago. She was married to Joseph Wankour who died in 1913. Survivors include one daughter, Mrs. Philip Kolodny; five grandchildren, and three great-grandchildren. The body was sent to Baltimore for burial.

Ferdinand Levi

Sumter, S. C.—Ferdinand Levi, 78, of Sumter, died on the morning of January 5 after a lingering illness of some duration. Surviving are his widow, Mrs. Lilly M. Levi; one sister, Mrs. Sally Levi D'Ancona, and a number of nieces and nephews. Funeral services were conducted by Rabbi S. R. Shillman of Sumter from the home of his niece, Mrs. Graham Moses, Sumter, S. C., at 3 p.m. Sunday afternoon, January 7. Interment followed in the Jewish Cemetery of Sumter.

ASHEVILLE, N. C.

On the evening of December 31st the Ladies' Auxiliary of the Bikur Cholim synagogue gave an installation banquet



RABBI DAVID WACHTFOGEL, new spiritual leader of Bikur Cholim Synagogue in Asheville, N. C., who was honored by an installation banquet and dance on December 31. Before coming to Asheville, Rabbi Wachtfogel served as rabbi in the Adath Israel Congregation of Middletown, Conn. He was graduated from the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College in New York. He is originally from Montreal, Canada, where his father, Rabbi Moses J. Wachtfogel is the president of the Rabbinical Council.

in honor of its newly elected spiritual leader, Rabbi David Wachtfogel.

G. C. Book, president of the congregation, opened the banquet and introduced the toastmaster, Mr Silverstein of Greenville, S. C. The toastmaster introduced the guest rabbis, Rabbi Leon Bergman of Knoxville, Tenn., Rabbi Joseph Goldberg of Wil-

(Continued on Page 15)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 14)

Asheville, N. C.

mington, N. C. and Rabbi Israel Mowshowitz of Durham, N. C.

Mrs. Fagan, president of the Ladies' Auxiliary, presented the guest of honor, Rabbi Wachtfogel, who spoke on "The Place of the Rabbi in the Modern Community."

More than 200 attended the banquet. After the banquet, a dance was given with about 300 persons present.

The Annual Sisterhood New Year's Eve Dance was held on Saturday, December 30th at the Battery Park Hotel and was the most successful dance of the season. Two radios were raffled and the lucky winners were Mrs. Strauss of Sumter, S. C. and Joseph Sternberg of Asheville. Refreshments were served during intermission by the Sisterhood. The committee consisted of Mrs. Joseph Sternberg, Chairman; Mrs. Sol Isaacs, Mrs. Max Riesenberg and Mrs. Robert P. Jacobs. A Mock-New Year was successfully carried out at twelve o'clock with favors, confetti, etc. Music was furnished by The Brown Buddies.

Joseph Patla was host to the Temple Club on January 9th at which time Marcus Sterne, Jr. read a paper entitled "The Business Man and the Bible."

"College Nite" was held at Spruce Street Temple on Friday, December 29th with Alvin Patterson of Hendersonville delivering the sermon. Others on the program were Miss Sylvia Patla and Miss Elaine Fater. Mr. and Mrs. B. Pearlman were hosts to the students and their friends after services at their home.

"The Message of Israel" program over WWNC each Wednesday evening by Rabbi Robert P. Jacobs of Beth Ha-Tephila Temple is being unanimously acclaimed by every religious group in this community.

At a Hadassah Meeting Study Group on December 18th at the George Vanderbilt Hotel, Rabbi Jacobs read from his Palestinian diary on a meeting with Bialik, the great poet, and Rabbi Wachtfogel read selections from Bialik's poetry.

Rabbi Samuel Sandmel, Director of Hillel Foundation at Chapel Hill spoke to a large group of men and women Sunday, January 14th at the George Vanderbilt Hotel. This event was sponsored by the local B'nai B'rith. Plans are being formulated for the annual Banquet and Dance of this organization at which time a large group will be initiated.

A series of six popular Bible Lectures is being sponsored by the Temple Club of Beth Ha-Tephila Temple, the first having been held on November 28th at which time Reverend Wilbur G. McFarland spoke on "Who Wrote the Bible"; the second on January 30th with Reverend William C. Cravner the principal speaker and each month a clergyman will speak. This is a new venture in good will. Leo Finklestein is President of the Temple Club and the Committee in charge of arrangements is: Dr. Samuel Robinson, Gustav Lichtenfels and Rabbi Robert P. Jacobs.

At a regular meeting of the Tau Gamma Sorority January 10th at the home of Misses Marjorie and Miriam Cooper, plans were formulated for a play to be given at Purim. The play is to be coached by Miss Rita Connally of the Connally-Albert School, assisted by Miss Carolyn Lichtenfels.

CHARLESTON, S. C.

Harry M. Rubin, Jr., seventeen-year-old son of Mr. and Mrs. Harry M. Rubin, was one of the two principal candidates for admission to the Naval Academy at Annapolis for the term opening next July. Mr. Rubin is a graduate of the High School of Charleston and is now in his second year at The Citadel. Rep. Clara G. McMillan of the first S. C. Congressional district announced the appointment.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 15)

COLUMBIA, S. C.

Miss Nalalin Lifchez was elected president of a Jewish Student Group recently organized by Rabbi Sidney Ballon at the University of South Carolina. Miss Lifchez is secretary of Sigma Delta sorority.

Miss Gerry Shapiro, president of Sigma Delta, has been elected into Damus dance club at the University of S. C., and she has also been elected a member of the Debating Council at the University.

The pledges and actives of Sigma Delta sorority at the University of S. C. will give a formal dinner dance at the Chatter Box in the Jefferson Hotel on February 29th.

DURHAM, N. C.

On Wednesday evening, December 27th, the Senior Hadassah met at Beth-El Synagogue for their regular monthly meeting. The meeting was taken up with a discussion of the Jewish National Fund, a project of Hadassah. There were three speakers of the evening, Rabbi I. Mowshowitz, Mr. E. J. Evans, and Mrs. J. Rose, all speaking on various phases of the Jewish National Fund.

On December 17th, Mr. Morton Rubenstein, national leader of Mizrachi, spoke in Durham on the Jewish National Fund.

New officers of the local chapter of B'nai B'rith are as follows: President, Henry Bane; Vice-President, E. J. Evans; Secretary, Larry Madalia; Treasurer, Ben Rose. Installation of these officers was held at a banquet late in January.

Among the Durhamites in Washington on November 19th to hear an address by Dr. Weizmann, were the following: Rabbi and Mrs. I Mowshowitz, Mr. and Mrs. N. Leiberman, Mr. and Mrs. E. J. Evans, Mr. and Mrs. Joe Hockfield, Mr. and Mrs. J. Rose, Mr. and Mrs. S. H. Dworsky, Bernard Dworsky, and Henry Bane.

A party composed of the following attended the concert of Yehudi Menuhin at Duke University, on Friday, January 5th: Mr. and Mrs. Sam Freedman, Mr. and Mrs. J. Freedman, Mr. and Mrs. Clemence Leven of Oxford, N. C., Mrs. Edith Abelkop, Dr. Abe Rosenstein, Mr. Jake Katz, and Mr. Dave Freedman.

Miss Gertrude Leibson, of Washington, D. C., has returned to her home after a visit with her sister, Mrs. J Freedman, and Mr. Freedman. While in the city, Miss Leibson was entertained by Mrs. S. Freedman at her home on Markham Avenue, at a Bridge and Mah Jong party.

Senior Hadassah sponsored a Chinese supper at the home of Mrs. E. J. Evans in December. The Chinese motif was carried out in decorations of the home. Many guests called during the evening. The proceeds of this affair went to Youth Aliyah, a project of Hadassah in Palestine.

Miss Beatrice Mellon, president of the local chapter of Junior Hadassah, has returned from a visit to friends and relatives in Philadelphia, Pa.

Miss Peggy Silver has accepted a position with the My Shop in Charleston, S. C.

The first meeting of the Durham chapter of A. Z. A. was held Sunday, January 7th in the vestry room of the Beth-El Synagogue. The following young men were present at this meeting: Albert Rose, Larry Stern and Jacob Margolis of the University of North Carolina; Joseph Williamowsky and Jacob Zuckerman of N. C. State; Abe Greenberg, Morris Zok, Harold Arnoff, Leon Greenberg, Lester Rose, Joseph Algranti and Milton Abelkop, of Durham, N. C. The following officers were elected: Albert Rose, president; Jacob Zuckerman, vice-president; Jacob Margolis, secretary; Abe Greenberg, treasurer. Installation of officers took place at the B'nai B'rith banquet on January 28th.

On January 28th at 3 p. m. the District No. 4 of the North Carolina Association of Jewish Women met in Durham at the Synagogue.

FLORENCE, S. C.

Nathaniel and Rita Rosenfeld visited their parents, Mr. and Mrs. M. Rosenfeld, for the holidays. Rita is a student at Temple University.

GREENSBORO, N. C.

The regular monthly meeting of the Council-Sisterhood was held on Monday, January 8th, in the Temple assembly room. After a short business session and reports from standing committees the program committee presented Mrs. Charles Weil, who gave a book review on "Seasoned Timber" by Dorothy Canfield. This excellent review was enjoyed and appreciated by all present.

Mr. and Mrs. Raymond Farber and sons have returned from a month's visit to Miami, Fla.

Mr. and Mrs. Eli Solomon and children spent three weeks in Los Angeles, California, where they were the guests of Mrs. Solomon's parents. Returning with them to Greensboro for several weeks were Mrs. Solomon's mother, Mrs. A. Matza, and sister, Miss Sally Matza.

Mrs. Joseph Klein is spending some time in Miami, Fla., where she is the guest of Mr. and Mrs. Edward A. Klein.

Miss Elizabeth Sternberger, daughter of Mr. and Mrs. Meyer Sternberger, has returned to Stoneleigh College, Northampton, Mass., after spending about six weeks at home. During this time she was engaged in volunteer work at the Guilford County Blind Asso-

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ciation, this being part of her social service course at the college.

Mrs. Victor Bates and two sons spent three weeks in New York City where they were the guests of Mrs. Bates' family. Mr. Bates was in Miami, Fla., for several weeks after spending part of the holidays with his family in New York.

At a meeting of B'nai B'rith on Wednesday, January 17th, the following officers were elected to serve for the year: Max Zager, president; vice-president, S. J. Stern, Jr.; secretary-treasurer, Henry Schafer.

GREENVILLE, S. C.

On December 14th the Greenville B'nai B'rith Lodge held its annual election of officers. The following officers were elected: Herbert Katz, president; Leon Shain, vice-president; I. Goldblatt, second vice-president; Nat Kaplan, secretary, and A. Shain, treasurer. Hymen Silverstein is the retiring president.

One of the most delightful events of the New Year was a bridge-supper given by the Beth Israel Auxiliary on January 3rd at the Coca-Cola Plant. Mrs. V. P. Davis, Chairman of the Refreshment Committee, was assisted by Mrs. D. H. Sher, Mrs. P. E. Klyne, Mrs. B. F. Frank, Mrs. H. Silverstein and Mrs. J. H. Bloom.

The following were visitors in Greenville during the holidays: Mr. and Mrs. S. Jankins of New York City, who were the guests of their daughter and son-in-law, Mr. and Mrs. Sol M. Zaglin; Miss Molly Ross of Knoxville, Tenn., visited Rabbi and Mrs. Jacob L. Holzman; Miss Sarah Wainger of Norfolk, Va., was the guest of her uncle and aunt, Mr. and Mrs. Morris Allen; Mrs. A. T. Rothstein and children of Asheville, N. C. visited her mother, Mrs. B. Kaufman; Mrs. Mike Toporek and son, Stanley, and Miss Rosa Lee Toporek of Charleston, S. C. were the guests of Mrs. Toporek's parents, Mr. and Mrs. Frank Feder; Mrs. Ben Epstein of Charleston, S. C. was the guest of her sister and brother-in-law, Mr. and Mrs. Julian P. Levy.

Greenville college boys home for the holidays were: Jack Davis, who is attending The Citadel at Charleston, S. C., Morton Sher and Alfred Kaufman, who are attending Alabama University.

The Greenville Section of the National Council of Jewish Women held its meeting on Monday, January 15th, in the Club Room of the Elk's Home. Mrs. Harry Abrams, President of the Section, installed the new officers for the year and reports were heard from all committee chairmen.

On December 30th the A. Z. A. Chapter held its annual election of officers. The following were elected: Jack Bloom, president; Teddy Klyne, vice-president; Alec Davis, secretary, and Harold Lurey, treasurer. Mr. Leon Shain was elected head advisor of the chapter. Mr. Shain has been a very ardent and active worker in this chapter since its organization and to him a great deal of praise goes for the success of the chapter and the organization is fortunate to have him as an advisor. Mr. Shain attended the A. Z. A. Southern Regional Convention held in Augusta in December.

The T. M. T. M. Club held its regular monthly meeting on Wednesday, January 10th at the home of Mrs. Sol M. Zaglin. After the business meeting bridge was enjoyed by the members.

HENDERSONVILLE, N. C.

Nathan Patla was awarded the Kiwanis cup for distinguished public service during the year 1939 at a dinner held at the Skyland Hotel. Mr. Patla is a past commander of the local American Legion post, chairman of the district committee on Scouting, a member of the Red Cross board, assisted in the Finnish Relief campaign, and in many other ways has distinguished himself in the line of public service. Last September he was elected head of the local Jewish congregation, a post he has held before.

Miss Bessie Brenner, whose marriage to Mr. Julius Barber of Batesburg, S. C. took place on January 28th, has been extended several prenuptial courtesies. Mrs. H. Patterson, Mrs. E. Patterson, and Mrs. G. Lazarus gave her a china shower. Mrs. A. Lewis and daughters, Mrs. S. Rome, and Mrs. H. Dave of Asheville, also were hosts at a shower for Miss Brenner.

Mrs. Nathan Brenner and Mrs. George Lazarus entertained with a shower for their neice, Miss Ann Mottsman, who was married to Mr. Jack Michalove on January 25th.

Mr. and Mrs. L. Sherman have returned from Charleston, S. C., where they attended the wedding of Miss Dorothy Solomon to Mr. Nathan Sherman of Hamilton, Ontario.

Mrs. I. Miller and children, Ruth and Milton, have returned from a trip to Baltimore, Md.

Miss Frances Sherman visited her grandmother, Mrs. J. Gold, in Rocky Mount, during the Christmas holidays.

Miss Jeannette Mottsman attended the Achler-Levinson wedding in Chicago, Ill.

HIGH POINT, N. C.

On Wednesday evening, December 20, Mrs. Jake Harris and Mrs. Lou Ershler were joint hostesses to the Council of Jewish Women at the home of the former. Mrs. Sam Tobias presided over the short business meeting. An enjoyable social hour followed.

The Study Group of the Council of Jewish Women met Wednesday night, January 10, at the home of Mrs. Sara Wagger. A most interesting review of the book, "The Sea Island Lady" by Francis Griswold was given by Mrs. Nancy Postom, the City Librarian. An informal discussion followed. Dainty refreshments were served to about 25 members present.

The Council-Ladies Aid Circle headed by Mrs. Lou Tanner held a most enjoyable and profitable bridge party at the home of Mrs. Sara Wagger. Several cakes were raffled off by the members of the circle. A large crowd was in attendance.

The January meeting of the Ladies' Aid was held at the home of Mrs. H. Gordon. In the absence of the president, Mrs. Jake Harris, Mrs. Ben Herman presided.

Mrs. I. Hyman had as her guests during the holidays Mr. and Mrs. Jack Simon and Miss Kate Simon of Mount Vernon, N. Y., and Mr. and Mrs. Milton Krebs of New York City. Mrs.

(Continued on Page 18)

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 17)

High Point, N. C.

Simon and Mrs. Krebs are the former Misses Rose and Ethel Hyman. Many social affairs were held in their honor. Mrs. Hyman entertained at her home on Thursday evening, December 28.

Little Miss Evelyn Roberta Hyman, daughter of Mr. and Mrs. Samuel Hyman, was hostess to her little friends and their mothers on her third birthday, December 25. Among the out-of-town guests were her grandmother, Mrs. S. Fram of Union, S. C.; Charles Fram and little daughter, Charleen, of Atlanta, Ga.; Mr. and Mrs. Jack Simon and Miss Kate Simon of Mount Vernon, N. Y., and Mr. and Mrs. Milton Krebs of New York City.

High Pointers ushered the New Year in with a delightful party held at the home of Mrs. Jake Harris on New Year's Eve. Several out-of-town guests attended.

Mr. and Mrs. Lon Tanner gave a surprise dinner party in honor of Mr. and Mrs. Stanley Taylor on their third wedding anniversary. Among the out-of-town guests were Mrs. A. Taylor, mother of Stanley Taylor, of New York, and Mrs. A. Galloway, of Cherryville, N. C.

Mr. and Mrs. Harry Doctor and Miss Anna Lou Doctor accompanied Mr. and Mrs. J. London to Miami Beach, Fla., where Mr. and Mrs. London are spending the winter.

Mr. and Mrs. Ben Herman were honored with a dinner party at the home of Mr. and Mrs. J. Pliskin at their home in Thomasville, the occasion being their seventh wedding anniversary.

Mr. and Mrs. Harry Kaplan attended the wedding of Mr. Kaplan's nephew, Ivan Kaplan, to Miss Adelaide Weinberg of New York. The wedding took place on December 24 at the Hay-Adams Hotel in Washington, D. C. Mr. Kaplan is the son of Mr. and Mrs. Dave Kaplan of Raleigh, N. C. Mrs. Kaplan went from there to Roanoke, Va., to visit her mother, Mrs. Masinter.

KINSTON, N. C.

The regular meeting of the Ladies' Auxiliary and Hadassah was held at the Center with Mrs. H. B. Wernick presiding. Plans were completed for the play, which the members are going to present, which was written and is being directed by Bob Brenner. The Friendship Basket which met with such success two years ago has resumed circulation by popular request.

Among Kinstonians vacationing in Florida were Mr. and Mrs. George Weiland, Mr. and Mrs. Harry Pearson, Mr. and Mrs. S. Fuchs and daughters Carol and Estelle, and Dave Bronstein.

Among New Yorkers visiting Kinston were: Miss Pearl Fuchs visiting her parents; Miss Fay Davis visiting her sister, Mrs. J. Weiland; Milton Wernick visiting his brother, Rabbi H. B. Wernick; Mrs. A. Bernstein visiting her children, Sam and Morris Bernstein.

The Wednesday evening Jewish Forum conducted by Rabbi Henry B. Wernick at the Community Center is largely attended by men and women of the community. All topics are concerned with contemporary Jewish problems.

Mrs. R. Poliakoff was the winner of the Prof. Quiz contest. A new supply of linens were presented for the kitchen and dining room of the Center, with Mrs. A. I. Gross and Mrs. D. Bronstein chairmen of this committee. Hostesses were Mrs. A. L. Pearson and Mrs. Sidney Kantor.

Much enthusiasm and interest is displayed by the women who attend the adult Hebrew Class which meets each Tuesday afternoon with Rabbi Henry B. Wernick, their instructor.

Mrs. Emanuel Traub was hostess at a card and Mah Jong party given at her home on Tuesday evening, January 11th to the member of the Ladies' Auxiliary and Hadassah. This was the first of a series of parties which are given to the women of the community by the recipients of the Friendship Basket.

LYNCHBURG, VA.

"Moses and Monotheism" by Sigmund Freud was discussed by Mrs. Isadore Franzblau at the January meeting of the Sisterhood Book club. After the book review a pamphlet by Dr. Trude Weiss Rosmarin, answering the Freud theories on Moses, was the topic of discussion.

Lynchburg friends of Walter Hirsch, young 18-year-old refugee student at Lynchburg College, were notified of his death during the school holidays while he was visiting relatives in New York City. Walter came from Frankfort-on-the-Maine, Germany, and in the few months that he was in Lynchburg had shown great musical talent and promise.

Mrs. M. B. Cohen, first vice-president of the Agudath Sholom Sisterhood, presided at the January meeting held on Tuesday, January 9th, in the Congregational club room. Mrs. Sidney Blum, president, was confined to her home by illness and thus was unable to attend. The Sisterhood held a Charity Bridge Party in the Community Center on January 17th.

Mrs. Helen Hennig of Columbia, S. C., vice-president of the National Federation of Temple Sisterhoods, addressed the Sisterhood of Agudath Sholom Congregation on January 4th on the work of the Federation. Mrs. Hennig stopped in Lynchburg enroute to New York City to attend the convention of the National Federation of Temple Sisterhoods. After the talk a social was held in the Community Center.

RALEIGH, N. C.

The local B'nai B'rith lodge held a dinner meeting on Wednesday, January 10th at the Carolina Hotel, at which time Harry Doctor of High Point, president of the North Carolina Federation of B'nai B'rith lodges installed the newly-elected officers.

The January meeting of the Sisterhood of Temple Beth-Or met at the home of Mrs. Sig Shafer.

Miss Janet Hanft spent the holidays as the guest of Miss Elizabeth Rosenblom in Scarsdale, N. Y. Miss Rosenblom is a student at Meredith College.

Miss Marian Heller of Richmond, Va. was the guest of her sister, Mrs. Sol Hanft, on Hillcrest Road.

Miss Louise Abrams of New York, N. Y. spent 10 days with her aunt, Mrs. Leah Levine.

Mrs. Levitin of Portsmouth, Va. spent some time with her daughter, Mrs. Mortimer Ellisberg.

Mr. and Mrs. M. E. Block and their son Erwin spent a day with Mr. and Mrs. I. Reinheimer on their way to a visit with Mr. and Mrs. Bertram Bloch in Burlington, N. C.

Mr. and Mrs. Dave Lichtenstein of Washington state stopped over to see their uncle, Mr. William Reinheimer.

Rabbi Avery Grossfield attended the National Conference for Palestine in Washington, D. C. on January 6th and 7th.

Dr. and Mrs. LeRoy Robbins of Washington, D. C. were guests of their parents, Mr. and Mrs. E. J. Ellisberg.

The Council of Jewish Women met with Mrs. Leah Levine. New officers elected at the meeting are: Mrs. B. S. Aronson, president; Miss Esther Silverman, secretary; Mrs. Eva Goodman, treasurer; Miss Corinne Rosenthal, corresponding secretary.

The Hadassah chapter held a bridge party at the home of Mrs. William Pizer.

SPARTANBURG, S. C.

Mr. and Mrs. Morry Bard were at home to their friends on Friday evening, January 5th prior to their departure to New York City where they expect to make their future home. Many friends called during the evening to wish them happiness and success in the future.

Mr. and Mrs. Louis Katz entertained with a buffet supper at their home in Highland Court Apartments on Sunday evening, December 24th. Dancing and games were enjoyed by a large number of couples. Many out-of-town people were present.

A group of Spartanburg people enjoyed a gala New Year's Eve party on December 31st at the home of Mr. Abe Smith. Later in the evening the crowd motored to Tryon, N. C. where dining and dancing were enjoyed.

Mrs. Morry Bard was entertained with a farewell luncheon by a group of her friends at the Cleveland Hotel on Monday, January 8th. The Bards are moving to New York to make their future home. Even though Mrs. Bard has been a resident of our community for only a year, she will be greatly missed as she endeared herself in the hearts of her many friends. Her pleasing personality as well as her active work in the community will also be missed. She was presented with a lovely gift as a token of our esteem for her. After the luncheon Mah Jong was enjoyed.

Mr. and Mrs. Abe Simon and children were recent visitors in Atlanta, Ga.

The Spartanburg Section of the National Council of Jewish Women was held on Tuesday evening, January 9th, in the Club Rooms of the Temple.

Five new members were accepted in the Council. It was decided that a card party be held at the Temple the latter part of this month.

Mr. and Mrs. Hyman Pollock and son, Ronald, were the guests of relatives in Atlanta, Ga., during the Christmas holidays.

Mr. and Mrs. Sam Shapiro and family attended the Wolfson-Shapiro wedding in New York City on January 11th.

Mr. and Mrs. Joe Carton of Keysville, Va. were the guests of Mr. and Mrs. A. Katz during the Christmas season.

Mr. and Mrs. R. Finkelstein had as their guests Miss Johanna Finkelstein, a student at Vanderbilt University in Nashville, Tenn., and Mrs. Finkelstein's mother, Mrs. Jacob Hecht of Louisville, Ky.

Miss Lottis Cohen and Mr. and Mrs. Sam Kiviat, the former Miss Florence Cohen of this city, were the guests of Mr. and Mrs. Jack Cohen.

Miss Emma Katz has returned from a visit to Baltimore and Philadelphia.

Mr. and Mrs. Harry Tannenbaum and family visited relatives in Augusta, Ga. during the Christmas holidays.

Mr. and Mrs. A. Katz have gone to Baltimore and Philadelphia for an extended visit.

SUMTER, S. C.

Members of the Temple Sinai Mens' Club of Sumter held their regular monthly meeting on the evening of Wednesday, January 10th at 7:30 p. m. The members of the Mens' Club of Camden, S. C. were guests of the Sumter Brotherhood.

Features of the evening program were "Jewish Immunity to Disease" by Dr. E. Melish and "Mental Hygiene" by Dr. Plotkin. All members entered into an open forum discussion after these talks. Presiding over the meeting was Max Edelsburg, president of the Mens' Club and Nathan Addlestone, secretary.

Rabbi Samuel R. Shillman of the Temple Sinai Congregation attended the funeral of his mother-in-law, Mrs. Heiman, in Little Rock, Arkansas, during the week of Sunday, December 24th, 1939.

WILMINGTON, N. C.

Under the editorial direction of Walter Goldberg the new Sunday School Bulletin of Temple of Israel made its debut with its Chanukah Edition. The paper's first issue consists of five mimeographed sheets, and its contents include poems, jokes, items of news interest about the Sunday School activities, expressions of various students and teachers about the Sunday School work, and comments from some of them and from leaders of the Jewish community about the new Bulletin.

The next issue of the paper will appear about Purim time. Before that time the editors hope to have an appropriate name for the paper and are asking readers for suggestions.

Among the contributors to the first issue of the Bulletin were: A poem, "My Blessings," by Blanche Jacobi; "Class Activities," by Ralph Max Goldstein, Billy Kingoff, and Emma Rose Kingoff; "What Our Teachers Have to Say," by Mrs. Nathan Jacobi and Mrs. Alfred Sternberger; "Letters to the Editor," by Mrs. I. W. Solomon and Monroe L. Shrier, president; "Words from the Editor," by Walter Goldberg; a poem, "Hanukkah," by Helen Rosenman; a poem, "My Pet," by Joan Jacobi; "Extra-Curricular Activities," by Albert D. Warshauer; "Charades," by Barbara Sternberger; "What Our Teachers Have to Say," by C. B. Sternberger; "What America Means to Eloise," by Eloise Jacobi; "The Junior Congregation," by Jean Solomon; "Class Activities," by Marilyn Goodman and Marie Solomon; "The Fall," by Katherine Solomon; "Letter to the Students," by Rabbi Mordecai M. Thurman.

On Sunday evening, December 17, in the Jewish Social Center, the Jay Club of Wilmington presented two plays for the benefit of the Youth Aliyah. Mrs. Herbert Bluethenthal directed the plays, and a very large audience witnessed the performances. Miss Miriam Miller is president of the group, which, since its organization, has made a significant contribution to the social and cultural life of the Jewish youth of Wilmington. Mr. Fred Wolff rendered two piano selections between plays.

At its regular weekly meeting Wednesday evening, December 20th, in the home of Mr. and Mrs. Finkelstein, the Jay Club was privileged to listen to Mr. Kurt Severin, photo-reporter of Look and Life magazines, who is visiting in Wilmington. Mr. Severin spoke of his travels in South America, and especially among the Indians, showing many of the pictures he had taken. Mr. Severin is a non-Jewish refugee from Germany. He regaled the members with many interesting incidents in his travels all over the world.

The annual Hadassah community party was held Sunday evening, December 24th, in the Jewish Social Center. A very excellent program was given, with card games, refreshments, and dancing after midnight. Mrs. Charles Finkelstein is president of the local Hadassah chapter.

The Ladies' Concordia Society presented Rabbi Thurman in the third book review of the season, Tuesday evening, January 2nd, at 8 o'clock in the Temple of Israel, when he reviewed "Stalin" by Boris Souvarine.

WINSTON-SALEM, N. C.

The Winston-Salem chapter of the Council of Jewish Women held their annual New Year's Eve dance on December 31st at the Reynolds Grill. Music was furnished by John Peddycord and his orchestra. Jewish people from Greensboro, High Point, Kinston, Durham, Chapel Hill, N. C., Augusta, Ga., and Charleston, S. C., attended the affair.

The Winston-Salem chapter of the A. Z. A. had a social gathering Monday evening, December 25th. Miss Gertrude Sosnik chaperoned the affair. The gathering was attended by members of the club and a few guests.

The Jewish Ladies Aid Society met at the home of Mrs. Herman Falbaum on Tuesday, January 9th. Mrs. N. Berlin, president, presided over the meeting. Mrs. C. Paris gave the secretary's report. Mrs. F. Brenner, chairman of the ways and means committee, announced that a dance is being planned to be held during February. Mrs. Bremer and Mrs. S. Katizin were appointed on a committee to arrange for the dance. During the social hour, Mrs. Falbaum and Mrs. P. Katizin served refreshments.

PALESTINE BEER PRODUCTION RISES

Tel Aviv (Palcor)—During the past two years, the production of beer in Palestine showed a decrease, the quantity in 1937 of 1,965,000 litres having dropped to 1,724,000 litres in 1938. But there has been appreciable increase in the first seven months of 1939, when 1,044,000 litres were turned out compared with 811,000 litres in the same period of 1938, and compared with 958,000 litres in January-July, 1937.

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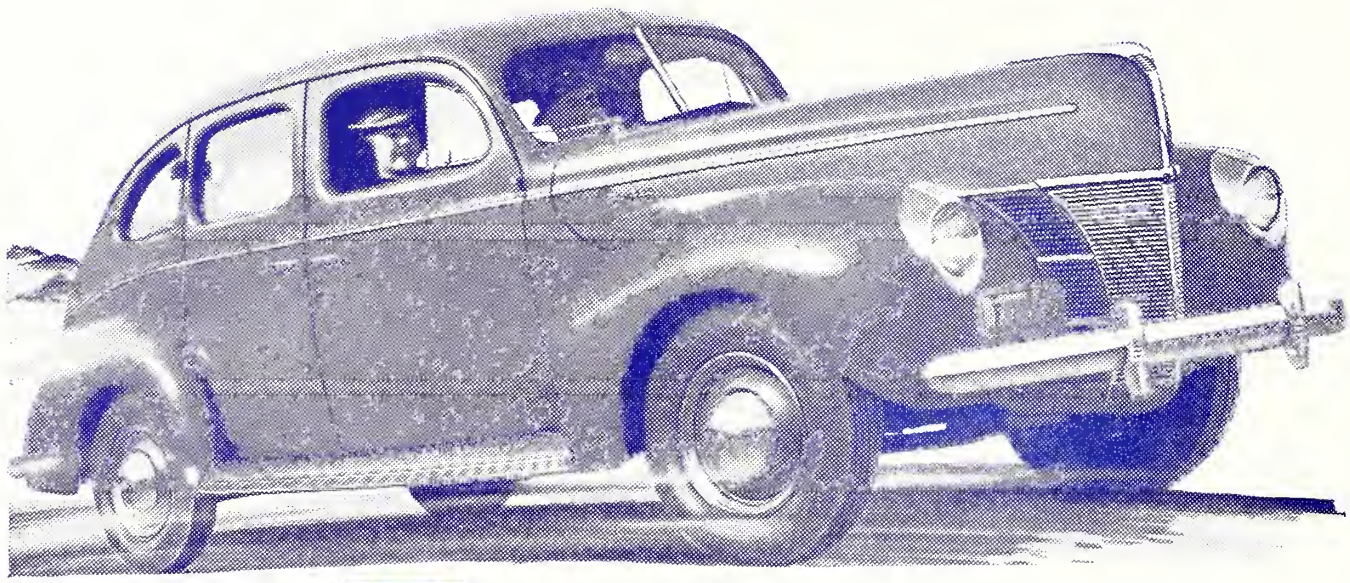
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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

MARCH 1940

FACTS OF COUGHLIN AND HIS "CHRISTIAN FRONT"

By

DR. WALTON E. COLE

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | MARCH, 1940 | NUMBER 6

EDITORIALS

Haman and Hilter

Most of us are acquainted with the significance of Purim. The holiday commemorates the fortunate turn of circumstances for the Jews in Persia just in time to be saved from complete annihilation by Haman. The dramatic parts played by Esther and Mordecai are, in spite of their dubious historical value, significant, if it serves only as a pattern for the plight of Jews in the present era.

How the less mythical modern Haman came to establish himself as leader and absolute dictator among the civilized German nation is also a fact known to everyone. However, one factor is worthy of note; namely: the responsibility which now burdens England and France for aiding Hitler to rise to his present position.

There were many responsible people in the democracies who, from the beginning realized the obvious danger of Nazi ideology; that in the end it meant not only the destruction of the basic human rights of the German people themselves, but also an attempt to dominate the European continent in particular and the world in general.

These prophetic voices were ignored by the governments of France and England. Even the abortion of Czechoslovakia gave further evidence of their desire of appeasing Hitler.

The war, however, which Hitler brought about, will in the end destroy his bloody regime. The German people accepted Hitler's regimentation as long as he promised and managed to carry out his promises to secure more territory for a greater Reich, without firing one shot. But now, after seven years of Nazi rule, Germany finds herself in a deplorable state, both economically and morally. Her exports and imports are practically destroyed, her food reserve and even "ersatz" are diminishing from day to day. The German people begin to feel the acute effects of war, and, too, they begin fully to realize the sacrifices and denials which are yet to come.

The wrath and indignation of the entire civilized world is lashing out against Nazi atrocities on the helpless minorities.

Thousands of lives will be lost before Nazi terrorism is smashed, but eventually this plague will be wiped off the face of the earth. And a new civilization will give birth to peace and goodwill—and the Jewish calendar will celebrate another Purim.

A Plea

American Jewry must raise $23,000,000 in 1940 for the United Jewish Appeal for Refugees and Overseas Needs to meet the elementary requirements of the agencies dealing with the grave emergency in Jewish life in Europe resulting from the sweep of war and wholesale devastation in Poland and other parts of Central and Eastern Europe.

With millions of Jews in peril of destruction, gripped by brutal terror and widespread homelessness, the Jewish community in America is summoned to decide the fate of large numbers of Jews whose survival hangs in the balance. While the crisis and suffering of Jews in totalitarian countries have grown with alarming gravity, the sources of assistance among European Jews have been almost completely drained off to meet the emergencies of war, thereby shifting to Jews in this country the major responsibility for the rescue, rehabilitation and resettlement of Jews trapped in the vast concentration camps covering the territories under the Nazi regime.

It is our fervent hope that the communities throughout the South will react with sacrificial generosity and thus help to prevent the complete annihilation of destitute European Jewry.

Henry Monsky at 50

One of the best tests of an organization's vitality is the calibre of the leadership it produces. By that criterion, B'nai B'rith can lay claim to having given American Jewry one of its most forceful leaders in the person of Henry Monsky, who reached his fiftieth birthday on February 4th.

Although a comparative newcomer to the national Jewish scene, Monsky has carved for himself a permanent niche in the story of our time. Coming to the presidency of the largest and oldest national Jewish organization in America after nearly a generation of devoted and selfless service not only to B'nai B'rith but to communal welfare, education and civic betterment, Monsky won his way to the top rung of Jewish leadership by the vigor of his utterances, the timeliness of his actions, and the sincerity of his purpose.

In every speech he has sounded the note of optimism tempered by reality, never bowing to defeatism and futility. Loyalty to B'nai B'rith has not kept him from resisting organizational partisanship or fanaticism. In his public statements he has carefully eschewed the easy road of headline-making phrases that might do injury to our people. *Yet he has publicly branded "shah-shah" diplomacy as cowardly.* And finally, his kinship with Jewish spiritual and cultural values has been consistently manifested in his leadership.

Henry Monsky at fifty is a notable example of a self-made leader who reached the heights not through wealth, family position or tradition but on the sheer force of merit and achievement.

THE AMERICAN JEWISH TIMES felicitates Henry Monsky on this happy occasion and wishes him many more years of happiness and achievement.

Anti-Semitic Smoke Screen

More and more, right-thinking Americans are coming to the conclusion that anti-Semitic propaganda is simply a smoke-screen behind which the enemies of democracy can work most effectively.

There is a growing realization in the American mind that it was such; divisive forces which played no small part in plunging Europe into war and if America is to remain at peace, it must prevent such tactics from making headway here. For, in the last analysis, group hatreds, by setting religion against religion, race against race, and class against class, are the seeds which, more than anything else, weaken a nation in the face of danger.

It is an encouraging commentary on the loyalty of Americans to their democratic principles that even at its height, organized anti-Semitism, ominous as it was, never succeeded in making serious inroads on American public opinion. It is hopeful and reassuring that, in all the years of alien propaganda, of economic depression, and other internal causes of tension, anti-Jewish movements never succeeded in becoming respectable.

No prominent educator, no reputable newspaper, no author of standing, has, during these years, become an open advocate of Jew-baiting. All alien isms are objectionable to American political psychology. Anti-Semitism has remained and will continue to be an underworld movement, disapproved and condemned by American public opinion as a whole.

America, deep-rooted in the principle of democracy and still aware of her struggles and sacrifices for liberty, will perpetuate the America of the people, by the people, and for the people.

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Facts of Coughlin and His "Christian Front"

By DR. WALTON E. COLE

First Unitarian Church, Toledo, Ohio

AS you and I turned to our newspapers the other day, we were amazed to read a fantastic account of an armed plot to overthrow the government of the United States and to replace it with a dictatorship similar to that of Adolf Hitler. Incredible as this story seemed, we soon discovered that it was no imaginative drama of an Orson Welles but a fanatical plot of alleged terrorists whose activities have been uncovered by J. Edgar Hoover and the G-Men of the Federal Bureau of Investigation.

Leaders of the Christian Front, some of whose members have been arrested on charges of conspiring to overthrow the government, have frequently acclaimed the Rev. Charles E. Couglin as the spokesman of their cause but the radio priest has denied any connection with the organization.

Father Coughlin has just issued a statement disapproving of the "Christian Front." This disapproval comes a little late. I do not charge Father Coughlin with sole responsibility for the Christian Front. I do not claim that he participated in or sympathized with the alleged terrorist activities of the man who was billed as "guest speaker" at the "Father Coughlin Birthday Ball" of which Dr. Curran was the Hon. Chairman. I do contend that the record shows that Father Coughlin has encouraged the growth of the Christian Front. I do contend that Father Coughlin can not now evade moral responsibility for the possible results of his inflammatory utterances.

I say quite literally, "Let the record speak." On July 30, 1939, Father Coughlin delivered a radio address. I have a complete recording of that speech. I was startled as I reheard the emotionally inflamed utterances of the man who now attempts to disavow the Christian Front. That afternoon, July 30, 1939, the announcer of the Coughlin broadcast said: "Today's discourse sounds a call to action. Following 1936, Father Coughlin retired from all active organization. Today he is encouraging the growth of the Christian Front."

And in his own address, Father Coughlin, referring to what he called the "Bolshevist Front" and the "Popular Front," declared: "But—but if you persist in carrying on your fight by denying us liberty of speech, liberty of press and consequently, liberty in politics, we will fight you in Franco's way if necessary. Call this inflammatory if you will. It is inflammatory. Rest assured, we'll fight you — and we'll win!" Those were the very words of the radio priest, violent words which he, himself, admitted were "inflammatory." He continued: "I understand that units of the Christian Front have formed and are forming in New York City and elsewhere. Does that mean anything to you Bolsheviks?" He then asked: "Gentlemen, do you want the Christian Front to adopt the same technique . . . the technique of annihilation? Or do you want the Christian Front to retain the Christian teaching? . . . The Christian Front is no longer a dream. It is a reality in America, a reality that grows stronger, more courageous, and more determined under the threat of your ideological invasion."

Then in an endeavor to "unsay" his inflammatory words, Father Coughlin addressed the Christian Front members directly, reminding them that Christ had said that they who use the sword shall perish by the sword. But, later, returning to his violent utterance, he added: "The Christian Front organization is not a debating society—it is an action society."

On several occasions since that July afternoon, I have attempted to do what I could to counteract Father Coughlin's mob-inciting speech. Thus, on November 16, 1939, I declared in a radio speech: "It was the late Justice Holmes who pointed out that a man has no right to abuse the privilege of free speech by yelling: 'Fire!' in a crowded theater. It is very easy for an emotional orator to yell: 'Fire!' at a time when feelings run high. Therefore, we deplore such incendiary utterances as those of Father Coughlin in his radio address last July when he threatened to use Franco's methods . . . If we are to avoid a black-out of essential democracy, we shall have to resist all emotional appeals to the use of force and violence in settling our own differences. And in a time of crisis we shall have to watch our words, lest they be flaming arrows, which shall light such fires of intolerance and bitterness as we shall not be able to extinguish in our lifetime."

And now let us look at the record of *Social Justice* magazine's attitude toward the Christian Front. Has it encouraged or discouraged the growth of the Christian Front movement in America? It is customary for demagogues to try to wash their hands of all responsibility? America will be interested in the answer to this question: How great is Father Coughlin's responsibility for the growth of the Christian Front? Let's look at the records! As I give these actual quotations from Father Coughlin's magazine ask your self this question: "If I were John F. Cassidy or any other leader or member of the Christian Front would I regard these statements as sympathetic or unsympathetic?"

In the issue of *Social Justice* for July 24th, 1939: "Father Coughlin praised the heroism and zeal of the Christian Front in those areas where its work has already born fruit and urged Philadelphians to emulate their Christianity and Americanism."

What effect was that likely to have upon the growth of the Christian Front?

Now let us turn to the issue of *Social Justice* for July 31, 1939. The front page carries the headline in two-inch type: "CHRISTIAN FRONT CARRIES FIGHT INTO MORE STATES," and then on page 3 of this same issue of Father Coughlin's magazine we read: "Units of Militant Christian Front Are Being Formed In Middle West—Hosts Battle Communism In New York (now listen to this next sentence in Father Coughlin's magazine,) "National Movement Growing From Patriotic Action Of 36 Christian Men In Brooklyn. Organized along militant lines, as a defense mechanism against Red activities and as a protector of Christianity and Americanism, the Christian Front is spreading from Greater New York into Philadelphia, Boston and other eastern cities." Continuing the quotation we learn the identity of the leader of the Christian Front thus being praised as a "protector of Christianity and Americanism" in the following words: "From a modest start of only 36 men banded together in Brooklyn last year, for the purpose of actively combatting Communism on the streets of New York, the organization has penetrated all boroughs of the metropolis. Under the leadership of Mr. John F. Cassidy, of Brooklyn, there are now five central units operating in the metropolitan district." Thus we find in the pages of "Social Justice" the name of Mr. Cassidy, the man who is now being held by the Federal Bureau of Investigation in connection with an alleged plot to overthrow our government. In the same issue of Social Justice, on page 2, under the heading: "SHRINE DINNER CHATS, From the Rectory," we read: "That is the general idea behind the many individual groups of Father Coughlin's radio listeners over the last twelve years and on a somewhat larger scale, behind the stalwart patriots of the Christian Front."

Could this mean disavowal or praise?

We come now to last fall. In the issue of *Social Justice*, September 4, 1939, we read on page 5: "Everybody in New York — including the Communist *Daily Worker*—knows the difference between the so-called Christian Mobilizers, who called off the proposed parade, and the Christian Front, to whose announced principles (not its leadership or action) Father Coughlin, sometime ago, gave approval."

On October 9th, 1939, we read in *Social Justice*: "Twin Cities and Minnesota. Attention! Christian Front Rally, Addressed by Father Coughlin and Dr. Curran, St. Paul Auditorium, October 21.

On the evening of Saturday, October 21, Father Coughlin will deliver a personal message to his hosts of friends in the State of Minnesota. He will speak for one hour by public address system directly from the studios in Royal Oak."

And to bring the record up to date, here is *Social Justice* magazine for January 1, 1940. On page 19, headed "Forward Through 1940," we read: "These great broadcasts are YOURS. Father Coughlin is only the spokesman for a rapidly growing and tremendously powerful element of our country, The Christian Front."

Such is the record made by Father Coughlin's magazine during the past year. Now, Father Coughlin is a very clever verbal magician. He is skilled at "unsaying." But he can not, at this late date, "unsay" all of this praise for the Christian Front. He can not change the record which he has made. That record is clear; that record stands.

John F. Cassidy, Christian Front leader, does claim that he has been a follower of Father Coughlin.

America does not want the Christian Front of the alleged conspirator Cassidy! America does not desire a Franco-imitating Front, a Jewish Front, or a Communist Front. America does not need any "front" behind which intolerant and subversive forces may hide! America wishes for no "front" whose cohesive power is the bond of bigotry, the pooling of prejudice, or the huddling of hate.

But America does need a sense of spiritual unity between all of its religious groups. America does need a re-dedication to the basic principles of all real religion; reverence for Almighty God and love for one's neighbor. American democracy is fighting for its life. Victory will never be won through the spirit of "rest assured, we will fight you in Franco's way if necessary." Most Americans will agree that better counsel is to be found in the words of Pope Pius, spoken late last August: "In the name of Jesus Christ, our Lord, we desire that all men be brothers. . . . Let men return to mutual understanding . . . conferring with good-will and with respect to reciprocal rights. . . ."

In such a spirit, America will win its struggle to preserve democracy against the divisive forces of Naziism, Communism and Coughlinism. United we stand. Divided we fall. America will remain united!

President of Newark University to Address N. C. Association of Jewish Women

The North Carolina Association of Jewish Women, encompassing all factions of Jewish womanhood, is a vital instrument, due largely to its past and present intelligent progressive leadership, in enhancing the civic, cultural and religious lives of the respective communities throughout the state.

The nineteenth annual convention of the Association will be held this year in Raleigh, N. C. on April 7th and 8th.

The guest speaker of the convention will be Dr. Frank Kingdon. This outstanding liberal educator, brilliant lecturer and writer, was born in London,



DR. FRANK KINGDON

England. He came to this country in 1912 and was admitted to the East Maine Conference of the Methodist Church. Four years later he was transferred to the pastorate of the Methodist church in Hull, Mass. where he continued his education. He earned his A.B. degree from Boston University and won the Jacob Sleeper Fellowship at Harvard, majoring in philosophy and religion. In 1923 he accepted the pastorate of the Central Church, Lansing, Michigan. While in Michigan he did graduate work in social psychology at Michigan State College, received the degree of D.D. from Albion College, and published "The Religious Implications of Modern Science." At the close of his fifth year in Lansing he became the pastor of Calvary Church in East Orange, New Jersey. His activities became increasingly varied with his election to the Board of Foreign Missions, Board of Trustees of Drew University, of Dana College, the Essex County Junior College, the New Jersey Conference of Social Work, and the New Jersey Joint Council on International Relations. Dr. Kingdon added two books, "Humane Religion" and "When Half-Gods Go" to his list of publications. In 1930 he received the honorary degree of LL.D. from Ohio Northern University. On his arrival in the East he immediately became active in the National Conference of Christians and Jews and has served for ten years on its executive committee.

Dr. Kingdon resigned from the pastorate in East Orange in October, 1934, to accept the Presidency of Dana College in Newark. When Dana College merged with other Newark institutions to form the University of Newark, Dr.

(Continued on Page 7)

· · Our Book of the Month · ·

THE NAZARENE

By SHOLEM ASCH

Reviewed by ABEL BANOV

GREAT history making events with which every Jew should be thoroughly familiar are strikingly related in Sholom Asch's newest novel, *The Nazarene*, whose artistic value and absorbing readability firmly establish both the right of Asch to a place in the forefront of contemporary literature and the value of Yiddish as a literary medium.

Vividly, Asch portrays the plight of the common man of the Land of Israel, his weaknesses, his yearnings, the injustices wrought against him, and, as a natural corollary, his susceptibility to a saviour. The American reader will have no difficulty detecting a parallel in the U. S. during the years of the depression when "Messiahs" of the Huey Long and Doctor Townsend type were at large.

A whole panorama of Jewish history is revealed with fascinating clarity. The Temple, symbolizing the opulence of Judea's ruling class, is depicted in all its glory, with a description of all the sidelights: the sacrificial altars, the massive doors, the shops. Balanced against the glory of the Temple is Asch's description of the common man of Eretz Yisrael, the unlearned tiller of the field, the petty shopkeeper, the small farmer.

A disillusioning jolt is due for those who constantly yearn for the Age of the Temple, when they read of the abuses against the people practiced by the high priests in collaboration with their Roman masters. Excessive taxes to maintain the Temple and the parasitic priesthood sapped the people to poverty and slavery. The ruling priestly family, the House of Hanan, feared and actively opposed the overthrow of Rome; for this would have meant their own vanquishment, since the people hated the priestly family, with its luxuriant gardens, sumptuous homes, and exploiting shops of costly sacrificial objects.

Jerusalem, as portrayed by the social-conscious Asch, was a city of brawling mobs, desperately following every self-styled Messiah until the most persuasive individual of them all arose and captured the popular imagination. Christ was successful because the people were yearning for some relief from the corrupt ruling classes of Judea.

He appealed to the Aam Aaretz, the men of the earth, who were listed as sinners in Israel. He pleased them by declaring that the religious observances, the sacrifices, the outward rituals which they, because of their position and poverty, were unable to fulfill, did not affect one's purity; but that purity came from within, came from clean thoughts and not superficial piety. He promised that their violation of the laws of ritual would not exclude them from the Life to Come, if they were clean of thought and possessed Faith. This, the High Priests of Israel did not like.

The dominant motif of *The Nazarene*, and its one great lesson, is the importance of Faith. Not only do we read of the incredible power of the eloquent Christ to instill Faith into the hearts of the ignorant and the sinful, not only do we see the conversion of the alluringly described Mary of Magdalene, a harlot whose debauchery Asch recounts with dignified restraint but with clear suggestion, but we hear of Faith from the leading scholar of Jerusalem, Rabbi Nicodemon-ben-Nicodemon, a pharisaic sage, who stands out in the midst of all the corruption of the time as the symbol of that decent element in Judea which has always maintained its integrity no matter how dark the era. Rabbi Nicodemon and Phillipus, a Greek slave-philosopher, debate the relative merits of the Jewish and Hellenic religious philosophies and sum up in their words the conflict of monotheism and paganism—a conflict which has persisted in every age and from which few open-minded persons escape without spiritual scars.

Faith was the one ingredient shortcoming in the brilliant make-up of Phillipus, the Greek savant and teacher. His fund of knowledge was immense and varied; but he lacked a unifying plan, a structure into which he could mould the material of his vast knowledge. Lesser men, men without Phillipus' knowledge of philosophy and science, could find some answer to the dilemma of existence; but not Phillipus, who must stand observing other men's religious quiescence and yearn for some satisfaction for this stubborn thirst in Faith, a thirst for which his intelligence and reasoning powers would not allow an easy quenching.

Nicodemon, the great teacher, Joseph Arimathea, the struggling neutral, and Phillipus, the Hellenic man, symbolized the intellectual element which, upon Christ's coming, greeted Him as their Messiah.

As the novel advances and we see Christ's followers increase, we might suspect Asch of what a Jew would call misplaced sentiments. Certainly, in places, Christ is glorified. But his glorification is based on his human qualities, on his purity, on his eloquence, and on his compassion. But Asch, the diplomat, later undoes any possible offense to Jewish feeling when he pictures Christ in the Garden of Gethsemane, writhing in agony, and pleading to God that his execution be delayed, and when he shows his very human reactions to the torture inflicted upon him by the Romans as the Jewish masses stand by horrified and almost upon the point of rebellion for his sake.

Asch gives what is rare in the treatment of Christ, a truly human picture of the man with all his peculiarities and evasiveness. He has no mystical spell upon his followers. They challenge him, respectfully; and when his evasion goes too far, they abandon him. He, too, preached Faith and thought this would suffice.

If this novel of Asch, the scholar, is founded on fact, both Jew and Gentile have false ideas about Jewish guilt for Christ's death. True, the wealthy Sadducees and the corrupt priesthood found him guilty in a most irregular session of the Sanhedrin (on Passover, at night, and without adequate notification to the Pharisee members), but the bulk of the Jewish people did not want him to die. They pleaded with choking sobs for him to reveal himself definitely as the true Messiah, and even at the end they expected him to avoid death by using the miraculous powers he had previously illustrated.

The struggle over Christ's concepts may well be compared to the present day conflict between liberals and conservatives, the haves and the have-nots. The conservative Sadducees of Judea hated Christ because he denounced the corruption and exploitation of the time and sought a new order. The liberal Pharisees followed him because he, like the liberal leaders of the 1930's, presented a concrete solution for the existing dilemma.

As the novel advances, the fateful Passover week in which Christ was crucified is described. The narrative tautens. Episodes unfold with cinematic rapidity and with dramatic tensity. We feel the urgency of action and the desperation of the people. Faith alone upholds some of them, while the



SHOLEM ASCH

weaker ones discreetly abandon the cause. Asch is at his best describing this week, perhaps one of the most fateful in all world history; and he concedes nothing to realism as he describes the gruesomeness of the crucifixion and the throes of Christ's agony. Only a master craftsman could portray this scene without offending either Jew or Gentile. Asch succeeded.

Not least of *The Nazarene's* accomplishments is its unusual formula for attaining what Coleridge calls a "suspension of disbelief." In some respects it resembles Browning's method in "The Ring and the Book." The story opens in modern Warsaw, but the narrative shifts back and forth between Rome and Warsaw, and Judea and Warsaw. The account is given by contemporaries of Christ who are supposed to have been reincarnated. Part of the narrative centers about a lost manuscript of Judas Iscariot in which the betrayer of Christ gives his version of events. One reincarnated character tells the story from the viewpoint of a Roman official. Another tells it from the angle of the Jews.

So skillful is Christ's portrayal of the Judea of Christ's time that the reader seems a spectator of events. The Temple teems with live supplicants. The slums of Jerusalem reek with the dregs of Jewish humanity. The cool, luxurious gardens of the High Priest soothe while fragrant oils and incense caress the nostrils. The trial of Christ stirs by its injustice; his crucifixion arouses us against smug bureaucracy; we wait with bated breath as he slumps agonizedly on the cross while the woe-begone crowd urges him to summon divine deliverance.

Sholom Asch has produced a great work—one that will stand with the other great works of Christ: Renan's Papini's and Barbusse's "Life of Christ," and the biographies of Hall Caine and Edmond Fleg. Asch supports their view that Christ's battle was for the people and against the hierarchy and that guilt for his crucifixion should not be assigned to Jewry as a whole, but to those Jews who are not Jews—the moneychangers and the crafty strategists of finance—those who violate the teachings of Hillel—"Love thy neighbor as thyself"—the same precept which underlies Christ's often violated philosophy.

Mild anti-semites who read this book's masterful translation by Maurice Samuels may change their viewpoints. Bigoted Jews, after reading the book will realize that fundamentally there are limited differences between Judaism and Christianity.

Future anti-Semites may have their bias stilled in embryo if exposed to the narrative of Asch. Jewish philanthropists can do their communities a great service by having copies of this book placed in their cities' public and school libraries. Only unavailability of the book will prevent this volume from exerting a healthy influence over relations of Jew and non-Jew.

No Jew intent upon learning the history of his people should fail to read *The Nazarene*. No lover of good literature should miss it. We unhesitantly predict its inclusion among the classics of world literature.

Across the Dark River, by Peter Mendelssohn. (Doubleday Doran).

Here is a novel that fascinates, frightens, and teaches. An exile from Nazidom himself, the author unfolds the horrifying tale of an Austrian community uprooted and exiled—together with a Jacob Weiss who is not a Jew at all—and shunted among Germany, Hungary, and Czechia, including a stay on a rotting Danube barge, until the survivors are enabled to depart for distant lands. Nazi barbarism, struggle, love, adventure, loyalty—all are found here in perhaps the finest fictional product of the Hitler savagery.

The Prophets, by Beryl D. Cohon. (Scribners).

In describing the prophetic personalities and teachings, Rabbi Cohon has proven himself an excellent and lucid writer. His ability to reconstruct the period is extraordinary. Unlike some non-Jewish commentators, he is as eager to recount the glories of prophetic teachings as to dilate on the iniquities which aroused their strictures. Only in one instance does his religious predilection impel him to repeat a cliche long ago shown to be erroneous by the text of the Bible itself—he says of Jeremiah, "Like the rest of the prophets, he had little use for ritual."

Anton and Nicolai Rubinstein, by Kathryn Bowen.

Kathryn Bowen who wrote a comprehensive biography of the famous Russian composer Tschaikowsky, has recently published another biography dealing with the brothers, Anton and Nicolai Rubinstein. The story is laid a hundred years ago in Russia, where the Rubinstein family numbering sixty embrace the Greek Orthodox Church. This was one of the many escapes the Jews had to accept in order to save their children from military service for a period of twenty-five years.

The brothers Rubinstein occupied an important position in the 19th century music world. Anton was famous as composer-pianist and Nicolai as conductor. Together they founded the Royal Conservatory in Petersburg and Moscow. They toured the U. S. in 1872.

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HOLLYWOODLAND

By
B. J. BRASH
Special Hollywood Correspondent

KATHERINE Cornell once said that an actor who suffers from too much self confidence should play in Los Angeles. At many stage performances given in the vicinity of Hollywood, we have wondered what kept the actors from throwing tomatoes at the audience. But the exception has occurred, a Hollywood audience has gotten up off their hands long enough a applaud a Revue, "Meet the People," into its eighth week.

Producers who never before have praised a work which did not carry their particular trade-mark, buy out rows of seats for this show. Three days after the Revue started, without advertising, the theater was sold out weeks in advance. To accommodate customers, the production moved, bag and backdrop, from the small Assistance League Theater to the larger Hollywood Playhouse.

Everyone has tried to analyze this unprecedented success. Why not? Hollywood is a show town. If Metro makes a war picture that swells the box office, so do they all. But the reason for the success of "Meet the People" is too nebulous to lend itself to statistics. The cast is fresh, young, and puts all the thrill of their unexpected success into every performance. The writers of sketch and song might be the answer, all of them are prominent people in the show business who worked, this time, for love of the theater and not for profit. This Revue could not be duplicated because neither Mr. Mayer nor Mr. Warner could pay enough to buy the talents of men who wanted to cooperate in presenting their ideas and ideals unhampered by censors, politics, or box office returns. Thus, "Meet the People" sprung from the facile pens of Henry Meyers, Jay Gorney, and Ben and Sol Barzman together with other members of The Hollywood Theater Alliance.

The Revue opens with the awakening of a beauty, asleep in her "ivory tower." She is, of course, Miss Hollywood. Her Prince has better plans than marriage, his aim is to imbue her with a social conscience. As the Prince is definitely liberal, our Princess is shown the importance of Labor and The Bill of Rights. The Dictators get a laugh or two as three brilliantly uniformed facsimiles of Goering, Goebbels, and Hitler are deciding where to march next. Goebbels suggests storming Paris, but Goering reminds him that first they had better take Berlin. Stalin too receives his due.

Purposely or not, though Chamberlain gets it in the umbrella, Daladier receives a dig or two and the Berlin minus Rome axis is given its just desserts (with rationed sugar, of course).

"Meet the People" can not boast about "Girls, Girls, Girls," but the feminine quality is young, pretty enough, and talented. Seven of the cast have been given screen tests, four have received contracts. Mr. Paul Price, the publicity manager, told us that the Alliance did not give a (shall we say hang?) about the picture people's reaction, but we can not imagine that the four who are in possession of contracts will tear them up and use them for New Year's confetti.

Whether the show will go to New York is still doubtful. The cast probably has sore thumbs from holding them. Nevertheless, the Alliance has proved that a theater group is possible in Flicker Town and we wish them the best of luck in their future productions.

NEWS OF THE WORLD

New York.—After a six year siege of illness, Vladimir Horowitz, internationally known pianist returned to thrill and delight a capacity audience at Carnegie Hall in New York. Even though he was forced to divorce himself from the piano for the past six and a half years, Horowitz's performance was an exhibition of brilliant craftsmanship and profound interpretation.

His repertoire consisted of a rarely played Mendelssohn Sonata, the famous Fantasia by Schumann, several Etudes by Chopin and Debussy and his own composition based on the themes of the gypsy melodies from the opera "Carmen."

The great piano virtuoso is only 35 years old. Born in Kiev, Russia of a middle class, cultured Jewish family, he received his musical training in Petersburg, Berlin and Paris and his playing attracted considerable attention all over Europe. In 1927, Vladimir Horowitz arrived in the U. S. where he concertized in every important musical center. He is married to Wanda Toscanini, daughter of the great Italian conductor, Arturo Toscanini.

Tel Aviv. — Bronislaw Huberman, one of the greatest violinists of our time, was interviewed for the first time by Arab and Jewish newspapermen jointly. He said: "I hope that my music will assist an Arab-Jewish rapproachement."

Huberman gave the interview after giving a performance with the Palestine Symphony Orchestra, of which he is the founder. The orchestra is composed largely of refugees,

Washington. — James T. Nicholson, American Red Cross representative entrusted with the task of distributing relief in Poland has returned to Berlin from Cracow, Red Cross headquarters announced.

Nicholson was allowed to enter Poland for an inspection visit only. While he was in Cracow, he said in a cable to headquarters, he allocated a large shipment of medicine and clothing, which had arrived at the Red Cross warehouse in Cracow. Precisely to whom the allocations were made was not made clear in his cable, but the Red Cross here believed it went to Polish and Jewish relief organizations.

Now en route to Poland are 13,000 garments, a shipment of tons of medicine and drugs collected by the Red Cross chapters in the United States.

When the Manhattan shipment reaches Cracow, Nicholson will be allowed by the Nazis to return for another brief visit to that city. Nicholson was the first Red Cross representative permitted to enter Poland since the German occupation.

Washington.—A monument to Woodrow Wilson in Poznan, Nazi-occupied Poland, has been dynamited by drunken Nazi storm stroopers, unofficial sources here reported. The statue was first shot through the head by a German soldier, the report stated.

Shanghai. — Thirty-seven refugees with special permits to reside in the International Settlement arrived here on the steamship Conte Verde. The refugees are mostly Czechoslovakians and Austrians who lived in Italy.

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Christian Organizations Loan Money to Jewish Refugees in London

London. — Christian organizations gave a loan to the Central Council for Jewish Refugees to enable it to continue its activities and used their influence with the Government to obtain the recently-announced grants for refugee maintenance.

At a meeting of the Jewish council, which recently launched a 400,000 pound campaign to cover the year's budget for refugee maintenance in England and Palestine, Anthony de Rothschild paid tribute to Christian refugee organizations whose loans, together with funds contributed by a small group of supporters, made it possible for the council to go on with its work.

In addition, Rothschild revealed, Christian groups were energetic in seeking Government support for refugee maintenance. The Rev. Carter told the Government he spoke in the name of the Christian churches of England and Scotland in asking Government aid.

Rothschild also paid tribute to the Government for offering to match private contributions up to 27,000 pounds monthly, plus a 100,000 pound grant for previous expenditures. Out of the latter grant the loan from the Christian Council for Refugees will be repaid. A resolution of gratitude to the Government was adopted unaimously by the meeting of the Jewish council, held at Woburn House.

However, Rothschild stated that requirements for refugee aid would exceed the sum of which the Government would provide half. He said that in view of unemployment conditions, absorption of refugees into industry was proceeding relatively slowly, but expressed the opinion that in time many would be drawn into employment by service to the State and there would also be substantial enlistment of refugees in the Pioneer Corps.

He also referred to plans for reorganizing refugee work for efficiency and economy and said the co-ordinated committee to be formed under Sir Herbert Emerson's leadership to administer the Government grants would be helpful in this regard. It was learned that this committee will include Christian members of Parliament, as well as social service experts and representatives of the Jewish council.

Co-chairmen of the Jewish council's fund-raising drive are Lionel Cohen and Israel Sieff. It was announced that 120,000 pounds has already been pledged. The Keren Hayesod (Palestine Foundation Fund), which is covering all costs of the campaign, will receive 75,000 pounds for relief of refugees in Palestine.

MILESTONES

Baltimore, Md.—Against a melodramatic background and hysterical shrieks from Thelma Spear his former "muse and inspiration" Ludwig Lewisohn, noted writer, 58, was married to Edna Manley, 31.

Washington, D. C.—Isaac Gans, civic leader and philanthropist, died of heart disease at the age of 80. Funeral services were held at the National Cathedral with Rabbi Norman Gerstenfield and Bishop James E. Freeman officiating.

Hollywood, Cal.—Stork presents the Eddie Cantor with a second grand . . . daughter, born to Mrs. Jimmie McHugh, Jr., nee Natalie Cantor.

New York, N. Y.—Isaac Oestreich, 107 year old patriarch died recently in New York. He left six sons, two daughters, thirty-six grandchildren and twenty-eight great-grandchildren.

F. B. I. to Investigate Coughlin's Activities

Washington, D. C.—The Department of Justice of the U. S. Government is giving attention to a petition filed with it and signed by Dr. John Haynes Holmes, Prof. Clyde Miller, and a number of nationally known clergymen and educators, urging the Federal Bureau of Investigation to inquire into Father Coughlin's activities with the so-called "Christian Front."

Robert H. Jackson, attorney-general, has declared, upon receipt of the petition, that there will be a complete investigation not only of Fr. Coughlin but all other alleged fronts, and that the F. B. I. will report on the charges contained in the petition. The attorney-general intimated that prosecution will vigorously follow proof that any of the laws of the U. S. government have been violated, irrespective of the person charged.

From Detroit came a statement by Fr. Coughlin in a radio broadcast that he did encourage the Christians of America to carry on in the crisis and that he will not abandon the 17 men who are now under indictment for offenses against the peace and safety of the country.

From New York came the statement of "The Commonweal" the outstanding Catholic magazine, that Fr. Coughlin, editor of "Social Justice," "and their many abettors and sympathizers must bear the direct responsibility for the 17 arrested members of the "Christian Front."

The Rev. Wm. C. Kiernan, of the Newark Episcopalian Diocese, in a broadcast said that all the responsibility for creation of the Front is at Fr. Coughlin's door, and he demanded that government agencies investigate the organization and activities headed by the radio priest.

President of Newark University To Address N. C. Association of Jewish Women

(Continued from Page 4)

Kingdon became the first President of the University. In addition to his other interests, he has been Campaign Chairman of the Newark Community Chest and President of the Newark Welfare Federation for three years. He is National Chairman of the Save the Children Federation of America, a member of the Newark Art Commission, a Trustee of the Newark Museum, special lecturer at the Institute of Public Affairs of the University of Virginia, and the Williamstown Institute of Human Relations. He is a well-known radio figure. Over the Mutual Broadcasting System he is now speaking twice a week on "Unsung Americans," a program devoted to the interpretation of democracy. During 1939-1940 he is on leave from the University of Newark to make a study of anti-democratic forces at work in the United States and is playing an active part in the organization of Citizenship Educational Service, designed to encourage and implement national agencies in their interpretation of American democracy.



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TOMORROW . . .

A SHORT STORY

By FANNY EVELYN FREEHOF

ANNA came into the room and raised the shade, letting in the light of the waning sun. For the first time in two years she found herself wishing for its warmth. The sun, however, was tired from its long day, and could only fill the room with a cold, but somewhat mellow light.

She took off her coat and dropped her hat on a chair. Slowly she looked about the room, as though she were seeing it for the first time. The misery that she had endured since that morning, a year ago, when she had come here—a refugee from Germany . . . was almost unbelievable. . . .

In the street below her, people were hurrying homeward. As she looked at them through the window her attention was attracted to a man and a woman talking happily together. They seemed so secure and happy. . . . It seemed only yesterday that David and she were talking like that—felt so secure. And now. . . .

She thought of him now, as she turned from the window and sat down. It seemed as though they were talking at that very moment, in that very room. She recalled the conversation at the beginning of the trouble. It all came back to her—how she had interrupted their talk . . . how alarmed she had felt. . . .

"You'll be careful of what you write in your column, David, won't you?"

"Of course, I'll be careful. You don't think I want to be sent to some camp like Gillen and Rosencrontz were."

Vividly she recalled the sudden panic that had seized her then.

"Don't mention that . . . it could never effect us. . . . Let's not talk of it. . . ."

"We won't. . . ."

He had taken her in his arms, and all fear had vanished. That conversation nevertheless had left them both with a vague mist of apprehension that had enveloped them thereafter.

It was not long after that when she had begun to notice things in the school where she taught. She had always been interested in her work—liked it and was liked by the children as well as by the members of the faculty. The surroundings, too, had always been pleasant until one day she was not asked to a social affair she had always attended. She was puzzled but did not say anything. And then she began to notice that during the lunch period all her colleagues, usually so friendly, would try to ignore her. The other Jewish teachers felt this discrimination too. But they determined to carry on in the best way they could. They could not afford to lose their jobs.

This attitude was becoming more apparent even on the part of her pupils. It was becoming difficult to control her class, although she was considered one of the best disciplinarians in the school. The children, apparently influenced by what they had heard in their homes, would be disrespectful—often insulting. They were old enough to know that a Jewish teacher no longer was to be respected and looked up to. The principal of the school would repeatedly reproach her, almost without reason. He would always bring complaints from the parents that their children were mistreated by a Jewish teacher, who, they said, was not fit to teach. Such things became common occurrences.

It was for David's sake that she kept on. She knew, if aroused, he would become angry and write things in his column that would hurt not only them but many more in their plight.

Things soon reached a climax. One day she was called into the office. There was a complaint from a mother who said that Anna had punished her child so severely that he was too ill to come to school.

Indignant at such an accusation she had protested with tears in her eyes. . . . "But it is not true . . . it's an outrage. . . ."

She remembered turning to the principal and demanding, "I have been teaching here for eight years. . . . Have you ever known me to strike a child?"

But she received no answer.

Even now she felt that awful misery and humiliation that enveloped her as she rushed from the office. That afternoon she sent in her resignation.

She had spoken to David that night.

"So that's the end of your teaching career. . . ." He had said.

"Yes, that's the end. . . ." She wanted to say something light and make a joke of it to conceal her true feelings. But she could not. Somehow the side of her character that had been able to joke and laugh things off . . . had suddenly vanished. The only thing she could do, was to repeat slowly, in a low voice. "Yes, that's the end."

He tried to comfort her. "You'll surely find another position."

"Oh . . . I'll look around."

They both knew it was hopeless.

"Well, things are happening around the office too. We got a notice this morning that we had better be careful what we write or else. . . ."

"Or else. . . .?"

"Or else look for another job."

"Oh!"

Every day after that, things had become more discouraging. She had tried to get another teaching position but that was impossible.

One evening David had told her, "I can't be blind to everything, I try not to see what's going on . . . but there are some things," he broke off and resumed again. "To see such discrimination, such humiliation to the Jews is more than one can bear."

How well she remembered that Saturday night when he came late. He was so upset that she knew that something had happened. After some difficulty she had finally made him tell her.

"You remember Ryner?"

"The one that worked in your office."

"What happened to him?"

"It seems that he was overheard discussing the Government while sitting in a restaurant. He was sent to a concentration camp."

"How did you know?"

"He returned last week. His wife called and asked me to come and see him. She wanted him to see his friends. She thought that perhaps that would help him. I went there . . . God—I wish he had died there!" He had covered his face with his hands as if to shut out the horror of it all.

They must go away, she remembered telling him. Her father had been in Palestine for years and her mother had been dead for a long time. David, too, was free—he had no family. So there was no reason for them to remain in Germany, she pleaded. They would go to America or perhaps to Palestine. In a new country they were more likely to find a place for themselves.

"This can't go on forever . . . perhaps it will pass. Let's wait a few more weeks," he said.

They waited . . . long unhappy weeks—each day bringing greater humiliation and degradation.

One night he came to her.

"Anna . . . I am becoming frightened. Three more Jews were dismissed today. I am the only one left. This morning I received an anonymous letter warning me to be more careful of what I put in my column."

"You see now that we must leave?" she remonstrated. They decided to try

America . . . if they could get in. Tomorrow he would begin taking the necessary steps for their departure.

But their plans were short-lived. That night David disappeared.

The horrible weeks that followed were a nightmare. There was no word from David. She did not know whether she would ever see him again.

The anxiety of his disappearance was not as acute as the shock of his return. He seemed an old man—entirely broken. They had friends who helped them, did everything for them. She was too unhappy to do anything. It was a horrible nightmare. She hoped that in a new land he would forget.

On the boat, he was almost cheerful. The first months in New York seemed to help him a great deal. But then suddenly, one day, he collapsed. All the devotion and nursing could not bring back his health.

She remembered their last conversation.

"You'll be all right, Anna."

"I'll be all right. . . ."

"If anything happens . . . you'll go to your father . . . you'll go to Palestine."

"Nothing will happen."

"Of course . . . I'm feeling better. But if it should. You'll go to him."

"I'll go David."

Two months later he died.

She remembered now that she felt no profound grief at his death . . . because the David she had loved had died the day he had been taken away to the concentration camp. What they were burying here in this strange land, was just a shadow. The hands were not those that had held her and made all her fears vanish. The lips were not those which had kissed her—uttered words of adoration. Even his brilliant mind was not the same—that too was distorted . . . the people in charge of the camp had done their work well. The person who had died that night seemed to have nothing in common with that charming, laughing David she had loved.

But as time went on she became more unhappy—the loneliness in her life more unbearable. It was a year now since he had been buried but the ache in her heart was still there. She wondered if that pain would ever disappear.

She rose and walked over to the table. Darkness had crept into the small room and covered everything with its veil. Anna switched on the small lamp on the table. It was usually at this hour that she felt the most unhappy. Twilight, even in her childhood, had this morbid effect upon her. It was at this hour that she felt most her isolation from the place that had always been her home . . . and the separation from the only friends she had ever had. And then David . . . always at this hour she thought of him most—of the unfairness of it all. He had loved life—appreciated its beauty. Why should he no longer be here? Why had he been the victim—for what had he been sacrificed? What had the world gained that he was no longer here—that he would no longer be able to take her in his arms . . . that he would no longer smile? Never again would anyone hear his clear rich voice. What was there about him? She must stop thinking about it. She must stop . . . she. . . .

Anna covered her face with her hands. She slipped into a chair near the table. Quick sobs sook her body. The sound of her sobbing resounded in the quiet room. After a while she looked up. She was not crying but the tears still covered her face.

Two letters that were opened that morning lay on the table. She re-read the official letter once more. It was from the immigration office. Her passport was already there. The other small envelope was from her father. She took it out of the envelope and reread it carefully. He was so happy that they would be together again. "This is a country of work—work brings contentment. And, Anna, you too, will work and in time be happy—for in creation there is joy. . . ."

She leaned back in her chair. There was something in that last line that brought a sudden warmth. She repeated. "In creation there is joy. . . ." She folded the letter slowly. A sudden calmness had taken possession of her. She felt a closeness to life . . . as if she could touch it by reaching out her hand. But just as suddenly this feeling vanished. She was again conscious of her loneliness and unhappiness.

She rose and walked to the window. Outside, it was quite dark now.

The houses across the way had lights shining in all the windows. They stood out brilliantly against the dark sky. But she did not see their beauty. She thought again of her father's letter. "In creation there is joy. . . ." Her thoughts turned to the future. Suddenly before her she saw fields and fields of tilled land. She saw herself walking slowly among them. She was tired and warm . . . yet a cool evening breeze touched her hair, blowing it gently about her face. In her eyes was the light of contentment—on her face the look of peace that comes to a person at the end of a fruitful day. That same look of peace had suddenly become apparent in Anna's eyes as she stood there staring into the darkness—seeing another tomorrow.

27,193 Jews Entered Palestine in 1939

New York. — During the calendar year 1939, 27,193 Jews entered Palestine, 8,050 of them between September 3rd and December 31st, it was disclosed today by the United Palestine Appeal, which is the fund-raising instrument through which the Jews of America make available funds for the settlement in Palestine of Jews from lands of oppression. Dr. Abba Hillel Silver of Cleveland, is National Chairman of the United Palestine Appeal.

A breakdown of the figures for immigration, which reveals that Palestine absorbed more Jews than the quota for immigration into the United States, shows that 16,370 of the immigrants came in on certificates provided by the Palestine Government to the Jewish Ageney for Palestine, whose fundraising instrument in the United States is the United Palestine Appeal. The balance of the immigrants, numbering 10,823, constituted refugees who entered the country without certificates.

Of the 16,370 immigrants who were provided with certificates by the Jewish Agency for Palestine, which is recognized in the League of Nations Mandate for Palestine as the supreme authority on behalf of the Jewish people in the administration of the Jewish reconstruction program in Palestine, 9,400 were Jews of Germany and Austria, 2,310 from Czechoslovakia and 1,730 from Poland among the principal countries of immigration.

The refugees without certificates showed ratios for these countries in the same proportion.

During the period from September 3rd to December 31st, Jewish newcomers to Palestine included 4,360 who had immigration certificates from the number set aside by the Palestine Government and 3,750 were refugees without certificates.

Hollywood, Calif. — Maxie Rosenbloom, former light-heavyweight champion and now movie actor and cafe owner in Hollywood, eloped with Muriel Faeder, blond socialite, to Reno, Nevada. On their return to Los Angeles, they had themselves remarried in the Jewish faith, with Rabbi Magnin officiating. Maxie made this promise to his mother before she died.

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Gov. Hoey to Address Mizrachi Convention

"Palestine—Homeland and Refuge" will be the theme of the sixth annual convention of the Seaboard Mizrachi Zionist Region, embracing more than twenty-five chapters of the Mizrachi Organization of America, at Raleigh, N. C., on March 10 and 11. Approximately 200 delegates from the South Atlantic section of the orthodox religious Zionist movement are expected to attend the two-day sessions at the Memorial Auditorium in Raleigh.

Among the speakers will be Governor Clyde R. Hoey of North Carolina



GOV. CLYDE R. HOEY

and Mayor Andrews of Raleigh, who are scheduled to speak at the banquet on Sunday night, March 10. Other speakers will include Charles Edward Russell, president of the Pro-Palestine Federation; Rabbi Wolf Gold, chairman of the Mizrachi world central bureau in Jerusalem; Rabbi Joseph H. Lookstein, national Mizrachi vice-president, and spiritual leader of Congregation Kehilath Jeshurum, New York City; Dr. Samuel Rosenblatt, of Baltimore, instructor in Hebrew literature at John Hopkins University; and Mrs. Louis Wald, of Brooklyn, N. Y., vice-president of the Mizrachi Women's Organization of America.

Mr. Harry Shor of Raleigh has been named general chairman of the convention, and Rabbi Michael Zev of that city will be honorary chairman. The Rev. Louis Novick, of Washington, D. C., is the Seaboard regional chairman.

Chapters in the following cities, including provisional delegates, will be represented at the Raleigh meeting:

Washington, D. C.—Rev. Louis Novick; M. Garfinkel.

Durham, N. C.—Bernard Dworsky, president.

Goldsboro, N. C.—A. M. Shrago.

High Point, N. C.—S. Robinowitz.

Raleigh, N. C.—Maurice Kaplan.

Winston-Salem, N. C.—S. Katzin; L. Resnick.

Wilson, N. C.—A. Goodman, president; Miss P. Arner, secretary.

Alexandria, Va.—Rabbi C. H. Williamowsky.

Richmond, Va.—H. Steinberg, president; Rabbi C. Braverman; Leon Kimmel, secretary.

Newport News, Va.—W. Richman, president; Rabbi M. Goldberg, secretary-treasurer.

Norfolk, Va.—Rabbi M. L. Blair, president.

Baltimore, Md. — Rabbi Samuel Rosenblatt, president.

Charleston, S. C.—Rabbi Benjamin Axelman.

A Message from Poland

New York, N. Y.—At a luncheon meeting held recently in Hotel Astor, Dr. Henryk Szoszkies, noted Polish Jewish leader and member of the Polish diplomatic corps who recently escaped from Nazi Poland, gave an eyewitness account of conditions in that country. The luncheon meeting, called by Michael Schaap, president of Bloomingdale's, was attended by members of the Polish Refugee Ballet Committee which is sponsoring a gala performance of the Ballet Russe de Monte Carlo on March 28, 1940 at the Metropolitan Opera House for the benefit of Polish refugees under the auspices of the Federation of Polish Jews in America.

In his address Dr. Szoszkies said:

It is only a few weeks since I succeeded in escaping from Nazi Poland. I am still haunted, day and night, by the things I saw and the things I personally experienced, and I suppose I shall be haunted by them as long as I live.

The message I bring to you today from Poland, is a message written in blood. This is no mere figure of speech. I am speaking of a martyred nation, of millions who are the victims of a reign of terror unequalled in the history of mankind, of countless thousands who have already been done to death through execution and torture. I know how fortunate I am to have made my escape and I can truthfully say that, but for the grace of God, I might now be one of the martyrs of whom I am speaking, because no one who has remained in Poland is immune to the insane wrath of the Nazis.

Millions of Poles, Jews and Ukrianians find themselves in one huge concentration camp, for that is what Poland has become under the Nazis. They have all been classified by the Hitlerite overlords as inferior races whose lives are cheap and who should regard themselves grateful for the privilege of starving and slaving under the Nazi lash. But it is needless to point out that the Jews have been singled out for the special attention of the gentle Gestapo.

In Warsaw we got our first taste of what it means to be ruled by that regime of efficient criminals who represent themselves as spokesmen of the German people, on the day when the city surrendered and the German troops entered. Despite all the horrible tales we had heard about Nazi brutality, we, nevertheless, clung to the hope that the invading forces would, in the hour of their victory, evince some measure of humanity. The worst tyrants in the would have been known in the moment of their triumph to show a spirit of magnanimity towards those whom they defeated. But not so the Nazis.

One of the first things they did was to congregate a crowd of citizens in the main square of the city. People were given soup plates and were told to line up. They were then photographed by Nazi news cameramen. These are the pictures you have seen in American newspapers showing how the Nazi feed the starving population of Warsaw. What actually happened was that the moment the pictures had been taken, the Nazi soldiers, shouting vile curses and insults, attacked the unsuspecting crowd, beating men, women and children with their truncheons. Filled with bitterness and humiliation the people, many of them bleeding from the cruel blows, rushed wildly for cover. In a few moments the square was empty.

This was but a foretaste. There followed a series of systematic abuses, indignites, physical attacks and inhuman furtures, such as only the refined sadism of the Hitlerites has been able to devise. Throughout the days and

(Continued on Page 15)

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Zionist Gathering to Be Held at Goldsboro, N. C.

Goldsboro, N. C. will be the seat of an important Zionist gathering when representatives from every section of the Region will gather in semi-annual meeting at the Goldsboro Hotel on Sunday, March 3rd.

The leaders of the Goldsboro community in extending an invitation to the Zionists of the Region to meet in their city also assured them of a genuine Goldsboro welcome on that occasion. The local leaders who are to head the arrangements committee consist of the following: Lionel Weil, Mrs. Harry P. Shrago, Mrs. N. A. Edwards, Mrs. C. S. Korschun, Rabbi Joseph L. Weiss, Miss Lean Heilig and Mrs. Leslie Weil.

The program arranged for this occasion will differ considerably from similar gatherings held in the past in that the reports to be delivered on that occasion will take the form of a question and answer quiz, rather than the usual dilatory reports, with many representatives participating in this program. Another feature which will be a departure from the usual procedure will be the showing of the latest Palestine films, "Tel Aviv," in technicolor, the all Jewish city in Palestine, and "Sanctuary," Both of these films received the highest commendation by all who have viewed them. Competent leaders of the Region will be in charge of the question and answer periods. Among these will be: Joseph W. Spector, Baltimore, Vice-President in charge of Membership; Leonard G. Karp, Portsmouth, Vice-President in charge of Youth activities; Louis E. Spiegler, Washington, Vice-President in charge of the Jewish National Fund.

A great portion of this one day meet will be devoted to Hadassah problems with a Senior Hadassah session Sunday morning, presided over by Mrs. Raphael Tourover, Washington, President of the Hadassah Region; and Miss Goldie Brenner, Newport News, President of the Junior Hadassah Region.

A luncheon will be held at 1 p. m. with a general session to follow to be presided over by Mr. Daniel Ellison, President of the Seaboard Zionist Region. All functions, including the showing of the films will be free and open to the general public.

The gathering will be devoted to many current issues. On the agenda of this semi-annual meet in Goldsboro, will be a number of relevant and timely topics. Foremost to occupy the attention of the representatives gathered on this occasion will be the fund-raising activities in this section for relief abroad and for reconstruction work in Palestine. With Zionist endeavors almost at a zero point in European countries, due to the present war exigencies, American Jewry must of necessity carry the greatest share of the burden not only in providing the funds for the sinews of Zionist endeavors in Palestine, but what is perhaps even more important, to give comfort and advice, politically and economically to the heroic Jewish Center in Palestine.

N. F. T. S. Executive Board Elects New Member

Miss Edna Spitz of Boston, well known social worker and Recording Secretary of the Sisterhood of Boston's Temple Israel has been elected to the Executive Board of the National Federation of Temple Sisterhoods, world's largest Jewish women's religious organization, according to an announcement just made at Cincinnati headquarters of the National Federation.

Miss Spitz succeeds Mrs. Louis Strauss of Temple Israel Sisterhood. Mrs. Strauss resigned because of illness.

Educated at Simmons College School for Social Workers, Miss Spitz has done social work with the State Department, at the Judge Baker Guidance Clinic and at the Lincoln House Settlement. She is a member of the Massachusetts Civic League, the League of Peace and Freedom, and the American Association of Social Workers.

Made up of 375 units, the National Federation of Temple Sisterhoods with a membership of 55,000 has groups in six countries: the United States, Canada, Cuba, Panama, England and South Africa. It engages in a broad program of service to Jewish and humanitarian enterprise. This work is carried on through 14 National Committees which cooperate with corresponding committees appointed by local groups.

As an affiliate of the Union of American Hebrew Congregations, parent body of Liberal Judaism in America, NFTS is contributing this year over $30,000 to the Union for religious education and for scholarships to Hebrew Union College. From a revolving fund set up by the National Federation, the Union publishes yearly books designed to keep religious education abreast of current trends. For the current year, NFTS has also granted to the Union $3,500 for correspondence courses, and $1,000 for support of Lecture Institutes.

Among national projects of NFTS are Aid to Refugees, Braille transcription and Peace work. Educational material and programs are prepared by the National Federation to further projects in local groups.

Mrs. Leon L. Watters of New York is President of the National Federation.

JEWISH SOLDIERS OPPOSE FAITH DISCS

London.—Fearing extra cruelties if captured by the Nazis, Jewish soldiers object to registering on enlistment papers as Jews. An application has been made to British War Minister Oliver Stanley to cancel the regulation that members of that faith are compelled to have their religion indicated on their identity discs.

A SURE CURE

Congressman Noah M. Mason of Illinois says that parlor pinks and other brands of Communism should be sent to Russia and compelled to remain there for five years. That would cure them.

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Columbus Was a Marano

By Z. TYGEL

At a time when our people are being slandered and belittled by the psychopathic Nazi propagandist and their emulators, it is particularly important to emphasize the genius of the Jewish people and its contributions to the progress of mankind. Call this propaganda, if you will. Under the present circumstances it may better be described as counter propaganda.

Let no one underestimate the effectiveness of hate. It is like rust on a dagger—unless the rust is removed the slightest cut may be fatal. In order to remove the rust it is our duty to expose before the whole world the Nazi lies and canards.

That is why the publication by The Macmillan Co. of Professor Salvador de Madariaga's "Christopher Columbus" is an important event, for Professor Madariaga, who is an historical authority of world wide repute, proves conclusively that Columbus was of Jewish origin and belonged to *converso* stock, that is, he was a *marano*.

Some years ago there appeared a book by Maurice David which showed that Columbus was not only of Jewish descent but that his parents were Jews. He presented as evidence the fact that when Columbus addressed letters to Queen Isabella and King Ferdinand or to important Catholic church dignitaries he placed the sign of the Cross next to his signature, whereas his letters to his Jewish relatives were initialed with the two Hebrew letters b. h., which means "with God's blessings" and were known to every pious Jew of the time. Maurice David's book did not attract the wide spread attention which it deserved, but Professor Madariaga's masterful work will certainly not be ignored. Already it has received the earnest attention of scholars and book reviewers, all of whom admit the irrefutable nature of his evidence. The significance of Professor Madariaga's volume is aptly summarized by Philip Ainsworth Means in the book review section of the New York Times of January 28th, when he says:

"Rarely in these days so over-supplied with gaudy, fictionalized histories does one encounter a recently written masterpiece of historical writing in the grand manner of earlier and more intellectual periods. In this book, however, we have precisely such a masterpiece.

"It is the product of an author perfectly prepared for his task and happy in the choice of his subject. Author and subject here make an unimprovable combination. Don Salvador de Madariaga is a man of ripest culture and of superlative learnings whose gifts have won for him an enviable position not only in Spanish letters but also in the literature of England."

Professor Madariaga says that Columbus belonged to a family of converted Jews which had settled around 1391 in Genoa, Italy. Earlier the family had been a Spanish one bearing the Catalan name Colom. The book leaves no doubt whatsoever that Columbus was one of the *maranos*, although it is not known just how far back his family had been Catholic. It is regrettable that we do not have in this country a research institute for Jewish history. If such an institute existed I would suggest several scholarships annually for young Jewish historians on the subject to which Professor Madariaga devoted many years of his life, for the purpose of exploring all the possible documents and facts pertaining to Columbus' Jewish origin. This would certainly constitute an effective reply to our detractors who are seeking to persuade the world that we have made no important contributions to mankind's progress.

Visas for Soviet Poland

The American Embassy at Moscow is not authorized to issue immigration visas and persons desiring to immigrate to the United States from Soviet Poland must obtain visas at an American Consular office in some other country, according to an advice received from the State Department by the Federation of Polish Jews in America. The Federation queried the State Department on the matter because of the numerous inquiries it has been receiving from American citizen who have relatives in the parts of Poland occupied by the Soviets.

There is now an American Consul at Warsaw in the part of Poland under German occupation, the State Department advises, but the Department is not in direct communication with the Consulate General in that city and is unable at this time to make inquiries in regard to any visa cases which may be pending at that consular office. Although visas are not now being issued at Warsaw, the Federation understands it is planned to resume visa-issuing activities there at the earliest practicable date.

SCHMIDT WITHOUT GOLD

Jacob Goldschmidt, former German-Jewish banker now living in New York, recently attended a social function, at which he was the only Jew. A fellow guest, introduced, repeated the name questionably, "Goldsmith?" he said, accenting the first syllable. "No," the banker, whose fortune was confiscated by the German Government, replied, "just plain Schmidt. You see, the Nazis took away the gold."

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ANOTHER MODEL COMMUNITY

A Letter from London, Ontario

THIS modest Canadian community burdened by the strain of the conflict in Europe has set an example in communal cooperation and unity which merits the scrutinizing attention of every city and town in which Jews have settled in the United States.

The Jewish people of London, Ontario, have been grappling for a long time with pretty much the same problem that has challenged their co-religionists in the country South of the Canadian border—How to achieve Jewish unity?

According to the people here there were no two ways about it: if unity was to be achieved "why, let's unite." (As one native bluntly put it).

"Instead of searching for details on which we could disagree we went about our business by discovering those aims and ideas on which there was unanimous consent," says Julius A. Cohen, who is a leading figure among the Jews here.

"Once we found them—why—then we had unity."

Simple? That's how it sounds at first but the real story is a little more involved.

Up here in London, approximately 90,000 people have made their homes and businesses. The overwhelming majority of them are non-Jews since the London Jewish community consists of about 200 Jewish families.

These 200 Jewish families had been maintaining two synagogues yet, the vitality and activity which should normally derive from the synagogue and engage the community in educational, religious and social interests were mysteriously lacking.

The community was not conducting schools for its adolescent children and young people.

The adults of London, both men and women, had no firm ties to the synagogue since no efforts had been made to develop a program of educational and religious activities for them.

The community knew its problem and met it head-on.

On Tuesday, January 30th, the problem was officially solved and this was how it was done:

The first step that was taken was to call for the United Synagogue of America, which the Jews of London knew had been solving the problems of Jewish communities throughout the United States and Canada for years. From this organization, with headquarters in New York City, came Rabbi Samuel M. Cohen, its Executive Director.

He held immediate conferences with all elements in the community. Ideas were exchanged; some were rejected; others, retained; most of them modified and acted upon. Then Rabbi Cohen addressed a public meeting at the Jewish Center here and suggested the establishment of a United Jewish League in which both congregations would participate.

The purpose of the United Jewish League would be, he said, to organize modern services, answer the needs of both the younger and older groups of the community, create a religious school, organize young people's and adult activities.

The plan was unanimously adopted.

Immediately both synagogues were placed at the disposal of the United Jewish League with promise of full cooperation from the respective congregations.

At this moment the Jewish community of London, Ontario, as a part of Canada, is at war; at the same time it is forging ahead under its own direction toward a firm and vital unity. On the 1st of February, the organization was crystalized and the following officers elected: Mr. Cohen (mentioned above), Chairman; Mr. I. Ainsley, Vice-Chairman; Mr. Norman Redburd, Secretary; and Mr. E. Engranove, Treasurer.

And the ladies—they are active, too, in their own Sisterhood.

From this small settlement of 200 Jewish families many American towns can take a lesson. Just as London, Ontario, has brought new strength to its religious life with the help and guidance of the United Synagogue of America, so can every American Jewish community, which finds itself in a similar condition, cut through the tangles and knots that are stifling its full expression.

JEWISH-ARAB CITRUS GROWERS MEET WITH HIGH COMMISSIONER

Jerusalem. — (Palcor Agency. — A delegation of nine Jewish and nine Arab citrus growers led by Zvi Botkowsky, Chairman of the Jewish Farmers Federation, today was received by High Commissioner Sir Harold MacMichael at Government House.

The delegation, which had been formed as an outgrowth of a meeting at Petach Tikvah last week among representatives of both Jewish and Arab growers, presented a request for Government assistance in the light of the war emergency. Their request included a petition for a general guarantee of bank loans for cultivating crops aggregating 1,500,000 pounds. The High Commissioner asked for a memorandum for further consideration of their request.

JEWISH AMBULANCE FOR FINLAND

New York.—Purchase of an ambulance to be placed at the disposal of the Finnish Government by the Jewish War Veterans of the United States, was announced by Louis A. Falk, National Chairman. Contract for the purchase was signed in the presence of Caarle Kuusamo, Finnish Consul, at the National Headquarters of the Jewish War Veterans, in New York City.

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FINLAND AND SIBELIUS

By a Thwarted Radio Commentator

THE average American's interest in Finland until recently was negligible, but since the criminal onslaught of the powerful Russian armies on this small democracy, Finland has become a prominent feature in our daily newspapers. The heroic stand of the sturdy, valiant Finns against the over-powering odds of Bolshevik aggression has caused amazement and created sympathy throughout the entire civilized world. The interest in Finland grew enormously in all countries, especially in the United States, where under the guidance of the former president, Herbert Hoover, material assistance is being administered to the Finnish war sufferers. The most publicized and most characteristic fact about Finland is that she is the only country which has been paying her war debts regularly to the United States Government.

But in reality, the history of the Finnish people is a great humanitarian epoch, a true representation of a noble race. Theirs is the poorest country in Europe. Their natural resources are very limited due to the close proximity to the North Pole. But the honest, industrious Finns have carved out a civilization and a democracy which ranks among the first in the world. The cultural standard of the average Finn is very high; Helsinki, the capital boasts of the largest book publishing house in Europe; the government spends one-seventh of her national revenue on public education. And I am sure, that the ladies who are listening will delight in the fact that Finland was the first country in Europe to grant women equal rights.

For a long time Finland was under the heel of Russian oppression, but with a tenacity and pugnaciousness which is characteristic of the Finns, they have maintained their national spirit and culture. They have produced many great men, and one of the greatest living today near Helsinki, is Yan Sibelius. Sibelius is the national hero, poet laureate of Finland who with the mastery and sheer beauty of his music, conquered the world for Finland. The Finns actually idolize the 75 year old musician. To them he represents and incorporates the living symbol of Finland; their past, present and future cultural traditions.

When Sibelius was a young and promising composer, the farsighted Finnish Government recognized in him the qualities of greatness, and that is why they arranged to subsidize him for the rest of his life, so that he will not be forced to earn a living as teacher at the Helsinki Conservatory of Music, but instead, permit him to follow the God-given genius to write music for Finland and the rest of the world.

Yan Julius Christian Sibelius was born on the 8th of December 1865, in a small Finnish town of Tamastum. His father was an army doctor, his mother a school teacher. He received an education that a middle class Finnish family could afford. His childhood was a happy one, but not in the conventional sense of the word. He appeared different from the rest of the boys, being always alone, absorbed in his own thoughts and dreams. Dreams which became reality in his later life, and assumed the proportions of masterpieces of musical paintings. He wrote over a hundred love songs and ballads, describing the eternal love of a man for a maid. In his many tone-poems, he recaptured the murmuring whisper of the dense forests; the whistling of the wind, and the shrieking of the bitter Finnish blizzards. In his seven symphonies he depicts the struggle of brother against brother, the heartrending cries of the oppressed, the triumphant march of righteousness, the peace and tranquility and the hope of the generations of tomorrow.

After an unsuccessful attempt at law at the University of Helsinki, Sibelius became absorbed entirely in music. He studied in Berlin with Weingartner and in Vienna with Brahms and Goldmark. In his absence the political situation in Finland grew more unbearable from day to day. The Russians then waged a war to eliminate the national cultural life of the Finns. They prohibited the publication of newspapers, books, and also the teaching of history to the children of Finland. But even then, as now the Finns fought back. They appealed to the civilized world for help and the civilized world offered their sympathy, but great little Finland realized then, as they probably do now, that world sympathy alone cannot prevent the Russian Bear from devouring their very existence as a self-governing people. They organized secretly and carried on. Their nationalism grew by leaps and bounds. And Sibelius, on his return, threw himself into the struggle, became the torch bearer of Finland's aspirations. His munition was his music. His symphonic poem "Finlandia" stirred the Finns to a new hope and renewed courage. It became the symbol of Finnish freedom and independence.

And now, before our time is up, we will play "Finlandia," in a gesture of sympathy and prayer for the welfare of Finland.

POPULAR ANECDOTES FROM THE FINNISH FRONT

Of the many anecdotes making their rounds in Europe the following are worthy of repetition:

Question: What is the difference between India and Russia?

Answer: In India there is one man starving (Ghandi) for the interest of his people, while in Russia a whole people starve in the interest of one man (Stalin).

A Russian soldier appeared at the gates of Heaven.

Angel Gabriel: So you are dead, eh?

Russian soldier: Oh, no! According to the official reports from Moscow, I am still successfully attacking the Finnish lines.

SOME FACTS WORTH KNOWING

The people of the United States last year consumed over 18½ billion pounds of meat and lard—a total representing 145 pounds for every man, woman and child in the country. . . . It has been estimated that American women each year spend close to three billion dollars on clothes. . . . Although the horse-and-carriage days have gone, sales of buggy whips in America average about $500,000 annually. . . . Of the total 500,000 ounces of platinum metals produced throughout the world last year, more than half was imported by the United States.

The U. S. Secret Service reports that $200,000 worth of bogus money was passed in America in 1939—a marked decline under the 1936 counterfeiting high of $1,200,000. . . . Americans last year bought 370,000 new radio-phonographs and 60 million phonograph records. . . . The earth at present is encircled by more than 168 million miles of telephone wire.

Sidney Kingsley, Pulitzer prize winning playwright, has sold the movie rights to his novel "The World We Make," for $100,000. Some years ago Fannie Hurst received a similar sum for the cinema rights to a novel still unpublished.

Daniel Harris, 94, of Brooklyn, N.Y., sole surviving Jewish veteran of the Civil War, was guest of honor at the 70th anniversary banquet of the Mount Sinai Hebrew Mutual Benefit Society, held here reecntly.

"Shwer Tsu Zein a Yid"

Paris.—Under the Yiddish caption, "Shwer tsu zein a Yid" (It's hard to be a Jew), the French daily *L'Oeuvre* reported that 16 Nazi spies who entered The Netherlands in the guise of Jewish refugees—even taking the precaution of being circumcised—were unmasked when it was determined through a rabbi that they were not circumcised according to the Jewish ritual.

According to the report, the Gestapo selected 16 men who looked as Jewish as possible, had them attend synagogue for several weeks to acquaint themselves with Jewish ceremonials, had them circumcised, furnished them with passports stamped with "J" (Jew) and sent them into Holland.

The Netherlands anti-espionage service, suspecting that they were spies, arrested the men. After examining them, the authorities called in a rabbi and, without informing him about the details of the case, asked him to ascertain whether the men were circumcised in the Jewish manner. He reported that they were not.

"*L'Oeuvre*" commented: "To be a Jew one must be born a Jew."

French Government Honors German Refugee

Paris.—The French government recently granted citizenship to Dr. Edward Jacobs, German Jewish refugee physician, who is collaborating in a treatment for cancer termed by French medical specialists as the most effective yet developed.

Dr. Jacobs, who worked with Dr. Ferdinand Blumenthal in a government laboratory in Berlin on cancer research for many years, was discharged when the Nazis came to power in 1933, and both were obliged to leave Germany. Dr. Blumenthal is now in Estonia, while Dr. Jacobs found refuge in France.

Despite many handicaps, Dr. Jacobs continued his experimentation in France, and is believed by many to be on the road to an effective treatment for cancer. Working without adequate funds, he reached the point where he was convinced he could report his findings to the French Academy and other French medical experts.

Several weeks ago Dr. Jacobs mentioned his experiments to a leading French cancer specialist, who became interested in his work and brought it to the attention of the French medical authorities, with the result that the government set up a special laboratory for him. Careful observation by the leading French specialists has led to the belief that Dr. Jacobs has discovered the most startling treatment for cancer yet found.

An official announcement regarding Dr. Jacobs' treatment is expected to be made by French medical professors shortly.

The announcement that citizenship had been granted came as a pleasant surprise to Dr. Jacobs and his wife.

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A Message from Poland

(Continued from Page 10)

evenings, people on the streets were attacked and mercilessly beaten. Many were piled into motor trucks and taken to the outskirts of the city, where, without regard to age or illness, they were forced to do strenuous physical labor under the relentless lash of the Nazi soldiers. Homes were invaded and pillaged. Frequently men, and sometimes women, were taken away and were never heard from again. Houses of worship were desecrated and sometimes burned.

Within a short space of time 160,000 Jews in Warsaw were forced to move to different quarters of the city three times. As a member of the executive of the Jewish community I participated in delegations which called on the German authorities in an effort to secure an easing up of the harsh and inhuman treatment to which the Jews were subjected. As a result of these experiences I soon came to the conclusion that the aim of the Nazis is the physical destruction of as many Jews as possible in the shortest possible time. In November the Gestapo ordered that a ghetto be established immediately. The plan was to have the ghetto fenced with barbed wire from 7 o'clock in the evening until 6 in the morning. In the daytime the Jews were to be allowed to visit other parts of the city.

A delegation of the Jewish community composed of Chernakoff, Hartglass and myself appeared before General Neuman, the German military commander of Warsaw, on November 7, to prove to him that the ghetto edict could not be carried out as specified because the district assigned for the purpose could not possibly house the 366,000 Jews of Warsaw. We also stated our refusal to carry out the provocative task of driving the Christian Polish population from their homes in the Jewish section, since that would have rendered 24,000 Christians homeless. The military commander directed us to the chief of the Gestapo, Batz. Furious because of our complaint, the Gestapo chief swore, insulted us and struck me with his whip. Five Gestapo officers stood behind us, revolvers in their hands. Under the circumstances there was nothing for us to do but to explain that our complaint to the military commander was due to a mistake. The ghetto would have been established at once but the Gestapo was compelled to yield to the military commanders to postpone their plan until the epidemics which had begun to age had been controlled.

The ghetto idea was nothing in its cynical brutality compared to the demand of the Nazi authorities that the Jews should set up two military brothels of Jewish girls, one for officers and one for privates. This order was brought to us at the offices of the Jewish Community Council on November 2nd by a Gestapo officer named Wende. We indignantly rejected this proposal to the undescribable ire of Wende. The same order was delivered separately to the 60 year old president of the Jewish community by the chief of the Gestapo in Warsaw, Captain Batz himself. The president answered that he would rather face the firing squad than comply with such an order.

All this occurred in Warsaw and it is but a small part of the many horrors invented by the Nazis. But the same things took place and are still taking place throughout German occupied Poland. How can I possibly convey to you the sense of constant fear of new persecutions that has gripped the hearts of Polish Jewry? Can you imagine what it means when the inhabitants of an entire village are ordered to leave their homes within 15 minutes, along with their sick and their aged and thein infants—what it means for them to be locked up in unheated cattle cars and sent to unknown destinations? Such things occur

(Continued on Page 17)

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Hundreds of thousands of broken, hungry, distressed Polish Jews anxiously wait for help from the Jewish community in the United States, which has taken an extraordinary step to mobilize maximum support for stricken Jews through the establishment of the 1940 United Jewish Appeal for Refugees and Overseas Needs as the single channel of fund-raising for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, Inc. With other sources of assistance eliminated by the war, millions of Jews under the Nazi yoke must rely almost exclusively on the generosity of Jews in America. Photos show an old woman amid the ruins of her home in Poland and a trainload of Jews being shipped into the vast prison of the Lublin reservation. Feeding, clothing and housing large numbers of the Jews in Poland are among the most urgent tasks of the J. D. C. Refugee aid, immigration and settlement in Palestine and adjustment of refugees in the United States will also receive support from the $23,000,000 United Jewish Appeal for Refugees and Overseas Needs.

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Clothes for Polish Refugees In Hungary

In response to an appeal from Countess Joseph Karolyi of Budapest in behalf of the Polish war refugees in Hungary, the Federation of Polish Jews in America is shipping 8,000 pounds of old clothes for distribution among these unfortunates.

In her letter, Countess Karolyi, who is chairman of the Hungarian Committee for the Support of Polish Refugees, describes the plight of the 40,000 refugees in that country and stresses especially their great need of winter clothing and footwear.

Her message says in part: "The cold wave in Europe, which has also gripped Hungary, has added to the great hardships of these unfortunate people who, being mostly confined to camps and wooden barracks, are exposed to the rigors of the winter. The Hungarian societies, both Gentile and Jewish, are doing their best to relieve these conditions but the task of sheltering, feeding and clothing 40,000 people is too great to be borne by the charitable public of a small country alone. We know, furthermore, that the Jews in Hungary have to bear similar burdens of their own. It would therefore be of great help if the winter relief work in favor of the Polish refugees in Hungary could be supported by contributions from America."

The Committee, of which Countess Karolyi is chairman, was created sometime ago to care for the Polish refugees in Hungary on a nonsectarian basis. The two Jewish members of the Committee are Chief Rabbi of Hungary, Simon Hevesi and A. Stern, President of the Jewish Community in Budapest. In announcing the shipment of 8,000 pounds of old clothes to Hungary, the Federation of Polish Jews in America stated that further help would be extended at the earliest possibility, and is appealing to other relief organizations here to cooperate with it in relieving the distress of the Polish war refugees in Hungary.

The Federation is also shipping 12,000 pounds of used clothing for the refugees in Lithuania. The shipment is going out on the S. S. Gundega.

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My Columns

No. 7

Just a Customer Lost

THEY had advertised a sale of a special kind of silk stockings, and I went up to the store (for the first time, as it was a bit off the beaten track) and asked the young saleswoman (?) for the size I wanted.

"What kind of stockings did you want?" asked the young woman, who looked, and **was,** a dumbbell of the first water.

"Why, the kind you had advertised in the morning paper," I said.



"Oh, do we have stockings advertised in today's paper?" she asked.

I told her yes. And she went off and **hunted** to find that kind. And then showed me the darnedest-looking things I've ever laid eyes on — stockings that I knew my wife wouldn't wear — stockings that weren't the kind advertised at all.

Meanwhile, a hefty floorwalker pulled alongside ship and glared at me as much as to say: "No snitching, fellow. I got my eyes on yuh!"

I said: "Those aren't the stockings you have advertised at all. Just let's forget all about it." And walked out. And never will walk **in** again.

Oh, you retailers, if only you could know how many sales are lost at the point of contact, through stupid sales help and inefficient methods!

If only you could know — you whose establishments brook, day after day, such incidents as the one described above — what that kind of sloppy selling is costing you in good will and new customers, you'd do something about it.

It's a problem, yes, but it has a solution. **Put yourself in the prospective customer's shoes.** That's the whole solution. Too many retailers bother overmuch about the selling angle and think never at all about the **buying,** or buyer's, angle. Entirely too many.

And it's just as important, if not more so.

(Syndication rights reserved)

Jerry Fleishman

A Message from Poland

(Continued from Page 15)

daily in all parts of Nazi Poland. I have personally seen this happen to 800 Jewish families, among them persons ill with typhoid and dysentery as well as paralyzed, aged people. On November 11th they were piled into cattle cars in which they were kept three days in freezing weather, without food or water, without even the possibility of attending to their natural functions, and then were directed to the town Lukow in the Lublin district where they were turned out into the fields to shift for themselves without plan or hope. The daughter of Manasse Zytryniarz, whom I knew well, was in this group of unfortunates and in the course of the three days, she gave birth to a child. All pleas for medical help were ignored by the Nazi soldiers who replied through the locked doors of the cattle car, "Until at least twenty of you in this car have died, I will not open the doors." This tragic episode took place in Warsaw at the Western Railroad Station on November 12, 1939. Mother and child died. They were but two of the thousands and thousands of martyrs whose lives have been extinguished by the Nazi barbarians.

I could tell you many more gruesome stories, not from hearsay but from personal knowledge and observation. I could tell you for example of what took place in Grudziatz where several score of young boys and girls were executed in the public square facing a church, because the Nazi officials had discovered that morning a secret appeal posted in the city calling upon the Polish population to keep up its courage under the Nazi inquisition. But I have told you enough to indicate the horrible nightmare that has descended upon Poland.

They say that it is an ill wind that blows no good and so, as an indirect result of the Nazi inquisition, I am glad to report one heartening fact. At no time in the past have the relations between the Jews and non-Jews in Poland been better than they are now. Faced by a common enemy and a common menace, they have been brought closer together. Especially the workmen and professional people have shown great sympathy for the tragedy of Jews. Many Jews killed during the siege were buried in temporary cemeteries in Warsaw's squares, next to Catholics. Frequently a cultured Pole passed a Jew on the street wearing the yellow badge introduced by the Nazis, will say under his breath "Keep up your courage. This too will pass."

Perhaps this strengthened bond of friendship and good will between Jews and non-Jews in Poland is a token of the new and better Poland that will emerge when the Nazi yoke is thrown off, as in the end it must be.

But for us here in this great and free America, this thought cannot suffice. Until that new Poland rises again, we cannot leave our suffering brethren to struggle by themselves. We cannot leave them to their own fate. We must let them know that we have not forgotten them in their hour of black despair. We must give immediate help to those of them who have been fortunate enough to flee to the neutral countries where they are now stranded as penniless refugees. And we must strive somehow to reach into Poland proper in order to bring our help to those who are imprisoned in the Nazi inferno and cannot escape. In order to do this, it is necessary to arouse the conscience of the world to the shocking program of the Nazis which has the avowed purpose of exterminating the Polish Jews through starvation, disease and physical torture.

Let us hope that we will not for long have to speak about Poland in these terms, that the Nazi barbarism will, in our day, in our time, be crushed by the combined forces of world democracy.

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The A. J. C. Holds Annual Convention

Washington — (Special) — The national convention of the American Jewish Congress, attended by some 400 delegates from 73 cities, called upon the Jews to organize for political tasks in preparation for peace and heard a message for British Ambassador Lord Lothian stressing that an Allied victory was the Jews' "only real hope."

The convention, warning that a million Jews would be destroyed if oppression continued for another year, called on Jews to identify themselves with forces seeking the reorganization of Europe as the only hope that would be a torture for Jews in the world.

Lord Lothian's message follows: "The present war is in the main the outcome of a policy of brutality and intolerance of which the Jewish people were the first victims. The victory of the Allied powers in this war offers to Jews their only real hope of escaping from the hateful maltreatment of their race and of renewing their march toward Zionist ideals in concord with the Arab people."

At the dinner, Mrs. Franklin D. Roosevelt said that "this country should not remain indifferent to the sorrows of other parts of the world" and declared that many Christians were interested in helping refugees. Other speakers were Senator Warren Barbour, Czechoslovak Minister Vladimir Hurban, and Dr. Nahum Goldmann and the Rev. Maurice L. Perlzweig, of the World Jewish Congress.

Dr. Goldmann declared that at present, "No stabilization of the Jewish situation in Europe is imaginable. European Jewry cannot go on living under its present conditions." He emphasized that the only hope for Jews was if they recognized the political character of their problem and organized politically in order to meet it. He added that the fate of the Jews of Europe was bound up with the fate of Europe itself and that just as only the political reorganization of Europe could save European civilization, so Jewish life might be continued in Europe, if this political reorganization took place.

The enemies of civilization have seen in Jewry the vanguard of the democracy they seek to destroy, Perlzweig said. He declared: "First the Jew, then the Christian, then the democrat is the sequence. For Christianity is a Jewish religion and democracy is born of Hebrew parentage. If the Jew goes down in this struggle, then woe to the rest of the world."

A program designed to restore the rights of millions of Jews in Europe and establish safeguards against the encroachment of anti-Semitism in the U. S. was adopted. The Congress also voted to maintain its membership in the General Jewish Council but directed its members to continue efforts to have the present policy of the Council reconsidered and overruled and be replaced by a policy "to allow the Council to function as the directing agency in the work of defending the rights of Jews."

Dr. Stephen S. Wise was re-elected president of the Congress. Judge Nathan D. Perlman was elected vice-president and Lipsky was elected chairman of the governing council. Carl Sherman, former New York State Attorney-General, was elected chairman of the administrative committee and Max Wolff, chairman of the National Council. Speakers included Polish Ambassador Jerzy Potocki, Senator Mead and James Freeman, Episcopal Bishop of Washington.

N. Y. Clergymen Ask Ban on Hate

New York.—A call to the Christian Church to "set its face implacably against the sin of racial hatred in any of its forms" has been issued here in a proclamation signed by more than 300 Protestant clergymen.

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● A decade ago the names of these men and women were in every newspaper in America.

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MARTYRS

"The Jewish victims of totalitarian persecution are the true martyrs of the 20th century. They are so close to us that we cannot see them. This is no Jewish problem, for every lover of his kind, every believer in the brotherhood of man is cast out from the lands where hate rules and racial superiority is taught. In a sense so profound that it cannot be measured, the refugee problem is a Christian problem."—Dr. Frank Kingdon, President of the University of Newark.

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In Memoriam

TO MRS. ELLA KRAMER

We shall always remember your name
Of all the good work you have done,
Though you were taken so young from the world,
Just as your life had begun.
It made you happy to do a good deed;
You never forgot when there was a hungry one to feed.
Forever eager to do your part,
Never has there been a better heart.
If you would have lived to a hundred,
You would have never reached a higher goal;
May you rest peacefully in heaven
And the Lord take pride in your soul.

By Bessie W Kolodny

WOMAN PAWNS JEWELS FOR PURCHASE OF RELIGIOUS SCHOOL BUILDING

New York. — Following the traditional custom of Jewish women, Mrs. Rachel Weisbrod, of Brooklyn, offered her personal jewelry to complete the purchase price of the Municipal Bank Building at Stone and Pitkin Avenues, title to which has just been taken by the Mesivta Chaim Berlin, Jewish parochial school. Learning that there were not sufficient funds to complete the transaction, she brought these valuables to Morris Meltzer, president of the institution, with the request that they be pawned or sold at once. Over two thousand dollars was realized, and the seven story building was signed over.

Work has already been started to transform the structure into a complete elementary and high school for over 600 students. On April 7 the acquisition of the new parochial school building will be celebrated by a banquet at the Hotel Edison, New York.

PRESIDENTIAL WARNING

Washington, D. C.—A blunt warning against racial, religious and class hatred in the United States was sounded by President Roosevelt in his State of the Nation message to the opening session of Congress. "Doctrines which set group against group, faith against faith, race against race, class against class, fanning the fires of hatred in men too despondent, too desperate to think for themselves, are used as rabble-rousing slogans on which dictators could rise to power," the President said. "And once in power they could saddle their tyrannies on whole nations and on their weaker nations. This is the danger to which we in America must begin to be more alert. . . . Such tactics are what have helped to plunge Europe into war."

Jewish Calendar

1940—5700

Purim	Sun.,	March 24
Passover	Tues.,	April 23
Lag B'Omer	Sun.,	May 26
Shevuoth	Wed.,	June 12
Fast of Tammuz	Tues.,	July 23
Tisha B'Ab	Tues.,	Aug. 13
Rosh Hashonah	Thurs.,	Oct. 3
Yom Kippur	Sat.,	Oct. 12
Succoth	Thurs.,	Oct. 17
Simchas Torah	Fri,	Oct. 25
Chanukah	Wed.,	Dec. 25

Paging Father Coughlin

Postmaster General James Farley, in an "Americanism Week" speech at Memphis, has gone back into history to recall a thundering statement by Theodore Roosevelt—contained in the first Roosevelt's definition of Americanism:

"All of us, no matter from what land our parents came, no matter in what way we severally worship our Creator, must stand shoulder to shoulder in a united America for the elimination of race and religious prejudice."

Those are words that will live long after the vaporings of Coughlin are forgotten, and in fact long after Coughlin has become an insignificant footnote to history.

A UNIQUE PRAYER GREETING

"Lord, make me an instrument of Thy Peace;
Where there is hatred, let me sow Love;
Where there is injury, Pardon;
Where there is doubt, Faith;
Where there is despair, Hope;
Where there is darkness, Light;
Where there is sadness, Joy.
Grant that I may not so much seek to be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in practicing good-will toward others that Thy peace comes to us."

These striking lines adapted from a prayer by St. Frances of Assisi were sent as a greeting to his host of friends by Dr. Everett Clinchy, director of the National Conference of Christians and Jews.

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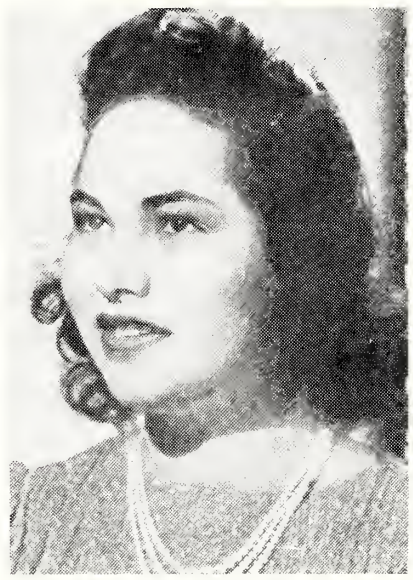
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Organization and Personal News

Engagements

Zalkin-Bebergal

Charleston, S. C.—Miss Lilly Zalkin, daughter of Mr. and Mrs. Joseph Zalkin of 179 St. Philip Street, whose engagement to Mr. Hyman Bebergal, also a Charlestonian, was announced



LILLY ZALKIN

at the annual Charleston Hadassah ball held at Omar Temple Clubhouse. The popular Miss Zalkin was awarded the "crown" of Queen of Junior Hadassah at a membership dance held in January, 1940.

Cazen-Potashnik

Lynchburg, Va.—Rev. and Mrs. S. Cazen announce the engagement of their daughter, Minnie to Rabbi Leo Potashnik, of Cincinnati, Ohio.

Amowitz-Fishman

Lynchburg, Va.—Mr. and Mrs. I. Amowitz have announced the engagement of their daughter, Bessie to Dr. Nat Fishman, of Brooklyn, N. Y.

Barker-Kretzmer

Winston-Salem, N. C.—Mr. and Mrs. Morris Barker of Wilson, N. C. announce the engagement of their daughter, Minnie Lea to Abe Kretzmer, son of Mr. and Mrs. Sam Kretzmer of Winston-Salem.

Weddings

Robinson-Serotta

Asheville, N. C.—The marriage of Miss Eva Dorothy Robinson, daughter of Dr. and Mrs. Samuel Robinson, to Elliott Cecil Serotta of Augusta, Ga., son of Mr. and Mrs. A. Serotta, took place Sunday afternoon, February 18th at the George Vanderbilt Hotel. Rabbi Robert P. Jacobs officiated. A reception was held from 3 to 8 o'clock at the hotel.

The bride was given in marriage by her father and the only attendant of the groom was his brother, George Serotta of Savannah, Ga.

Immediately following the ceremony the wedding cake was cut for the members of Tau Gamma Sorority of which the bride was an active member.

Out of town guests were: George Serotta, Jerome Lewis and Mrs. Joe Bushbaum of Savannah; Mr. and Mrs. A. Serotta, Mrs. Sara Popkin, Francis Popkin, Harrietta Serotta, Mrs. Serotta and Morris Wolff of Augusta, Ga.; Miriam Lewis, Miriam Feinstein, of New York; Mr. and Mrs. E. Maltz, of Chicago; Dr. Hugo Darling of Philadelphia; Mr. and Mrs. D. M. Simons, Evalyn and Joe Simons of Ellijay, Ga.; A. M. Simons of Bryson City, N. C.; Helen Simons of Greensboro, N. C., Max Kroman of Birmingham, Ala.

A great many courtesies were extended the bride prior to her marriage. After the honeymoon the young couple will be at home at 1418 Heath Street, Augusta, Ga.

Brenner-Garber

Hendersonville, N. C.—Miss Bessie Brenner, daughter of Mr. and Mrs. Nathan Brenner, and Julius Garber of Batesburg, S. C. were married on Sunday, January 28 at the home of the bride's parents here. The ceremony was performed by Rabbi Robert Jacobs of Asheville. The young couple will make their home in Batesburg, where Mr. Garber is associated in business with his father.

Adler-Bloom

Charlotte, N. C.—A quiet and impressive ceremony united Miss Marion Adler, daughter of Mr. and Mrs. Aaron Adler, of this city, and Lewis Arnold Bloom, of Union, S. C., in marriage in Charlotte, N. C. The vows were spoken before Rabbi Greenberg in the Charlotte Hotel ballroom with only relatives and close friends present.

Southern smilax, fern, and white blossoms were used to adorn the improvised altar, and seven-branched candelabra with glowing tapers illuminated the scene. Preceding the ceremony, "Because" (d'Hardelot) and "At Dawning" (Cadman) were sung.

The bride's Charles Amour model was a costume suit of soft grey woolen, with which she used coral and black accessories. At her shoulder was pinned a corsage of orchids and valley lilies.

After an informal reception at the hotel the bridal couple left in a wedding trip to Florida. The bride traveled in her wedding costume, which she topped with a fur jacket of silver fox.

Mrs. Bloom is a graduate of the local high school and attended Eastern State Teachers' College in Greenville, N. C. Mr. Bloom received his education in South Carolina schools.

The couple will make their home in Union, S. C.

Rudich-Nebb

Charleston, S. C.—The marriage of Miss Mary Rudich, daughter of Mr. and Mrs. Ansel Rudich to Joseph Nebb, son of Mr. and Mrs. Israel Nebb of New York City, took place in the Frances Marion Hotel. Rabbis Benjamin G. Axelman and Isaac Feinberg performed the ceremony. This was followed by a reception. The newlyweds will make their home in Charleston.

Laufer-Sonenshine

Charleston, S. C.—Mr. and Mrs. Laufer announce the marriage of their daughter, Sadie, to Mr. Isadore Sonenshine, son of Mrs. I. Sonenshine of New York and Charleston. The wedding took place in the home of Rabbi Benjamin G. Axelman. The couple will live in Charleston.

Barker-Freedman

Wilson, N. C.—Highlight of the Jewish social activities in Wilson in the last few months was the marriage of Miss Estelle Barker, daughter of Mr. and Mrs. Morris Barker, to Mr. Morris Freedman, son of Mr. and Mrs. David Feedman of Trenton, N. J. The wedding was solemnized by Rabbi Shabshelowitz of Winston-Salem in the Mt. Zion Synagogue on February 11th. Numerous friends from North Carolina and northern states attended the cere-

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SALISBURY, N. C.

mony. After the wedding a reception was held at the Hotel Cherry at which time the engagement of **Miss Minnie Lee Barker,** daughter of Mr. and Mrs. Morris Barker, to **Mr. Abe Kretzmer,** son of Mr. and Mrs. Sam Kretzmer of Winston-Salem was announced.

Births

Lumberton, N. C.—A son, Joseph Ray was born to Mr. and Mrs. Israel Weinstein, nee Phylis Gold of Rocky Mount, N. C. The ceremony was performed by Rabbi Zev.

Rocky Mount, N. C.—A daughter was born to Mr. and Mrs. Saul Gold.

Charleston, S. C.—Mr. and Mrs. Edward Kransberg announce the birth of a son, Joseph Samuel.

Charleston, S. C.—A son, Joel Harris was born to Mr. and Mrs. Louis Doobrow.

Greensboro, N. C.—A daughter, Judy Harriett was born to Mr. and Mrs. Victor Goodman.

Asheville, N. C.—A daughter, Ronda Jean was born to Dr. and Mrs. Leon Feldman on February 6th.

Bar-Mitzvahs

Charleston, S. C.—Rabbi and Mrs. Benjamin G. Axelman celebrated the Bar-Mitzvah of their oldest son, Noah at the B'rith Shalom Synagogue, Saturday, February 3rd. The reception was held at the new Hebrew School.

ASHEVILLE, N. C.

The Jewish Community Center of Asheville, Inc. announces the purchase of property on Charlotte Street adjoining the Grove Park Section, to be used as a Community Center.

The plot of ground measures 180x180 and the present building will be remodeled to include a large ball-room, lounge, modern kitchen, game-rooms and Sunday school rooms. Occupancy is expected by April 1st.

The total investment is approximately $10,000. Officers are: President, Julius Levitch; 1st Vice-President, Max Crohn; 2nd Vice-President, Mrs. Mortimer Kahn; Treasurer, Leo Finklestein; Secretary, Miss Sara Sheptowich.

The Board of Governors consists of: Mrs. Phillip Ness, Mrs. J. J. Goldstein, Mrs. Hyman Dave, Mrs. William Michalove, Mrs. I. Fagan, Mrs. I. Jacobson, Mrs. Morris Lipinsky, Mrs. Robert Persky, Miss Evelyn Kramer, Miss Dessie Sheptowich, Mrs. Frank Silverman, L. H. Pollock, Sender Argintar, Harry Blomberg, Joseph Patla, Fred Pearlman, Jake Rosen, William Schwartz, Joseph Sternberg, and Norman Sultan.

Rabbi Lawrence Block, director of the Jewish Student Union at the University of Georgia and Rabbi of Children of Israel Temple at Athens, Ga., spoke to members and friends of the Asheville Chapter of B'nai B'rith at their annual banquet meeting at the George Vanderbilt Hotel February 13th on "Things that Are Certain in An Uncertain World." The banquet which was followed by a dance, was attended by approximately 150 persons. Max Crohn served as toastmaster. Joseph Sternberg, president of the local chapter gave the address of welcome. Alvin Kartus, President of the fifth district introduced the speaker. Rabbi Robert P. Jacobs gave the invocation and benediction. Plans for the banquet and dance were worked out by a committee headed by Morris Lipinsky, Jr. Bill Stringfellow and his Buccaneers furnished the music with Miss Rosalie Feldman soloist.

The National Council of Jewish Women met at the George Vanderbilt Hotel on Friday, February 9th with Mrs. S. H. Rogovin, presiding. Interesting reports were given by committee chairman and Mrs. Fred Pearlman read a paper on "Jewish Superstitions." Two newcomers were welcomed into the community and as members of the Council.

Rabbi Robert P. Jacobs of the Beth Ha Tephilah Temple spent several days in Durham and Raleigh in February. On February 4th he was the principal speaker at a Hillel Foundation Meeting at Chapel Hill using for his subject "Zionism." On February 5th he spoke at the United Church at Raleigh on "How Not to Take Sides"; on February 6th he spoke to three English Classes at State College at Raleigh on "What Is the Talmud" and that evening on "Forgotten Moments in Jewish History."

The third in a series of six Bible lectures will be held at Beth Ha Tephillah Temple on February 27th at which time Rev. Harry J. Berry of the First Christian Church will speak on "The Growth of Ideas in the Old Testament."

The Temple Sisterhood held a Game Medley at the home of Mrs. Frank Marder, 18 Grifling Blvd. on Tuesday evening, February 20th. The committee in charge were: Mrs. Leon Gross, Mrs. Joseph Patla and Mrs. J. Breman.

BURLINGTON, N. C.

Mrs. Saul Levin has returned from New York where she attended the wedding of her sister Miss Pearl Elaine Pincus to Mr. Saul Walters. On their return from Lake Placid, Mr. and Mrs. Saul Walters will make their home in Brooklyn, N. Y.

CHARLESTON, S. C.

Col. Aaron Firetag, civic and communal leader presented the St. Johns Lutheran Church with a rare Currier and Ives Print. The gift was placed in the antique room of the church and bears an inscription of the donor.



COL. AARON FIRETAG

In a public ceremony on Sunday morning, February 4th, the Jewish Community Center and Hebrew School of Charleston was dedicated at 58 St. Philip street. After a brief program in the auditorium, a container filled with historical documents from many Jewish organizations was placed in the cornerstone. Mr. I. Ginsberg, general

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chairman of the committee for building the center, opened the meeting and turned the key of the Center over to Mr. Isadore Solomon, president of the Hebrew school Talmud Torah. Mr. Louis M. Shimel was master of ceremonies. Rabbi Benjamin G. Axelman of B'rith Sholom and Beth Israel synagogues and Rabbi Jacob S. Raisin of the Hasell street synagogue were introduced by Mr. Shimel. After prayers by Cantors I. Feinberg and A. Kirshstein, the various documents were placed in the cornerstone by Mr. Ginsberg. This part of the program was directed by Mr. Leon Steinberg.

The new building replaces the old Jewish Community Center where the Hebrew School and allied activities have been conducted for many years. Rabbi Axelman is principal of the Hebrew school where approximately seventy children attend daily classes in religious subjects. Appeals for funds for construction of this new Center were made by Mr. Ginsberg at the Yom Kippur services of Beth Israel and B'rith Sholom synagogues and the entire community assisted in the project. Mr. Ginsberg expressed his appreciation to the public and to the many committees who had been instrumental in this project.

Mr. and Mrs. Al Spiler have as their guest, their niece, Miss Bernice Casselhoff of New York City.

COLUMBIA, S. C.

Mrs. L. Kornblutt has been elected president of the newly formed Sisterhood at Dillon, S. C. which has recently joined the State Federation of Temple Sisterhoods. This new organization has started off with a charter membership of twenty.

A district meeting of the Charleston, Kingstree and Georgetown Sisterhoods was held in Georgetown, S. C. on Sunday, January 21st. The following program was carried out: Greetings, by Mrs. H. N. Rosen; prayer, by Mrs. M. Stein; speaker for this program, Mrs. Jocab D. Raisin, state president. Reports were also given of Sisterhood activities in Charleston, Kingstree and Georgetown. Mrs. Sidney Rittenberg presented a very interesting paper on "The Ideal Sisterhood." The meeting closed with a silent tribute to its founder and first president, Mrs. Rosa Nathan.

The Misses Judith Greenburg, Helen Peliakoff, Gerry Shapiro and Martha Lifshetz—students of the University of S. C. planed to New York. They attended a student forum and saw several plays current on Broadway.

Sigma Delta sorority of U. S. C. is giving a tea in honor of three of its alumnae, bride-elects of March at the Music room of Sims College on March 5th.

DURHAM, N. C.

District Number 4, of the North Carolina Association of Jewish Women met in Durham at the Beth-El Synagogue on Sunday, January 28th. Among those present were Mrs. B. S. Aaronson of Raleigh, District Chairman, and Mrs. Gustav Lichtenfels of Asheville, State President. Speakers for the afternoon were Rabbi Sandmell of Chapel Hill who spoke on the activities of Hillel, and Rabbi Crossfield of Raleigh.

On Thursday, February 1st, Misses Doris and Grace Stadiem were hostesses to the local chapter of Junior Hadassah at their home on Liberty Street. The meeting was devoted to plans for the benefit bridge party held at the Washington Duke Hotel, February 14th. Also discussed were Junior-Senior relations for which a joint meeting was to be held.

Senior Hadassah held its regular monthly meeting at the Beth-El Synagogue on Wednesday, January 31st. Speaker for the evening was Mrs. Apsul a newcomer from Austria, who spoke on "Youth Aliyah." Several skits were presented, with members of the organization participating. Among those taking part, were the following: Mrs. Sam Freedman, Mrs. Leo Nurkin, Mrs. Bob Suritz, Mrs. Mose Levy, Miss Helen Ruth Levy, Mrs. Joe Rose, and Miss Estelle Rose.

A joint Junior and Senior Hadassah meeting was held on Tuesday evening, February 13th, at the Beth-El Synagogue. Mrs. E. J. Evans is President of the local Chapter of Senior Hadassah, and Miss Beatrice Mellon is President of Junior Hadassah. Miss Florence Jaffee, Junior representative gave a short talk on the activities of Hadassah. Speaker for the evening was Rabbi Sandmell of Chapel Hill.

At the last meeting of B'nai B'rith guest speaker was Judge Joseph L. Fromberg of Washington, D. C. Judge Fromberg urged the audience to play their proper part in American life. Judge Fromberg also introduced the new officers: President, Henry Bane (re-elected); Vice-President, E. J. Evans; Secretary, Larry Medalia; Treasurer, Ben Rose; Sergeant-at-Arms, Melvin Gladstein; Monitor, Harry Bergman.

Sigmund Meyer acted as toastmaster for the occasion. The invocation was delivered by Rabbi Avery Grossfield of Raleigh. Talks were made by Horace Richter of the Hillel Chapter if the University of North Carolina, and Albert Rose of the local A. Z. A.

Mrs. Jacob Rubenstein has returned to her home in Edgefield, South Carolina after a visit here with her daughter, Mrs. Sam Eisenberg, and Mr. Eisenberg.

Mrs. Max Swartz has returned to the city after an extended visit to Norfolk, Virginia where she visited her mother, Mrs. Altschul.

FAYETTEVILLE, N. C.

The local branch of the 'Bnai B'rith Lodge held its annual dinner meeting at Twin Gabler, with W. Ed. Fleishman, presiding. A most stimulating address on the influence of B'nai B'rith on Jewish behaviorism was delivered by the guest of honor, Rabbi Benjamin G. Axelman of Charleston, S. C. A vote of thanks was expressed by the 75 members and their wives to Brother Abe Swartz, for arranging this gala affair; and a worthwhile time was had by all!

GREENSBORO, N. C.

The regular monthly meeting of the Council-Sisterhood of Temple Emanuel was held on Monday, February 5th in the Temple assembly room. A short business meeting was held, at which time the date was set for the Silver Tea to be held for the Sophia Einstein Loan fund. Mrs. J. R. Oettinger, in charge of the program for this meeting, brought a very special treat, in the form of a musical presentation by Dr. R. Nathaniel Dett of Bennett College for colored women. Since this program was opened to the public, the assembly room was filled to overflowing with interested listeners who showed their keen appreciation of the music with heartfelt applause, and insisted upon encore after encore, with which Dr. Dett generously obliged. Dr. Dett introduced the numbers rendered by his excellent choir and spoke briefly on his work and experiences in Greensboro since coming to Bennett. It has been a long time since a delightful program such as this has been presented to the members of the Council-Sisterhood.

Mrs. Henry Schafer and her assistants on the finance committee of the Council-Sisterhood were in charge of the lovely Silver Tea held in the Temple on Tuesday, February 13th, which was well attended by the ladies of the community. Proceeds of this tea are

sent annually to the state chairman of the Sophia Einstein Loan Fund of the N. C. Association of Jewish Women.

Rabbi F. I. Rypins was one of the speakers in a radio broadcast on station WBIG, Greensboro, on Tuesday evening, February 13th, at the opening of Brotherhood Week. The symposium was delivered by representatives of three denominations: Mr. Howard Cope spoke for the Protestant Church, Father Cornelius for the Catholics and Rabbi Rypins for the Jews. This program, the subject of which was, "The Present Crisis in Human Relations," was sponsored by the National Conference of Christians and Jews.

Mr. Herbert S. Falk, prominent young attorney of Greensboro, was guest speaker at the opening exercises of the Hayes-Taylor Negro Y. M. C. A. on Saturday, February 3rd. Mr. Falk spoke on "The Life of Julius Rosenwald." This Y. M. C. A. is a gift of Mr. Caesar Cone, 2nd, which was inspired by the faithful services of two servants who had been with the Cone family for over a quarter century.

Mr. and Mrs. Sidney J. Stern have returned from a two week's trip to Florida. Mr. Stern went especially as a delegate to the Board meeting of the Executive Meeting of the Supreme Lodge of B'nai B'rith, held in Tampa on February 4th and 5th. Mr. Henry Monsky, president of national B'nai B'rith, and Mr. Alfred M. Cohen, past president, were special guests at this meeting. Accompanying Mr. and Mrs. Stern on this trip were Mrs. Ray Taylor of Kinston, sister of Mrs. Stern.

Mrs. Bernard M. Cone who is spending the season at Hollywood Beach, Fla., and Mr. and Mrs. Herman Cone who were in Hollywood Beach for two weeks, were among the guests at the Sunday night program of Cornelia Otis Skinner and attended the Hollywood festival on Monday night, February 12th. The Cones are active members of the Hotel Cabana Club.

The first formal dance of the 5700 Club, a recently organized group of young men in Greensboro, was held on Wednesday evening, February 28th, in the ball room of the O. Henry Hotel. Many people from Greensboro and surrounding towns attended this affair, which proved very successful. Ralph Porges was in charge of arrangements for the dance.

Mr. Melvin Karesh, former managing editor of THE AMERICAN JEWISH TIMES is now in Richmond, Va. where he is engaged in journalistic activities.

Mrs. Jos. M. Kahn of Conway, S. C. spent two weeks as a guest of Mr. and Mrs. Harry Sabel. Mrs. Kahn is a sister of Mrs. Sabel and Mrs. David Bernstein.

Mrs. Max Sands and Mrs. Lou Kipnis have returned from a trip to Miami, Fla.

Mr. and Mrs. M. Perelman of Philadelphia, Pa. were guests for two weeks at the King Cotton Hotel. Mr. and Mrs. Perelman are the parents of Lee and Ray Perelman, who are engaged in the manufacturing business in Greensboro.

Mr. and Mrs. Pete Lefkowitz have moved their residence to Florida. Their many friends in Greensboro regret that business has taken the Lefkowitz's so far away.

HENDERSONVILLE, N. C.

Hendersonville welcomes Mrs. Annie Palais and daughters, Isabelle and Josephine, who moved here recently from New York City.

Mesdames Luther Pushell and Nathan Morris of Somerset, Ky. and Miss May Frances Sprintz of Crab Orchard, Ky. have returned to their homes after attending the marriage of Miss Bessie Brenner to Mr. Julius Garber of Batesburg, S. C.

Mr. and Mrs. Dan Michalove have returned home after being called to Chicago on account of the death of Mrs. Michalove's brother, Mr. Shapero.

Mrs. M. Markowitz of Greensboro and formerly of this city spent several weeks here and in Sylva, N. C., visiting relatives and friends. While here she was extensively entertained.

Miss Rose Schas spent several days in Asheville visiting relatives.

Mrs. Sidney Rome gave a benefit card party for the Hadassah child welfare of which she is chairman.

LYNCHBURG, VA.

B'nai B'rith held its annual meeting Sunday, February 1st at the Community Center. New officers elected are Ben Schewel, president; Harry Berman, vice-president; Rabbi Isadore Franzblau, secretary; Sidney Blum, treasurer; I. P. Oppelman, monitor; assistant monitor, Julius Davis and warden, Joe Moffit.

Guest speaker, Rabbi Ely Pilchik, director of the Hillel Foundation at the University of Maryland, discussed "Youth on the American Campus."

A regular monthly meeting was held by the Sisterhood, Mrs. Sidney Blum, presiding. The Book Club discussed "The Nazarene."

ROCKY MOUNT, N. C.

Mr. and Mrs. Julius Klitzner have returned from their wedding trip.

Mr. and Mrs. Keilert are making their home here.

A delightful "departure" luncheon was given in honor of Mrs. S. Fleigel who is leaving to make her home in Charlotte, N. C. A lovely gift was presented to her by the Sisterhood.

Miss Ann Fleigel of New York is visiting her parents.

Mr. and Mrs. Paul Barker were visiting friends.

Mrs. E. Epstein left for Florida.

Mrs. D. J. Edwards and her daughter, Hortense are visiting relatives in New York.

Mrs. Josepf Gold, Mr. and Mrs. Norman Gold and Mrs. D. Hallinan spent the week-end in Lumberton, N. C.

WINSTON-SALEM, N. C.

Rabbi Jerome Labovitz of Savannah, Ga. was guest speaker at the Installation Banquet sponsored by the B'nai B'rith. The newly elected officers are: I. Eisenberg, president; Morris Sklut, vice-president; Dr. Mattew Miller, secretary; Samuel Sosnik, treasurer, and Robert Eisenberg, financial secretary. The Banquet was catered by the Jewish Ladies' Aid Society.

The Misses Rose Lefkowitz and Frances Solomon entertained the members of the Junior Council with a benefit bingo party.

The Jewish Aid Society held a charity bingo party at the synagogue.

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In consequence of these policies the Ford Motor Company has one of the finest bodies of employees in the world. The larger proportion are mature men of long service with the Company—sober, decent family men. Hundreds of them have been with the Company for more than 25 years—thousands for more than 15 years. Their health record, home ownership and citizenship records are gratifyingly high.

Henry Ford and Edsel Ford keep daily personal touch with all phases of Ford manufacture. In a conference with his staff, Henry Ford often says: "Go ahead—I'll sit here and represent the public."

All this is reflected in Ford products, whether cars, trucks or tractors. The work is honestly done. The materials are the best that can be made or procured. Less profit to the Company and more value to the customer is known throughout the world as "Ford's way of doing business."

Ford Motor Company was the first to make a motor car within the means of the average family—quitting the manufacture of what was then the largest selling model in the world to do so. Its chosen field in all the 30 years since that time has been the average American family, for which it has consistently provided car facilities which formerly only the wealthy could buy.

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | APRIL, 1940 | NUMBER 7

EDITORIALS

A Tribute

At the beginning of the nineteenth year of the North Carolina Association of Jewish Women, we join with many other friends in welcoming them to Raleigh on the eve of their annual convention.

Since its inception by the late Mrs. Sol Weil, the association has been alive to all vital issues in communal, civic and religious life; it has become a paramount influence in uniting Jewish public opinion, dispensing with all branches of charity, the outstanding project of which is the Student Loan Fund. With characteristic initiative, courageous and intelligent leadership, the association has contributed to the cultural life of the many small communities throughout the state. It has devoted honestly and conscientiously to the noble traditions of Americanism and Judaism and throughout the years it has zealously maintained its Jewish heritage and American birthright.

It is our hope that the Association of Jewish Women will carry on in the future for many years in its constructive influence to all citizenry.

God speed you through the years in your lofty endeavors and aspirations!

The Un-Christian Father Coughlin

Charging that the "radio priest has utilized every device of the professional propagandist to cloak his conspiracy behind the sanctity of the Church," *Equality* magazine, in an editorial article in the March issue entitled, "Father Coughlin's Trojan Horse in the Catholic World," outlines in detail what it calls "an alarming conspiracy to subvert democracy behind the mask of religion."

Pleading with the Hierarchy of the Catholic Church to repudiate Father Coughlin, *Equality*, in a "Candid expose that names names," lists numerous clergymen and layman, who it is charged, constitute a Trojan horse movement in Catholic circles, particularly in the powerful Brooklyn diocese and in Manhattan, Philadelphia, St. Louis and other centers.

"In Chicago, Milwaukee, Pittsburgh, Detroit—his own diocese—and other cities where leading Catholic clergymen and diocesan organs have clearly repudiated the Coughlinite movement, his influence among the people has been nil," the article states.

The Coughlinite "Christian" Front could never have got to first base without utilization of a smoke screen that made it appear it had the support of the Church. . . . There is no doubt that a large part of the Catholic Press and Clergy—probably the greater part—is opposed to Father Coughlin and what he stands for. Regrettably however, it is the pro-Coughlinite faction that has been most vocal, tending to spread the impression among many Americans, Catholic and non-Catholic, that the Catholic Church as a whole supports the radio priest and his movement.

The article reproduces anti-Semitic, anti-Masonic and pro-Hitler documents which Coughlinites are accused of spreading and strongly criticizes the Brooklin Tablet, which as the official diocesan organ might be expected to exercise a responsibility in keeping with its position. On the other hand, the *Catholic Social Action*, of Detroit is praised for having demanded action against Father Coughlin as far back as last September.

Ironic seems the sentiment of the late Pope Pius II: *"It is not possible for Christians to participate in anti-Semitism."*

A Noble Gesture

Following a book review by Mordecai M. Thurman, Rabbi of Temple of Israel, Wilmington, N. C., Mrs. Neil Durham Lane, prominent leader in the social and cultural life of that city, suggested that in appreciation of Rabbi Thurman's enlightening and stimulating book reviews, which have been a source of pleasure to the Wilmington people, a check be sent to Rabbi Thurman, for the Jewish Relief Fund.

Any comment would be inadequate, in view of the gentility and thoughtfulness of Mrs. Lane's gesture.

An Appeal

It is no longer necessary to challenge you emotionally in order to help the stricken Jews in the totalitarian countries.

Because of the grave catastrophe that has befallen the European Jews, no especial pleading is essential to impress you into helping more and more often. You have never ignored the responsibility of the homeless, the starved, the destitute, the tortured and dying—and you cannot shirk now—you will not. Your fate is tied up with their fate: their dilemma finds repercussion in your lives. Had it not been for the farsightedness of your forbears, you too would have experienced their tragic plight.

Men, women and children—the ones who were fortunate (?) enough to have remained alive, need warm clothing, shoes and other essentials. The United Jewish Appeal through the Joint Distribution Committee have established kitchens against great odds. A heart-breaking appeal has been received from Countess Koroley and Rabbi Haveshy of Budapest, Hungary pleading for warm clothing and underwear for the 40,000 refugees in war-torn Europe.

Look into your closets, garrets, cellars; retrieve your discarded clothing; save a life—a child—a woman—a man.

Mail your parcels to Mrs. Sidney J. Stern, No. 4 Magnolia Court, Greensboro, N. C., or send them direct to the Federation of Polish Jews in America, 225 W. 34th St., New York, N. Y.

The 5700 Club

In the social and personal columns of this issue you will find the pictures of two young women who won a popularity contest held at the first dance sponsored by the 5700 Club, of Greensboro. The decision was based on the amount of votes sold and the money collected was turned over to Mr. S. J. Stern for the United Jewish Appeal.

The dance was a success. A representative cross section of young men and women were there—they came to have a good time—to pass several careless hours gaily, lightly.

And yet, even there the Jewish problem has, sardonically, found its way. How incongruous!—wild, bawdy, scintilating music—and the Jewish problem! This is indeed a characteristic attitude of Jewish consciousness and history, instilled in us by western civilization—for no music is Jewish music—no literature is distinctly Jewish literature unless it has the undertones of tragedy and despair.

May the day come when a dance will mean only the expression of gayety, frivolity and flippancy.

Ten Good-Will Resolutions

By ROBERT A. ASHWORTH, D.D.

1. I will repudiate the idea that those who disagree with me are not good Americans.
2. I will not allow racial or religious differences to determine my vote.
3. I will appreciate what others than my own group have done to make America great.
4. I will try to understand the background of those of other religious loyalties.
5. I will help to create mutual respect and trust between members of different religious and racial groups.
6. I will co-operate heartily with those of other faiths in work for the common good.
7. I will always protest when those of other faiths are defamed.
8. I will not be misled by false doctrines of race nor claim superiority to others on the ground of race alone.
9. I will apply the Golden Rule to those of all races and religions and treat them as I should like to be treated.
10. I will pray for those of other faiths than my own and prize their prayers for myself.

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Why I Take An Active Interest in Politics

An Interview with Roger W. Straus on the Obligation of Jewish Citizenry

By DANIEL SPEAR

"The Jewish citizens of the United States have a solemn obligation to themselves and to their country to take an active interest and part in the political life of the nation, not as Jews, not selfishly, in seeking political favors, but solely as Americans, irrespective of party, and desirous only of promoting those principles and choosing those candidates who will best serve the nation.

"Above all, Jewish citizens should destroy the myth that Jews vote as Jews or vote for Jewish candidates because they are Jews. That such an



ROGER W. STRAUS

idea is a myth the vast majority of Jewish citizens can testify. Our single purpose in our political activity, whether we are Democrats or Republicans, must be to work in all sincerity, according to our convictions, for the best interests of our country as a whole."

In this manner Roger Williams Straus summarized his views of the political duty confronting Jewish citizens when I interviewed him the other day in his office in the Equitable Building, New York City.

"The late President Theadore Roosevelt," he continued, "most forcefully expressed the influence that race or religion should not have in the selection of candidates for office, when he said: 'I do not for one moment believe that the mass of our fellow citizens can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as a reason for either supporting or opposing a candidate for a political office.'

"As an example of Theodore Roosevelt's abhorrence of religious prejudices, the late President pointed out in the same statement: 'In my Cabinet at the present moment there sit side by side Catholic and Protestant, Christian and Jew, each man chosen because in my belief he is peculiarly fit to exercise on behalf of all our people the duties of the office to which I have appointed him. In no case does the man's religious belief in any way influence his discharge of his duties, save as it makes him more eager to act justly and uprightly in his relations to all men. The same principles that have obtained in appointing the members of my Cabinet, the highest officials under me, the officials to whom is entrusted the work of carrying out all the important policies of my administration, are the principles upon which all good Americans should act in choosing, whether by election or appointment, the men to fill any office from the highest to the lowest in the land'."

It so happens that the Jewish member of Theodore Roosevelt's Cabinet to whom the late President at that time referred was none other than the father of Mr. Straus, the late Oscar S. Straus, who had the distinction of being the first Jew to have a place in the Cabinet of a President of the United States, serving as Secretary of Commerce and Labor in the Administration of Theodore Roosevelt from 1906 to 1909, and, before that, having been twice named as United States Ambassador to Turkey in 1898-1900 and from 1909-1910. Further than this, Mr. Straus' father was the first member of the Jewish faith to be nominated by any political party for the Governorship of the Empire State, being named for Governor of New York in 1912 on the Bull Moose ticket.

Thus an active interest in politics comes as naturally to Roger W. Straus as does his interest in his family and in his home. From his earliest childhood Mr. Straus has lived in the atmosphere of disinterested public service, this service extending not only into the fields of religion, philanthropy and the advancement of Jewry in the United States, but into the realm of politics as well.

Continuing the interview, Mr Straus pointed out pitfalls which he declared the Jewish voter should be particularly careful to avoid and said: "The Jew should be especially careful not to be guided by idle gossip or rumor concerning candidates, unverified accusations and sinister propaganda having selfish motives behind them. In these days all sorts of stories are circulated about this and that candidate, many of them totally without basis in fact and intended solely to mislead the individual voter and to spread the evils of racial and religious hatreds and bigotry.

"The Jews should, therefore, exercise precaution not to be swayed by false reports of religious or racial antagonisms and to avoid voting as Jews, but rather to vote only as Americans for those candidates who, after careful consideration, seem the best qualified for the office they seek, regardless of whether they are Democrats or Republicans, Protestant, Catholic or Jew. This must be our attitude if we are to be true to the principles of the Constitution and true to the spirit of democratic government.

"I, personally, am a Republican because I sincerely believe that the principles of the Republican party are the wisest and best, and that under them we have achieved in the past and shall achieve again in the future the largest measure of prosperity and the largest measure of individual freedom and happiness. Those who, with equal sincerity, believe in the principles of any other party have, of course, an equal right to hold to their convictions."

Mr. Straus' adherence to Republicanism is a logical development. Back in the spring of 1912, while still under voting age and attending Princeton University, he became the chairman of a Theodore Roosevelt Campaign for the Republican nomination in Princeton Township, and the following fall, when Roosevelt broke away from the Republican party because of its lack of adherence to progressive principles and became the nominee of the Progressive or Bull Moose party, he followed him and served as what he describes as an "office boy" in the Roose-

(Continued on Page 14)

BLOOD AND SOIL
UNDER THE UNION JACK

By DOROTHY THOMPSON

Dorothy Thompson digs beneath the surface of the news to clarify the whys and wherefores, to interpret the significance of political trends. Eight years as foreign correspondent in the major European countries provided the background which enables her to see foreign events in their true perspective, and in their relation to home political trends.

The following article is reprinted here with the permission of Miss Thompson and the New York Herald Tribune.—The Editor.

THE British government has announced that in the future no more land in Palestine may be purchased from Arabs by Jews or anybody else. Therewith it falls in with Hitler's blood-and-soil theory. The ownership of land in that country—which is about the size of the State of Vermont—is to remain the way it is now in perpetuity. Merely being a member of the indigenous race constitutes an eternal claim to the soil, no matter what that indigenous race does to the soil and no matter whether the individual owners wish to sell their lands. They may sell, but only to other Arabs.

Now, this move is made for reasons of international political strategy and is otherwise utterly without logic. The British government knows that the Palestine Jews will be loyal to Britain under all circumstances. But the Palestine Arabs are questionable. They are open to agitation by agents of other governments. The British government wants to conciliate them, and does so at the expense of the Palestine Jews, under the argument that Britain is fighting against racial persecution and that the most important thing for the Jews is that Britain should win the war.

Unfortunately, however, Britain establishes a policy which not only makes her noble words seem hollow but which will remain to plague her in peace. For overcrowded Europe, not only the Jews, will need colonization projects when this war is over. It has needed them for years. And it happens that the Palestine colonization project is the finest example existing of what transplanted Europeans, animated by faith and idealism, can do. For Britain to come out for the theory that a race anywhere constitutes an eternal static population is simply to condemn the undeveloped portions of the earth to eternal stagnation. On that basis this continent would still belong to the Indians.

But the Jews in Palestine have not dealt with the Arabs as our forefathers dealt with the Indians. They are not "conquering" a continent. Every bit of land has been bought from the owners and paid for at an exorbitant price—not with whisky and colored beads. The land they bought was swampy, deforested and eroded. The Arab lands are still in the same condition. The land of the Jewish colonists, having first been purchased, has been reclaimed by a system of cooperative land settlements or colonies whose work is quite incredible.

Walter C. Lowdermilk, Assistant Chief of the Soil Conservation Service of the United States Department of Agriculture, said in a recent report on a survey of land use on three continents, that agricultural colonization in Palestine by the Jews is the most remarkable devotion to and reclamation of wasted lands that he has ever seen.

"The Jews have paid high prices for pestilential swamps," reports the disinterested Mr. Lowdermilk, "for sand dunes requiring fixation, for stony hills requiring terracing or the planting of forests. Jewish effort has transformed those wasted lands into flourishing areas."

This transformation of Palestine back into a land flowing with milk and honey has been done by Jewish youth from the ghettos of eastern Europe or refugees from recurrent pogroms. It has been done with their own hands, hands and backs that had to be trained to break stones. After centuries of a social inheritance that made most Jews into lawyers, physicians, other professional or traders they have gone back to the land and shown what they can do with soil, and human labor, science and organization applied to it. And at the same time they are rebuilding their race into hardy individuals who can swing a pickax. . . .

The Jewish colonists have been the victims of organized terrorism. Their colonies have to be continually defended. But their answer to terrorism has been to build new colonies. There is a settlement called "The Five" which is a memorial to five young Jewish workers shot from ambush by Arab terrorists. The reply was to build a new settlement on the scene of the murder—to answer terror by planting trees!

The form of social organization of the colonies, which combines private enterprise with communal organization, is full of suggestion for the whole world. The education of the young colonists, preparing them for a life on the land that will be efficient, simple and yet civilized, is worthy of study and emulation. It suggests things that could be done in this country for and by our unemployed youth.

But this activity, which is creative, this great drive to build and reclaim a homeland out of centuries of waste and abuse of the land, is now to be halted, not by he Arab, to whom the settlements bring a pattern of civilization which generations from now can be their own salvation, but because of Arabian politics, which is another matter entirely.

The Labor party in England is vigorously protesting the decision, war or no war. That adds to the prestige of England. For it is good to know that even when a country is at war, free men can still express theirselves about policy.

AMERICA'S MAKING

He studded it with sweet flowing fountains, and traced it with long winding streams.

He carpeted it with soft rolling prairies and columned it with thundering mountains;

He graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them;

They came from the ends of the earth, each bearing a gift and a hope;

The glow of adventure was in their eyes, and in their hearts the glory of hope.

And out of the bounty of earth and labor of men,

Out of the longing of hearts and prayer of souls,

Out of the memory of ages and the hopes of the world,

God fashioned a nation in love, blessed with purpose sublime, and called it America.

—Dr. Abba Hillel Silver.

OUR BOOK OF THE MONTH

Mr. Smith, Meet Mr. Cohen

By James Waterman Wise and Lee J. Levinger

An intelligent and timely book presenting to the American Christian a composite picture of the American Jew. A genuine contribution against prejudice and bigotry.

Below are extracts from an article written by the authors explaining the reasons for writing the book.—The Editor.

WHEN tinhorn imitations of Hitler's imitation of Mussolini's imitation of Napoleon are flooding the United States with "documents" and "charges" and "revelations" about Jews, which are none the less fertile because false! Especially when these Jew-baiting imitators are allied with the most powerful anti-democratic and anti-progressive forces, here and throughout the world!

Especially, then we hold that facts about, and understanding of — not propaganda for—their Jewish neighbors urgently concern all Americans. We propose to submit facts. Once they are known, we believe that the genius of America in social and human pioneering will do the rest.

We shall introduce John Smith—who may be a business executive, or a government employee, or a railroad worker, or a farmer—to the Cohens across the street. And not only to the Cohens, but to other Jews at work in factories, on the higher courts, in laboratories, in the arts.

We shall not only introduce John Smith to these American Jews, we shall tell the story of their lives, directly and fully: how they came to this country and why: what they did on arriving, and how they failed and succeeded; what they are most interested in doing and what they do best; what their religion is and how it has affected their lives as Americans; how they vote and what fraternal orders they join; what their communal organizations are, and who are their leaders; how they support their charities and teach their children; in what fields of American life they have been most active, and the effects of their activity; and finally how they regard this, our country, and how they wish our country and their non-Jewish neighbors to regard them.

Obviously, we cannot hope to tell the story of every Jew or even to dramatize that always mythical figure the "average" one. There will be exceptions to our generalizations and contradictions of our assertions. But, by and large, we know American Jews and believe that we can make them better known to their gentile neighbors—better known, and perhaps better liked by these neighbors.

For we are frankly concerned, both as Americans and as Jews, with the ugly coldness and sullen phrases we have seen and heard recently—on both sides of the fence. Anti-Semitism exists in the United States today. To deny that fact, or to ignore it would be useless and dangerous; to overemphasize and exaggerate it would be both dangerous and stupid. Thus anti-Semitism is the occasion for but not the subject of this book.

To the extent that we feel impelled to refute its accusations, to expose its means and methods, we must of necessity transcend the purely academic treatment which a scientist might devote to the subject. But, having admitted or volunteered so much, let us add: This book is not, and not intended as propaganda; it is as fair and objective as a critical study of the facts and factors involved makes possible. The views which it presents are our own. They represent no group or organization.

Finally: we have too much pride as Jews to attempt to "sell" our people to their gentile neighbors except as we are prepared to "sell" those gentile neighbors to our fellow Jews. And that "selling" job seems to us justified—in so far as either group has a warped and hostile and, therefore, harmful attitude toward the other. To clarify and correct such an attitude, however, by letting in the light, is neither propaganda nor salesmanship. It is simply applying the good neighbor policy on the home front. And these days, when the merchants of hate are finding their commodity so profitable, it is applying good horse sense as well.

Aftergrowth and Other Stories

By Hayim Nahman Bialik

Translated from the Hebrew by I. M. Lask

The publication of "Aftergrowth and Other Stories" by the Jewish Publication Society of America is in line with one of its chief aims, namely, to acquaint the English reading public with the most important books of Jewish literature written in all languages.

The name of Hayim Nahman Bialik is the most important name connected with the renaissance of the Hebrew language and literature during the past fifty years. Bialik was the Poet Laureate of the Jewish people for more than a quarter of a century. Not since Judah Halevi, who died eight hundred years ago, has there been any such master of the Hebrew word or any such interpreter of the Jewish spirit.

"Aftergrowth and Other Stories" offers examples of the literary genius of the man who led this renaissance of Hebrew culture during the past generation. Of the five short stories which Bialik wrote in prose, this volume presents three, exquisitely translated by I. M. Lask. The first story, "Aftergrowth" proves Bialik's profound insight into the mental and emotional experiences of a child. From the drabness and petty cruelties of life, this child, probably Bialik himself in his parental home, escapes into the happier world of its imagination under the stimulus of the tales and legends connected with the Bible heroes.

"The Shamed Trumpet" relates the story of a family whose life was ruined by the stupidity and corruption of the Czarist government. With charming humor and quiet pathos the author introduces the reader to the joys and pains of Jewish life in a Russian village some fifty years ago.

"The Short Friday" is a highly entertaining story about a pious and naive rabbi who, on the shortest Friday of the year, unwittingly wandered away from the straight path.

Indispensable for a thorough understanding of these stories, and of Bialik and his work in general, is the appreciation written by the translator as a preface to this volume. Mr. Lask offers a novel and exceptionally interesting discussion of the basic factors which gave direction to Bialik's life and molded his poetic spirit. Mr. Lask gives a psychological interpretation of Bialik's development, novel as it is startling. This essay also includes some of Lask's translations of several of Bialik's important poems, which have not been translated before.

The One Human Hope

By Bishop Bernard J. Sheil

Catholic Archdiocese of Chicago

WE who possess the treasure of peace cannot consider ourselves as unconcerned spectators in the drama that is being enacted in Europe today. We are of one mind and one heart in our solemn determination that we shall not be drawn into the great conflict that has placed millions of men under arms and brought untold suffering and destruction to large numbers of civilians. But in our determination to remain neutral, we cannot remain indifferent to the distress and the tragedy of innocent men, women and children whose homes have been destroyed and whose lives have been uprooted. As Americans we have never failed to extend the hand of sympathy and comfort to the victims of disaster, be they of war, famine, earthquake or disease, nor have we in the past turned aside from the pleas for assistance from the victims of racial or religious intolerance.

They, the victims, are beneficent and constructive workers whose labors have contributed greatly to the welfare and culture of the nation. Some of them are shining lights in law, in medicine, in art, in literature, in science. They are brilliant scholars whose fame and achievement are known and revered throughout the learned world. All these by the thousands, with all their earthly possessions confiscated, are exiled from the land which has been their ancestral home for centuries. They are set adrift upon the high seas, not knowing where they can find a haven of peace and security for their weary, racked bodies, their crushed, bleeding hearts, their tortured minds. What wonder if thousands of them have died of exposure, hunger and disease. What wonder if thousands of them have been crushed under the grinding weight of tragic despair because they could see no star of hope shining in their darkened sky.

In all the sad, bitter story of man's inhumanity to man, few chapters are more appalling than the scene of cold, calculating, unbridled cruelty now passing before our eyes of which the Jewish people are innocent, unprovoked victims. The heart that is not profoundly moved by sentiments of grief, of sympathy and compassion at the sight of this ghastly crucifixion of a great, ancient and cultured people is dead to all the nobler impulses of civilized man. When the sacred, inherent, God-given rights of human nature are trampled under foot by savage, pitiless, tyrannic power, when every high and ennobling concept of religion, of civilization and humanity is scorned, condemned and despised by godless, upstart tyrants drunk with unlimited power, the whole structure of civilized life is endangered.

The situation which now confronts us is not, therefore, a problem for the Jews alone. It is a problem which no less deeply concerns Catholics, Protestants and men of good will everywhere. We cannot behold with cold unconcern the sufferings, the misfortune, the ruthless persecution of our fellow men without treason to the highest and holiest precepts of religion, without abdicating our manhood, stultifying our reason and debasing our character. As the great Lincoln expressed it: "Those who care not for the liberty and happiness of others deserve not liberty and happiness for themselves and under the providence of God they cannot long enjoy them."

But our immediate concern is to provide the means of life for the thousands, perhaps millions, who have been deprived so cruelly and unjustly of every means of sustenance. What can be more appealing than the agonized cry of women and little children who are hungry, cold, naked and shelterless? Women and children whose gaunt eyes, haggard faces and emaciated bodies plead with us more eloquently than any words which human lips may ever have the power to utter.

My dear Jewish friends, you know much better than I that this picture is not the creation of a fertile imagination. It is a grim, tragic reality. Many of you have friends, relatives and dear ones beyond the sea, who cannot survive unless speedy succor comes to them.

The ringing command of the New Testament was no less vigorously issued by the great prophets of ancient



BISHOP BERNARD J. SHEIL

Israel. "Feed the hungry. Give drink to the thirsty. Clothe the naked. Shelter the homeless. If you have little, give something of that little. If you have much, give generously of your abundance." You are the one human hope of your sorely pressed blood brethren. If you fail them, they must inevitably perish.

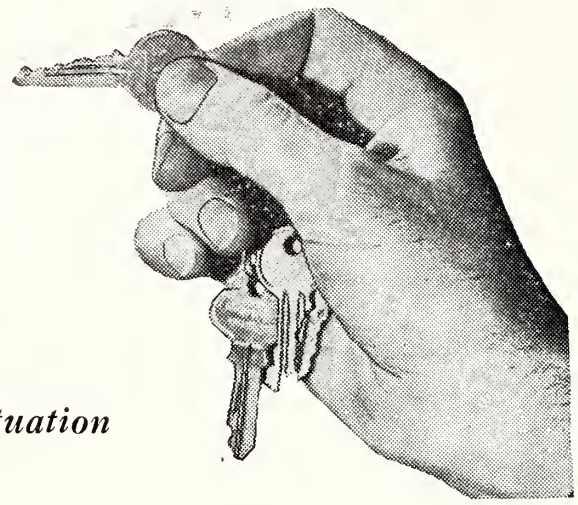
My dear Jewish friends, we Catholics can share with you to the full your deep anguish at the present dread hour. We too have our appalling refugee problem. We too have our millions of men and women who are the helpless and innocent victims of the same tyrannic power as yourself.

Only the other day, testimony given before a senate committee showed that: "Unless food, clothing and shelter are provided for them within the next few months, seven million Poles must inevitably die of starvation and exposure."

Children of the ancient blood of Abraham, of Israel, of Jacob, of Moses, of David, of Isaiah, of Jeremiah and of Daniel, you have never turned a deaf ear to your distressed and oppressed brethren in the past. By all your sacred traditions, by all your holy memories of the illustrious past which is yours, you will not fail your persecuted, starving brethren of today.

I am happy to endorse the activities of the United Jewish Appeal for Refugees and Overseas Needs because it represents a far-reaching, systematic plan of rehabilitation, relief and resettlement which will mean new life and new homes for many thousands in the distressed areas of Europe.

The activities of the three organizations comprising the United Jewish Appeal are so humane, their purpose so high and their values so noble that Americans can do no less than participate in fullest measure in the work now going forward wherever human justice has been throttled.



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North Carolina Association

The Fulfillment of Our Program

By MRS. GUSTAV LICHTENFELS, *President*

I have had the privilege of cooperating for a number of years with the North Carolina Association of Jewish Women as a member and as an officer. I have participated with great enthusiasm in the development of its program. On the eve of the 19th Annual Conference of the Association to be held in Raleigh, April 7th-8th, I am sincerely convinced that year after year, we have reached our objectives. We have not remained through the years, a static organization: nor have we rested upon the laurels of past achievements. Each year, we have thoughtfully studied the needs of the state-wide Jewish community and have in a great degree successfully met these needs. We have justified the reason for our existence and in the words of Isaiah "We have enlarged the place of our tent: we have spared not ourselves but have lengthened our cords and strengthened our stakes."

We have remained true to the ideals of our Founder, the late Mrs. Sol Weil of Goldsboro, N. C. Nineteen years ago, a group of devoted Jewish women met at her suggestion and evolved the basic platform of our Association. In January, 1921, "we resolved to deepen the religious life, to stimulate interest in Jewish affairs, to increase Jewish Community activities, to administer funds for religious, charitable and educational purposes."

The years of our service have been singularly free from controversy and from the very human desire for personal prestige and dominance. All our energies have been concentrated on the realization of our objectives, the "Magna Charta" of our Association. Our membership has increased from year to year and now includes the majority of Jewish women in North Carolina of the Orthodox, Conservative and Reformed branches. During the entire history of our Association, we have had the cordial and fruitful cooperation of the entire Rabbinate of this state and of the Synagogues and Temples in the various Jewish communities.

The social audit of our work is continuous. The President is in constant communication with her fellow officers and the directors of each district who are responsible for the efficient functioning of the Association in their districts. Each district holds a meeting once a year, when the work of the particular district is evaluated and correlated with the state-wide needs. In these district meetings the Jewish people of a wide spread community gather together not only for fellowship but to discuss and focus their efforts for the common weal. In the Fall of each year, the Executive Board plans a factual program of activities for the greatest usefulness to the state-wide Jewish community.

On April 7th-8th, the entire membership will meet in Raleigh for a two day Conference. At this time, we plan the year's work, and objectives are again analyzed and correlated. Officers for the new year are also elected at this Conference and internationally known speakers are heard on subjects of importance to Jewish life.

In the field of religious life, we have encouraged and inspired THE RELIGIOUS EDUCATIONAL FACILITIES for Jewish children. Our members have materially supported the Synagogues and Temples of this state which provide the inspiration and energy of our organization. Our members have won admiration and respect for our religious devotion and loyalty instead of aping the social customs of our Christian neighbors. We have been actively interested in the work of the Hillel Foundation at the University of North Carolina in training our youth to assume the duties and responsibilities of Jewish life. We have also participated widely in the area of Jewish state and community affairs. Our members have contributed both services and money to many national organizations as, Hadassah, the National Council of Jewish Women, Youth Aliyah and others.

We have also zealously accepted the responsibility to provide college scholarship funds for deserving Jewish students. Our record shows that since the establishment of our Scholarship Loan Fund in 1925, when Mrs. Sol Weil contributed $10,000 in memory of her mother as the nucleous of a Scholarship Aid Fund to be called the Sophia Einstein Memorial Loan Fund, we have assisted 36 students to obtain a college education by loaning them a total of $14,625. This year, seven boys and two girls are with our assistance attending college. This Scholarship Loan Fund is replenished by individual contributions from members and friends of the Association who are familiar with the scope and value of our work.

Our Association has proudly kept abreast of the times, expanding its activities as the need arises. This year we plan for the extensive development of two vital projects. We propose to foster an organization of the Jewish youth of the state, not only for the elementary interests of companionship and recreation, but for the immense possibilities of self realization such a central organization offers them in acquiring religious and cultural group consciousness and solidarity. For as Dr. William Mather Lewis, President of Lafayette College, stated recently in an address: "What the world needs today in my judgment is a generation of virile, honest, industrious, religiously conscious young men and women to come up and take problems of our time and assist in their solution."

We plan to assist the Jewish youth of North Carolina to form their own state group that they may joyously participate in the companionship of other Jews, and play together, discuss together and act together. Thus they can contribute directly to the Jewish unity of common interests and take their cooperative place in our structure of living.

The second project with which we are actively concerned is extensive cooperation with the various refugee service organizations. We clearly recognize the economic and social futility of Jewish refugees concentrating in the New York area. So, in the past months, we have found homes and employment for many refugees in our state and we have pledged ourselves to increase our efforts to absorb as many refugees as possible. For the Jewish women and the Jewish men of North Carolina continually heed the Scriptural injunction "Thou shalt remember the stranger within thy gates."

Thus in striving to fulfill our program we are motivated by only one desire, to be a blessing to Israel and to our State.

VIENNA CHUCKLES

One day the slogan, "Out with the Jews" was chalked on walls. Next morning under each inscription there was found the added line, "In with the Nazis."

Troops were rushed to the scene to remove the second slogan, while Vienna laughed covertly. The reason was that the walls on which the slogan had been written surrounded a cemetery.

of Jewish Women and Men

A Message from Alvin Kartus

President of the North Carolina Association of Jewish Men

The North Carolina Association of Jewish Men is again convening. Its convention comes once again at a time when the plight of our co-religionists on the foreign scene is one of stark tragedy. The immediate outlook from year to year, since 1933, has grown consistently darker; this year it has been aggravated by the blight of a second World War. The general and the Jewish press carries the stories of the tragedies being visited upon the Central and Eastern European Jew with such grim detail that I would be conveying no new intelligence by reviewing the picture. Suffice it is to say that we, blessed with the privilege of American citizenship and residence, are pledged in heart and mind not only to renewed and more vigorous steps towards the relief and rehabilitation of our own brethren, but for the preservation of a mighty democratic civilization, in the future of which reposes the welfare of all humankind, Jew and non-Jew alike.



ALVIN KARTUS

World Jewry has the right to look to American Jewry for relief. But it has a right to expect more than that of us. We, in America, are blessed with unrestricted legal freedom of action and opportunity. Relief and reconstruction are vital. The responsibility for the maintenance and the advancement of Jewish cultural and religious life is ours too.

Never before has it been more important that things of positive Jewish value be offered our people. The reading of the daily press, with its stories of suffering and hate and death, can but develop a defeatist attitude among us, especially our young men and women.

To organizations such as ours the world has a right to look for the continuance of the normal aspects of Jewish life and for the maintenance of real Jewish values. This era of persecution will surely pass as have the others before. American Jewry must carry the torch for all Jews during this period when our co-religionists abroad are rendered helpless and impotent, so that when the brighter day dawns as surely it will, these will be something real and genuine upon which our people can rebuild.

"B-'Roo-chim Ha-ba-eem"

A BLESSING

By Avery Jonah Grossfield, Rabbi Temple Beth Or

On the eve of the annual convention of the North Carolina Association of Jewish Women and Men, it gives me genuine pleasure to extend to the Jewish people of this great State a word of greeting and welcome to the city of Raleigh.

These are soul-searing days. The world is being wracked and wrecked as never before. Deeply-cherished values—love, brotherhood, peace—are negated with every breath. And for the Jew the world tragedy is intensified many fold. Even greater than the physical suffering and bodily privations are the mental chaos and spiritual disintegration. Jewish life and spirit today face a crucial test, and only a deep, unfailing trust in "our God and the God of our fathers," and an abiding faith that the "sun of righteousness" will again "bring healing on its wings" will sustain us, and comfort us, through the dark days that lie ahead.

We who are privileged to live in America are being challenged mightily. With European Jewry prostrate, and Palestinian Jewry facing possible embroilment in the great holocaust, it is to us that the responsibility and the privilege of strengthening the bulwarks of Judaism is being entrusted. How are we to meet this challenge?

First, we must be Jews by volition, rather than by compulsion. Too many Jews are such only because they are unable to sever themselves from the fold, no matter how ardently they may wish to do so; the non-Jewish world will not have them. Such "Jews by compulsion" are the cause of Israel's weakness today. What we need, and what is justifiedly demanded of us, is



RABBI A. J. GROSSFIELD

that we be "Jews by volition," that we be proudly conscious of our Jewishness, that we devote ourselves—our powers, energies, and means—to the service of our people and our faith.

Second, this volition must be energized by Jewish education, if it is to be virile and productive of good. To be a "Jew by volition" implies a knowledge of Jewish history, literature, phi-

(Continued on Page 19)

Best Wishes
For a Successful Convention

Hats off to the North Carolina Association of Jewish Women and Men. On April 7th and 8th, this progressive organization will hold their convention in Raleigh, North Carolina. We wish them a pleasant and profitable meeting.

Best wishes . . . from one progressive organization to another! And incidentally, we invite every member of the North Carolina Association of Jewish Women and Men to visit our Raleigh Store, during their Convention. This goes for their families, too.

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A Short History of N. C. A. J. Women and Men

The North Carolina Association of Jewish Women, the only organization of its kind in the world, is 19 years old; no other known body has for its purpose the uniting of Jewish women of Reform, Orthodox, and Conservative leanings. The Association, to paraphrase Emerson, "is but the lengthened shadow of one woman."

Many Jews had dreamed of drawing all factions together, but only Mrs.



MRS. ERNEST NEIMAN
General Chairman of the Convention

Weil did something about it. Calling together 35 representative Jewish women from all over North Carolina, she outlined her plan to them. The organization meeting was held in Goldsboro January 11-12, 1921.

In order to improve Sunday schools, the association sought to improve the teachers, all of whom volunteered their services with little or no preparation except a zeal for Judaism. Meetings were held in convenient localities and teaching methods and problems were discussed; in 1930 and 1931 two ten-day summer schools for Sunday school teachers were held at Camp Osceola, near Hendersonville, and drew attendance from many Southern states. This was no longer feasible during the depression, but a plan that has proved meritorious was developed by the present chairman of Religious Education, Mrs. F. I. Rypins of Greensboro. Yearly institutes for religious school teachers are conducted, either in connection with state conventions, or separately. These institutes fill a real need and are largely attended.

Mrs. Gustav Lichtenfels, president of the North Carolina Association of Jewish Women, was elected at the 18th annual covention, held in Goldsboro on April 16-17, 1939. The association has had a splendid year under her guidance.

For many years Mrs. Lichtenfels has been president of the Jewish Aid Society, secretary of the Jewish Welfare Board, member of the Girl Scout Council, and a member of the Board of Directors of the Asheville Clubhouse for Women. For the past 14 years she has been a member of the Board of Managers of the Asheville Mission Hospital and has served as secretary of the board for 12 years.

She has been vice-president of the North Carolina Association of Jewish Women for several years; she has also served as Custodian in charge of all records and papers belonging to the association. For the past year she has been president of the association. Mrs. Lichtenfels is also Chairman of Human Relations of the Temple Sisterhood and cooperates with her husband in their active support and interest in Congregation Beth Ha Tephillah and all activities pertaining to the Jewish community.

Statistics Published

A handy year book containing proceedings of each annual conference is issued; these small volumes contain much information worthy of being preserved and are miniature Jewish encyclopedias as to North Carolina statistics and data relative to Jews and their activities.

Visual education through artistic exhibits has been developed to a high degree. The subjects of the various exhibits shown at the State gatherings have been historical, cultural, or practical—one concerned itself with handicraft work for Sunday school children through projects relating to Biblical history, another depicted the achievements of Jews in American history. There were many exhibits of great cultural value, and this year the association is presenting the paintings of the internationally known artist, Saul Raskin.

Jews had lived in North Carolina for nearly a century; though not numerous, their fine qualities as citizens and their deep-rooted Jewish loyalties had won respect for them wherever they had settled. Formal congregations were few in number, and organized Sunday schools were scarce. In 1921 there were only two rabbis in the entire state, where today there are 16 spiritual leaders and over two dozen Sunday schools. The early program of the new organization concerned itself with enriching the religious life of the Jewish child, both in the home and in the school. Better observance of the traditional holidays was urged, and progress along these lines has been steady, as exemplified by Greensboro's community Seder supper, and Enfield's Succoth celebration which was attended by all Jews within a radius of 60 miles.

Early Activities

The individual next to Mrs. Weil who meant most in launching the new organization was Mrs. Hattie S. Weinberg, now of Greensboro, who served as Field Secretary for three and a half years. After the membership had reached 500 and the state was divided into eight districts, each with a well-organized set-up, it was thought that the services of a field worker could be dispensed with. Cutting the budget in this manner made it possible to meet expenses with one-dollar mem-



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bership fees, and the organization thus became thoroughly democratic.

Annual Conventions

The social part of the association is to bring Jewish people together whenever and wherever it is possible. For the lone Jewish family in the small village, the chance of mingling with other Jews is the fulfillment of a dream; for the larger communities, these gatherings offer occasion to compare methods, activities, and accomplishments. After the state was divided into districts ten years ago, each district was asked to hold one or two yearly gatherings of the neighboring communities; as the plan became more workable, the state president visited each district where such a meeting was



MISS SADYE B. HARRIS
Publicity chairman of the N. C. Association of Jewish Women

held and other speakers invited attendance. Many of these district meetings are as large as the earlier state conventions.

To North Carolina to address these conventions have been brought such speakers as Rabbis Calisch, Lazaron, Fineshreiber, and Israel; laymen of the calibre of Maurice Samuel, Judge Wm. Lewis, and Dr. Abram Sachar; and such consecrated women as Rebekah Kohut, Henrietta Szold, Cecelia Razovsky, and Mary Schonberg. Their inspired messages have lingered in the hearts of their hearers.

Recent Developments

Annual prize offers made by a daughter of the founder, Mrs. A. Oettinger of Goldsboro, were won for Jewish achievement—for the establishment of a Sunday school for children from several mountain communities, young people's work, student and communal activities. The present basis of this $25 award is for membership in the Women's Association and goes to the district reporting the largest proportion of paid members based on Jewish population of that area.

There are at present about 9,000 Jews in North Carolina. Nearly 100 communities have Jewish residents, many of whom live isolated lives in small villages. Two-thirds of the Jews of the state, however, live in the larger centers, and the tendency seems to be toward concentration in larger and stronger Jewish communities.

Jewish organizations are thriving within the state. Hadassah and Zionist groups work for the building up of Palestine, Sisterhood and Council concern themselves with problems at home, each congregation has its Ladies' Aid or Auxiliary called by various names. B'nai B'rith has several active lodges, there are ten or twelve flourishing young people's social clubs.

Loan Funds

The present major objective of the N. C. Association of Jewish Women is its Student Loan Fund, begun by Mrs. Sol Weil in 1925 in memory of her mother, Sophia Einstein, and continued after Mrs. Weil's death in a permanent trust fund given by her three children, Lionel Weil and Mrs. Adolph Oettinger of Goldsboro, and the late Mrs. Leon Strauss of Cleveland, Ohio. Sophia Einstein was born in Baltimore in 1837 and her birthday, February 14th, has been selected as the day on which additions to the fund are made by communities, organizations, and individuals; memorial gifts all during the year are another source of income for the fund.

From all sources, the yearly income of the Sophia Einstein Loan Fund is well over a thousand dollars; this is used to lend money to boys and girls who are without other means for obtaining college education.

After graduation when the student is gainfully employed, the repayment of the loan becomes due; no interest is charged, and as fast as the money is repaid it is loaned again.

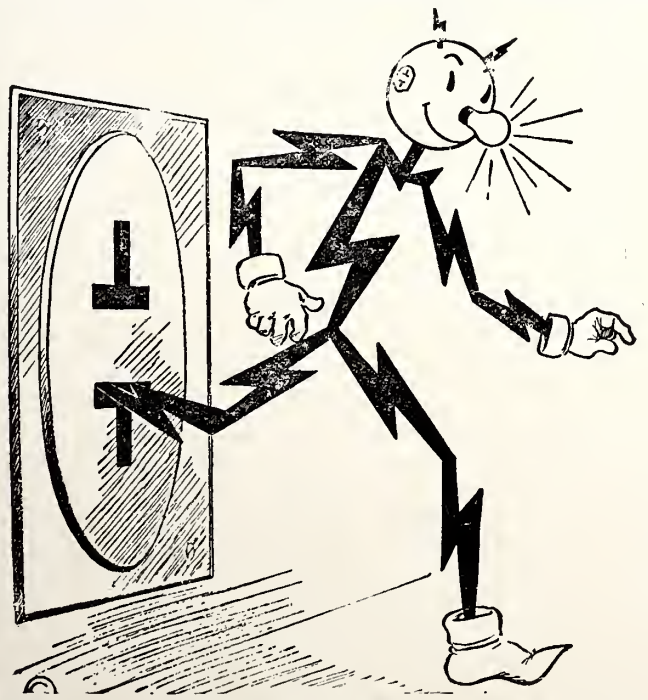
Conclusion

Thus the record goes on, and every month adds other items. Formed 15 years ago to draw Jewish women together, this organization has added many important functions in that period of time. As new leaders rise up to take the places of those who weary after long and arduous tasks, North Carolina Jews should offer prayers of thankfulness that such a woman as Mrs. Sol Weil should have lived and labored among them, peering with far-sighted gaze into the years to come. This fitting epitaph appears on a bronze tablet placed as a memorial in the Temple where she worshipped: "She lived, loved, and inspired the beautiful in Judaism."



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The Men's Group

From the beginning, the husbands came to the annual conventions with their wives; the men said that they composed a sort of glorified chauffeur's club. At any rate, they attended in such numbers that it was soon necessary to provide diversion for them. In 1927 at Winston-Salem a Sunday afternoon discussion period was held for men; and various community problems were threshed out. This became a regular feature and outside speakers were sometimes invited; the afternoon meetings were also open to any women who cared to attend. Since the men were present and were holding meetings, they decided they might as well have some official status, and in Greensboro in 1930, at the suggestion of S. O. Lindeman of that city, the N. C. Association of Jewish Men was formed, with annual dues of one dollar, and the obligation to meet simultaneously with the Women's Association.

The leaders of the Men's Association were, in addition to Mr. Lindeman, the first president (now deceased), J. P. Shrago of Goldsboro, Benet Polikoff of Winston-Salem, Arthur Goodman of Charlotte, and at present Alvin Kartus of Asheville. Mr. Sidney J. Stern, of Greensboro, is honorary vice-president for life. The men pledged themselves to support the women in their every undertaking; they have also contributed financially to the Student Loan Fund. Their meetings are an important part of the annual gatherings and draw large audiences. A Sunday luncheon for men has been added. The Men's Association expects to bring renowned lecturers to several Jewish communities throughout the state. They worked with the women for the establishment of a Hillel Foundation at the University of North Carolina.

Have You Relatives In Poland?

The American Jewish Congress has furnished us with a list of several thousand names of Jewish refugees from Nazi-controlled Polish areas.

Any person interested may call at the offices of The American Jewish Times, 425 Southeastern Building, and inspect the list for names of relatives and friends.

Greetings from Harry Doctor

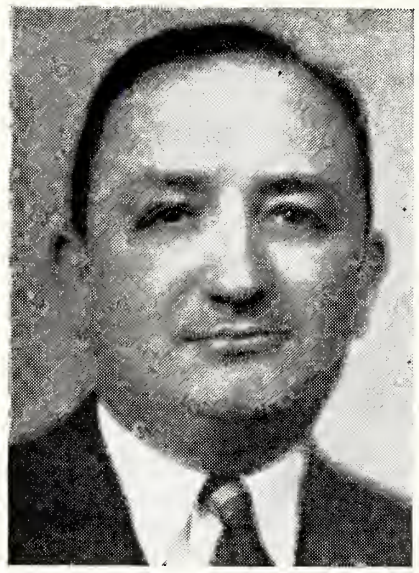
President of N. C. B'nai B'rith State Federation

April 1, 1940.

To the Officers and Members of the North Carolina Association of Jewish Women:

Greetings:

North Carolina B'nai B'rith not only sends its greetings, on the occasion of your coming convention in Raleigh the seventh and eighth of April, but salute you, for the marvelous work you are, and have been doing for the past years for North Carolina Jewry. We wish you continued success and assure you of the hearty cooperation of the North Carolina B'nai B'rith State Federation.



HARRY DOCTOR

Respectfully,
HARRY DOCTOR, *President,*
N. C. B'nai B'rith State Federation.

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1863



1928

MRS. SOL WEIL

Mrs. Sol Weil, founder of the North Carolina Association of Jewish Women, who, though departed, leaves the recollection of a noble character and leader still fresh in our memory, and whose only appropriate tribute one may offer is Rabbi Hyman Schachtel's paraphrased Lincoln's Gettysburg Address: "Eighteen years ago, Mrs. Sol Weil, of blessed memory, created in this community, and for this state, a new organization, conceived in faith and dedicated to the proposition that Judaism is a way of life. Now we are engaged in happy celebration. We have come to pay honor to her and to all those who here did their best that Judaism might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot do justice to their memory. Those brave men and women who labored here have written a record of service which is far above our poor power to add or detract. The world will little note nor long remember what we say here tonight. But it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who lived here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that for our honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that our beloved dead shall not have died in vain; that this organization of Jewish men and women of North Carolina under God shall grow from strength to strength and our synagogues in this blessed democracy, America, conceived of, by, and for Judaism which means to love God, and to love our fellowmen, shall not perish from the earth."

MRS. GUSTAV LICHTENFELS.

Saul Raskin, Internationally Known Artist Will Exhibit at Convention

AN unusual feature of the 1940 Convention of the North Carolina Association of Jewish Women and Men will be the exhibit of Jewish art. Rabbi Avery Jonah Grossfield of Temple Beth Or, Raleigh, who is Chairman of the Committee on Exhibits for this Convention, announces that he has succeeded in bringing to the Convention the internationally famous artist, Saul Raskin. Mr. Raskin will bring with him at least 75 pieces of his work—all of them portraying Jewish life, past and present—in oils, water colors, etchings and lithographs. Mr. Raskin will supervise the exhibit and will explain his paintings and discuss the various pieces with those people who will approach him.

The Monday morning meeting will feature a lecture by Mr. Raskin on the general theme of Jewish art, part of which will be illustrated by 30 or more stereopticon slides.

Mr. Raskin is open for engagements to give exhibits of his work and explanatory lectures during the week following the convention to any community, club or college. Arrangements can be made by communicating with Rabbi Grossfield in Raleigh, who feels that this is an excellent opportunity for Jews and Christians to become acquainted with Jewish life and thought as reflected in Jewish art.

Mr. Raskin is a member of the New York Water Color Club, American Water Color Society and the Society of American Etchers. His water colors and graphics are represented in many American museums, including the Metropolitan Museum of New York and Brooklyn Museum.

Saul Raskin was born in Nogaisk, a small town of South Russia, near the Sea of Asov, August 15, 1878.

Quite a young man, he left his home for Odessa, and soon for Berlin, Paris and Italy to work and study. Emigrating to New York in 1904, he embarked, for obvious economic reasons, on the commercial art career and continued in that field with a large measure of success till 1921, in which year he went to Palestine.

The journey to the Holy Land was the turning point of his career and his artistic soul had at last found the inspiration it had longed for these many years. His entire being underwent a miraculous change as his Jewish consciousness attuned itself to the prinstine beauty of Eretz Israel. The artist's heart was full of sheer happiness and unwonted exhiliration as he stood on the ground of the Holy Land and contemplated the full significance of the country so rich with the tragic and yet inspiring past. Somewhere in the unfathomable depths of his soul

(Continued on Page 18)

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North Carolina Association of Jewish Women and Men

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7:30 P. M. JOINT BANQUET Ball Room
MRS. GUSTAV LICHTENFELS, *Presiding*
PRAYER Rabbi William Greenburg
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INTRODUCING THE GOVERNOR OF NORTH CAROLINA Mrs. Ernest Neiman
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A MESSAGE FROM THE MAYOR



GRAHAM H. ANDREWS

In behalf of the City Commissioners and the Citizens of Raleigh, we are happy to have the North Carolina Association of Jewish Women and Men meet in annual convention in Raleigh.

Our people are justly proud of our Jewish citizens who have been an important part in the business and civic life of Raleigh from its very early days, and there are many descendants now of Jewish people whose names have been prominent in Raleigh for well over one hundred years.

We hope your stay with us will be pleasant and beneficial and that you will always feel a cordial welcome to your Capital City.

(*Signed*) GRAHAM H. ANDREWS,
Mayor and Commissioner of Finance.

America Mourns Passing of Samuel Untermyer

BARUCH DAYAN EMES—these words were uttered silently by Jews throughout the world when word went out that Samuel Untermyer, famous leader and one of the nation's most noted lawyers, died in his 82nd year.

Untermyer was interred beside his wife in the family mausoleum in Woodlawn Cemetery.

In Washington, United States Senator Robert F. Wagner, of New York, said: "The life of Samuel Untermyer was marked by brilliant achievement in every phase of a varied and remarkable career. As a leader of the bar, patron of the arts and of innumerable charitable ndeavors, champion of public causes, and defender of the rights of man in every land, he won the admiration and deep affection of his countrymen in every phase and walk of life. I join in mourning the loss of a dear friend and great American."

Death came at Palm Springs, Cal., in the presence of his son and daughter-in-law.

Mr. Untermyer suffered a period of ill health last summer, passing his 81st birthday quietly in the company of his children and grandchildren, but was sufficiently strong this year to travel to his California home.

He is survived by his sons, Alvin and Irwin Untermyer, a justice of the Appellate Division of the New York State Supreme Court in the First Department, and by his daughter, Mrs. Richter, the former Irene Untermyer.

Samuel Untermyer, who combined the talents of a lawyer of the very first grade with those of a successful business man, was best known to the public as an able, courageous, and skilled investigator.

Mr. Untermyer's rise to eminence in the legal profession was rapid, and he showed early the ability, industry, and versatility which were to win him success. Born in Virginia, the son of a prosperous planter, Mr. Untermyer came to New York with his mother and other members of his family immediately after the death of his father, just after the end of the Civil War. Like many other families in the South, the Untermyer family had been impoverished by the war.

Samuel Untermyer became an office boy in a law office when he was 15. He was admitted to the bar when 21 years of age and had achieved such success as a lawyer that his income reached $50,000 a year before the was 25. He had made his first million before he was 30, largely by effecting a brewery combination with the aid of British capital.

Still later in life Mr. Untermyer took every opportunity to be of public service. His work as counsel for the Lockwood committee and the Transit Commission was without pay and undertaken out of a sense of duty to the public.

A Democrat who frequently stood high in the councils of his party, Mr. Untermyer never sought public office. Probaly only a seat in the United States Senate would have appealed to him, and he even once refused a nomination for that position.

Mr. Untermyer was born at Lynchburg, Va., June 6, 1858, the son of Isadore and Therese Untermyer. His father, who had been a lieutenant in the Confederate Army, died soon after the close of the Civil War. The son moved to New York City with his moter and was educated in the public schools and the College of the City of New York.

Mr. Untermyer entered a law office as a clerk and office boy in 1873 and continuel his studies at Columbia Law School, from which he received the degree of LL.B. in 1878. He was admitted to the bar the folowing year and began the practice of law in partnership with his half-brother, Randolph Guggenheimer, under the firm name of Guggenheimer & Untermyer. A younger brother, Maurice Untermyer, was admitted subsequently, and in 1895 Louis Marshall joined the firm, which then became known as Guggenheimer, Untermyer & Marshall, the same name by which it is known today. Junior partners have since been added.



Samuel Untermyer

As a young man Mr. Untermyer had the reputation of trying more cases in a given year than any other lawyer in New York. His keen business sense was even then manifest, and in the midst of an unusually large law practice he found time to engage in large building and real estate operations, the financing of which he arranged.

Before he was 24 Mr. Untermyer was representing many important business interests and had acted as important counsel in some of the most important cases of that time.

Increasing leisure, the reward of his early success, Mr. Untermyer employed toward the close of his life in travel and in the championing of humanitarian causes. The ascension of Hitler to power in Germany and the inauguration of his dictatorial program against the Jews and against various religious sects found a ready and outstanding antagonist in Mr. Untermyer.

He was one of the earliest and most outspoken critics of the Hitler regime of persecution, so that when in July, 1934, the representatives of 17 nations met at Amsterdam, Holland, to organize a protest against the Nazi persecutions, he was elected the first president of the organization which was formed there and which was called the World Non-Sectarian Anti-Nazi Council. Mr. Untermyer also served as head of the World Non-Sectarian Anti-Nazi League.

The purposes of these organizations Mr. Untermyer felt could be achieved both by world-wide organization and by personal protest. As to the first, he frequently urged the use of the instrument of an international boycott against Germany to be directed by the League of Nations. As to the second he once carried out a one-man demonstration on board a Bermuda-New York liner when he found that table decorations at the captain's dinner had been made in Germany.

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North Carolina Association of Jewish Women and Men

MEN'S CONFERENCE

Sunday, April 7th, 1940

10:00 A. M. REGISTRATION Hotel Lobby
1:00 P. M. JOINT LUNCHEON Ball Room
MR. ALVIN KARTUS, *Presiding*
PRAYER Rabbi Mowshowitz
ADDRESS OF WELCOME .. Hon. Graham H. Andrews, *Mayor of Raleigh*
INTRODUCTION OF SPEAKER Mr. Herbert Bluethenthal
ADDRESS Dr. Manfred Arie, *Former Justice Supreme Court, Austria*
BENEDICTION Rabbi J. M. Freedman
3:00 P. M. OPEN MEETING AT TEMPLE BETH OR
MR. ALVIN KARTUS, *Presiding*
INVOCATION Rabbi Michael Zev
AMERICA
BUSINESS SESSION
MEMORIAL TRIBUTE TO DEPARTED MEMBERS Rabbi Avery Grossfield
ELECTION OF OFFICERS
OPEN FORUM: Discussion of National and State Problems
HATIKVOH
7:30 P. M. JOINT BANQUET Ball Room

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Why I Take An Active Interest in Politics

(Continued from Page 4)

velt national campaign of that year. The failure of the Bull Moose ticket to win the election and the subsequent elimination of the party, despite the great personal popularity of Theodore Roosevelt and the advanced and liberal principles for which he stood, permanently convinced Mr. Straus that third party efforts in the United States are bound to be abortive, and that the best system of government for the United States is a two party system. He feels, he declared, that a third party only serves to confuse the issues before the American people in a national election and can easily result in defeating the will of the people.

Aside from Mr. Straus' immediate interest in the forthcoming presidential campaign, to which he is devoting much of his time, he has not lessened in any degree his interest in other causes, particularly the work of the National Conference of Christians and Jews, of which he was one of the founders, and on which, since its organization in 1928, he has served with three co-chairmen, first with the late Newton D. Baker, Secretary of War in President Wilson's Cabinet, and later with Carlton J. Hayes and Arthur H. Compton. His class in Princeton University, that of 1913, in 1936 awarded him the highest honor for distinguished public service in recognition of his work in inter-faith amity. Bucknell University, three years ago also conferred on him the honorary degree of L.H.D. in recognition both of his scholarship and devotion to duty as a citizen and churchman. Mr. Straus is Honorary President and founder of the National Federation of Temple Brotherhoods of the Union of American Hebrew Congregations.

In business Mr. Straus has been a vice-president of the American Smelting and Refining Company for many years among other interests. In philanthropy and kindred activities he is President of the Fred J. Lavanburg Foundation, a trustee of the John Simon Guggenheim Memorial Foundation, of the Theodore Roosevelt Memorial Association, of the Daniel and Florence Guggenheim Foundation, and of the Hebrew University of Palestine, and is also a member of the Executive Committee of the American Jewish Committee, of the Executive Board of the Union of American Hebrew Congregations and a member at large of the National Council of the Boy Scouts of America.

The B'nai B'rith Hillel Foundation at the University of North Carolina

By RABBI SAMUEL SANDMEL

AS I see it, the director of a Hillel Foundation is in a position not essentially different from that of a rabbi in a congregation. Congregations are not all alike; each has its idiosyncracies. A Hillel Foundation is a congregation with the idiosyncracy that its members are all university students. The task of the rabbi is the same in Hillel as it is in a congregation: to teach, to counsel, and to minister.

I don't know in what order of importance these tasks should be listed. Presumably they are of equal importance. I suppose that an emphasis on one or another results from the predilections of the individual Hillel director. I find my own predilection for teaching — both formally and informally.

Accordingly, as part of our program we have established some experimental courses, held in University classrooms, but without University credit. These courses number three: Hebrew, Post-Biblical Jewish History, and the Bible. These courses are designed to be of a stature no less than that of any course or courses offered in the University. The approach attempts to be scientific and tolerably scholarly.

The response to the offering of these courses has not been overwhelming, yet it has been gratifying.

For less formal instruction, we use the pulpit on Friday nights. (Obviously a twenty-minute address, and that sermonic in character, cannot approach in substance what longer and more frequent class-room lectures can.) Our pulpit is usually occupied by some visitor—a professor, or a student, or a visiting rabbi. The services are sometimes well-attended, sometimes poorly attended. (We are no different from a congregation.)

After services on Friday nights, the students are invited to come to my cottage. The evening passes sometimes in discussions, answering of questions, facetious pleasantries, eloquent argumentation, or music. I enjoy very much having the students come. I hope I'm right when I seem to sense that they like to come.

Students consult with me from time to time on matters as diverse as the existence of God or the more mundane question of how to finance the remainer of one's education. Like any other rabbi, some times I feel that I haven't been of help; some times I get a glow from feeling that I have.

Our Foundation is governed by a cabinet, consisting of representatives of dormitories, boarding houses, and fraternities. The cabinet selects its officers, and transacts the other business of the Foundation. My relationship to it is almost purely advisory. Usually the cabinet decisions are in accord with my views and directly the result of them. However, the cabinet is by no means bound to my opinions; there has been at least one instance that I recall in which the cabinet preferred a procedure that I opposed. The cabinet had its way.

We find that individual students, like parishioners, respond in varying degrees. Some students never miss a function, and some never attend. In general, though, we are in touch with most of them.

Our religious services, regrettably, are not too attractive. They are held in University buildings which the University places at our disposal in a manner generous and cooperative beyond words. Yet the worshipful atmosphere is lacking for the reason that these building are not designed to be places of worship. The blare of a band or the clatter of typewriter keys or the presence of movie equipment makes the holding of a service a bit incongruous. We have no Torah, no ark. Efforts to form a choir have been abortive: no permanent meeting place for the choir could be found.

We made an effort to create a service of elements of both the Orthodox ritual and the Reform. The result seems to have pleased a large number of students; but it did not appeal to students who insisted, as their background dictated, on one type of service to the exclusion of the other.



RABBI SANDMEL

The present status of the services is that we shall probably abandon the combined service and return to the separate services. Under this system, the Orthodox begin before the Reform. Then the Orthodox come into the place of the Reform service to listen to the address.

It is our conviction that if we had a permanent meeting place in which a worshipful atmosphere prevailed, we would be enabled to reach more students or reach them more effectively and influence them more deeply. We feel that it would be distinctly a blessing to have a synagogue in Chapel Hill—a modest, attractive building—in which we could hold our services, exhibit our library, and implement a cultural program. We are proceeding on this conviction: the cabinet is investigating the possibility of erecting a synagogue here.

Our Foundation is a member of the Inter-Faith Council and it cooperates with the movements that seek to elicit the maximum in effective interdenominational efforts.

(Continued on Page 17)

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Seaboard Zionists to Stage Conference at Norfolk, Va.

Zionists from the states of Maryland, Virginia, District of Columbia, North and South Carolina, and Delaware, will gather in Norfolk for a three-day meet commencing on Saturday night, May 11th, and continuing Sunday and Monday, May 12th and 13th, 1940. Headquarters will be established at the Monticello Hotel, which will also be the seat for many meetings of state delegations and other groups affiliated with the Region.

Among the groups comprising the Seaboard Region are the Senior Hadassah, Junior Hadassah, Zionist Organization of America, Order Sons of Zion, United Palestine Appeal, Jewish National Fund, and a number of youth groups including Avakah, Student's oganization, Masada and Young Judaea clubs, Independent Order Brith Sholom.

A radical departure in conference procedure will be the panel luncheons



DR. STEPHEN S. WISE

to be held on the second dav of the Conference, Sunday, May 12th, when every phase of Zionist endeavor will be emphasized at a particular luncheon set aside for that purpose. Each luncheon will be presided over by a Chairman who is fully conversant with the problem concerned. Discussions at each luncheon will be lead by several leaders who will make a study and report their findings on the subject matter assigned them.

Rabbi Stephen S. Wise, who is considered one of the foremost American Zionists has graciously consented to head the list of prominent speakers who will participate in the various sessions of the conference. Other speakers on this occasion will include, Mr. Henry Montor, National Executive Vice-President of the United Jewish Appeal, Menden N. Fisher, Executive Director of the Jewish National Fund, Daniel Ellison, Baltimore President of the Seaboard Zionist Region, Mrs. Raphael Tourover, Washington, President of the Seaboard Hadassah Region, Rabbi Isadore Breslau, Washington, director of the American Zionist Bureau, Miss Goldie Brenner, Newport News, President, Seaboard Junior Hadassah Region. It is also expected that national officers of both Senior and Junior Hadassah, to be announced later, will be on hand.

Rabbi Stephen S. Wise, will deliver a timely message on this occasion, indicating the course which Seaboard Zionists should pursue in those unsettled and troubled times confronting the peoples of the world.

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"Help to Keep America Safe for Differences"

We have reproduced the following letter received by us from the National Conference of Christians and Jews in the hope that our readers will contribute to the strength and survival of our great democratic and religious institutions.—The Editor.

New York Office
300 Fourth Ave.

THE NATIONAL CONFERENCE *of* CHRISTIANS AND JEWS
For Justice, Amity and Understanding among Protestants, Catholics and Jews

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Southern Co-Chairman
President Frank Porter Graham
University of North Carolina
Chapel Hill, N. C.

Southern Area Secretary
A. W. Gottschall

March 8, 1940

The Editor
The American Jewish Times
Greensboro, N. C.

My dear Sir:

Hate of any race, creed or class is bad for a town's reputation, is bad for business, splits a community wide open, poisons the soul of the hater and kills religion. The National Conference of Christians and Jews fights hate. It strives for amity, justice and goodwill among Protestants, Catholics and Jews. Its program through community Round Tables, in colleges and universities, radio broadcasts, lectures, pilgrimages by a rabbi, priest and clergyman, observances of Brotherhood Week in over two thousand American communities, the Religious News Service, and many other approaches to people in their natural gathering places help to Keep America Safe for Differences.

In the southern area last year forty-eight colleges and universities were visited, forty-four Round Table programs were promoted, over fifty million people were reached with radio programs, and twelve hundred people gave valuable time in responsible positions in carrying through this extensive program.

The need for our work grows. Hatred and misunderstanding grow too. It's a serious question as to which side will get there first. The hearty support and cooperation of right minded citizens, now, will help to decide this issue. The National Conference needs now more than ever committed people. Membership in the Conference will commit you on the right side of this issue. This is an appeal for you to enroll. Membership is for $2.00 and up per year. Send your membership in the Conference to the Southern Area office at 721 Southern Building, Washington, D. C.

Very sincerely yours,
A. W. Gottschall
A. W. Gottschall
Southern Area Secretary



DR. A. W. GOTTSCHALL, Southern Area Secretary of the National Conference of Christians and Jews, was formerly Minister of the Disciples of Christ, having held pastorates in Washington, D. C.; Lancaster, Pa.; and Baltimore, Md. He is very well known throughout the country as a brilliant speaker and writer on history and theology.

A MAJOR NEED: Thousands in Germany and Austria who still have the opportunity to emigrate to Palestine, Americas or elsewhere must be provided with the means of transportation.

The Conference of Christians and Jews

The Conference of Christians and Jews sustains true American ideals. It counteracts subversive influences. It opposes intolerance.

The Conference of Christians and Jews is not seeking religious uniformity; it is not suggested that any one should water-down the doctrines or loyalties to which one adheres. Recognizing that in a free country men have a right to follow the dictates of their conscience, the Conference aim is to prove that Protestants, Catholics and Jews, can live together in harmony, work together in those undertakings which are of common concern to all as Americans.

Those who are in sympathy with this movement should support it. There is little that we can do as individuals to sustain the ideals that we cherish. But by pooling our intelligence and resources we can do much to arrest the wave of isms which are gnawing at the very heart of America.

The B'nai B'rith Hillel Foundation at the University of North Carolina

(Continued from Page 15)

The above, I suppose, is a reasonably complete account of what we do. I find myself very happy in the work. It is stimulating and challenging. At the same time, it is pretty exacting, and—well, like any rabbi, I have my problems! But I love the work, and for myself, I can declare that I've benefitted from it. I trust the students have, too!

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WOMEN'S CONFERENCE

Monday, April 8th, 1940

9:30 A. M. BUSINESS MEETING Raleigh Room
MRS. GUSTAV LICHTENFELS, *Presiding*

INVOCATION Rabbi Robert P. Jacobs

GREETINGS Mrs. Harry Shor, *President, Raleigh Hadassah*

INTRODUCTION OF MR. SAUL RASKIN
Rabbi Avery Grossfield

EXPLANATORY TALK ON EXHIBITS
Mr. Saul Raskin, *Artist*

MINUTES OF PREVIOUS MEETINGS
Mrs. Joe Dave, *Secretary*

APPOINTMENT OF COMMITTEES

PRESIDENT'S MESSAGE

REPORTS OF OTHER OFFICERS, DISTRICT CHAIRMEN, STANDING AND SPECIAL COMMITTEES

1:00 P. M. SERVICE FOR YOUTH LUNCHEON Ball Room
MRS. MAX ZAGER, *Presiding*

PRAYER Mrs. Hattie S. Weinberg

ADDRESSES:

ORGANIZED YOUTH IN AMERICA
Mrs. J. Tannenbaum

ORGANIZED YOUTH IN PALESTINE
Mr. Julian Harris

VOCAL SELECTIONS Miss Charlotte Himmel

BENEDICTION Rabbi M. M. Thurman

2:30 P. M. BUSINESS MEETING Raleigh Room
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REPORT OF REGISTRATION COMMITTEE
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REPORT OF PRIZE AWARD COMMITTEE
Mrs. Adolph Oettinger

REPORT OF NOMINATING COMMITTEE
Mrs. Hattie M. Weinberg

ELECTION OF OFFICERS

ADJOURNMENT

4:30 P. M. TEA Home of Mrs. Charles Kohn

Saul Raskin Will Exhibit At Convention

(Continued from Page 11)

a fervent desire to become the painter of the wondrous scenes in the Holy Land was born and decided his future artistic field. As in a flash he realized the sordidness of his purely commercial art and his soul revolted with all the passion of an artist. He felt that there were latent powers within him that fought for the right to assert themselves in a nobler way. It was an emotional phenomenon and almost a divine spiritual transformation. The land of his people gave him renewed strength and in the deep recesses of his consciousness a new light leaped to the fore. It burned fiercely and brightly, and it illuminated Mr. Raskin's way to another and nobler artistic endeavor.

What is most impressive in Mr. Raskin is his unusual versatility. Un-

(Continued on Page 27)

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HOLLYWOODLAND

By
By **BETSY JANE BRASH**
Special Hollywood Correspondent

HOLLYWOOD is at last awakening to the fact that movies can be a potent force in a propaganda mad world. Unfortunately it has been a slow awakening during which much valuable time has been lost by movie despots, who have failed to use their weapon as a counter force against anti-Americanism and anti-racial movements.

Unquestionably, propaganda in pictures must be subtle. A producer can not afford to scare away his audience, furthermore, he must keep people amused. Any suspicion that they were being educated along with their entertainment would turn patrons away from the box-office in droves. The stars too are wary about lending themselves to an enterprise which might not please their fans, and the more important stars have much to say concerning the choice of their vehicles.

Warner Brothers, who have been pioneers in many fields, again seem to be leading the way. There was a good piece of work done in "The Fighting Sixty-Ninth" which was defined as a picture of Pacifism. We, however, do not call a story which expounds heroism on the battlefield as an appropriate means of rending an audience bitter toward war. This fine piece of propaganda reflected the American melting pot. A soldier with the sort of face that only Jerusalem could have produced, joints the Sixty-Ninth Infantry under the name of Murphy so that he can battle along with the fighting Irish. Murphy adores the troop's chaplain, Father Duffy, builds an altar for the Priest's Christmas Eve Mass, and attends the ceremony himself. Finally, Murphy (nee Ginsberg) dies a soldier's death with the Catholic Priest performing his last rites in Hebrew. In short, Murphy is a hero, and Murphy is a Jew. But not once do the writers mention that he is a Jew.

Pat O'Brien as Fathey Duffy speaks a line which could conceivably have been the reason for producing the entire picture. "If the various faiths knew how well we all get along together out here, they would surely raise a kick about it."

Walter Wanger produced a strong picture, "Blockade," which masterfully showed the futility of war. Although it has been said that the picture was pro-Loyalist, the strongest factor in its favor is that it mattered so little which side was commended, both factions discovered that General Sherman's adjective about war was too mild.

Lubitesh struck the right note in "Ninotchka." He knew that nothing was more destructive to the Communist's morale than ridicule. You can blame them, curse them, imprison them (they have a penchant for being martyrs) but laughter is their Achille's heel.

We all know the potency of Warner's "A Nazi Spy." That one could hardly be called subtle; but you will recall that the word "Jew" was not once used.

Steinbeck's "Grapes of Wrath" opens a new field which should rouse the sleeping social conscience of those fortunate enough to afford the price of admission. The movie presentation is absolute artistry as was the book. Individual performances are subdued to magnify the importance of the whole. The scenery is stark, but with the proficient starkness of a Thomas Benton painting. We came from the picture less depressed than we were with the book, but fighting mad. We hope that if enough people are affected in the same way that we were the problem of these miserable people may be somewhat mitigated.

So now the Nazis, Communists, Jew baiters, and war mongers have a potential enemy worth worrying about. In the past, movies have been the peoples best entertainment, now we hope that they will be a guide to their clear vision and unprejudiced judgment.

"B-'Roo-chim Ha-ba-eem"

(Continued from Page 7)

losophy and the contributions of the Jewish people to the world. One must know intimately the bases of his Jewishness and must be on the alert to increase this knowledge. It is therefore incumbent upon each of us to devote some time regularly to enlarging the scope of our own Jewish learning and to help support Jewish institutions of learning for the benefit of others.

Finally, we needs must look to the development and enhancement of the spiritual qualities. The physical and material forces of life—the transitory, the destructible—are stressed unduly, while the spiritual qualities, which are eternal and immutable—those forces which have been the dynamos, generating incentive and inspiration to work for a better world and a nobler life—these are so often relegated to the background, if not submerged entirely. Yet *these* are the means of salvation from the impending doom, which hangs over the world today—these spiritual qualities of love, mercy, brotherhood and an overwhelming recognition of the nearness of God and of His hope for man's regeneration, are the forces which are working for the redemption of mankind from the abyss of destruction and annihilation. And insofar as we cultivate the spiritual approach toward life and its problems will we recognize the beauty and dignity of man's soul and the worthwhileness of every human being. Then will hate, and war, and sorrow cease.

Jews by volition, energized by thorough Jewish learning, and striving toward the development and enhancement of the spiritual qualities within us—these are the instrumentalities with which to meet the challenge to strengthen the bulwarks of Judaism in this country.

A great opportunity and responsibility are being presented to your Convention. And, as I greet and welcome you to Raleigh, I pray to God that your deliberations be charged with strength, courage and vision—and an all-prevading sense of the beauty and sacredness of the task to which you have so unstintingly dedicated yourselves.

"B'roo-chim ha-ba-eem" — "Blessed be ye as ye come hither."

Foreign Legion for Women Formed

Paris.—A Legion of Foreign Women Volunteers in France has been formed with Princess Aga Khan as president and Baroness Eugenee de Rothschild as vice-president.

A MAJOR NEED: War victims in Poland must be fed and clothed.

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Organization and Personal News

Weddings

Lichtenfels-Gumpert

Asheville, N. C.—In a lovely home ceremony on Sunday, March 10th, Miss Helen Lichtenfels, daughter of Mr. and Mrs. Gustav Lichtenfels, was married to Mr. Rudolph Gumpert, son of Mr. and Mrs. Moritz Gumpert, of Amsterdam, Holland. The ceremony was performed by Rabbi Robert P. Jacobs of Asheville, and Rabbi George Solomon of Savannah, Ga. An informal reception at the bride's home followed the ceremony. Those receiving, in addition to the bride and groom, were: Mr. and Mrs. Lichtenfels, parents of the bride; Mr. and Mrs. Louis Lichtenfels, Rabbi Jacobs and Rabbi Solomon. After a motor trip through the South, Mr. and Mrs. Gumpert will be at home in Asheville. The bride, who has spent most of her life in Asheville, is a graduate of Woman's College, Greensboro. She also studied at the University of Southern California, at Berkeley, and spent two years in the graduate school of social service administration at the University of Chicago.



MR. and MRS. RUDOLPH GUMPERT

Kipnis-Weinstein

Greensboro, N. C.—In a quiet service at Temple Emanuel, Mrs. Bertha Kipnis and Mr. Samuel Weinstein were married by Rabbi F. I. Rypins, on Sunday, February 25th. Relatives and close friends attended the ceremony, while about 150 guests called during the reception held by Mr. and Mrs. M. E. Sands, daughter and son-in-law of Mrs. Weinstein, at their home on McIver street. Mrs. Weinstein, formerly of Cleveland, Ohio, has been living in Greensboro for about five years.

Feuer-Goss

Greensboro, N. C. — Announcement has been made of the marriage of Miss Celia Feuer of Astoria, Long Island, to Mr. Henry Goss, of Greensboro, which took place at the Sharon hotel in New York City on February 4th. Mr. and Mrs. Goss, who have returned from a honeymoon in Florida and Cuba, are at home at the Victoria apartments, Greensboro. Miss Feuer is the daughter of Mr. and Mrs. Louis Feuer of Astoria. Mr. Goss, who has lived in Greensbor for a number of years, is the son of Mr. and Mrs. J. H. Goss.

From-Polliakoff

Union, S. C.—The marriage of Miss Rosa From to Mr. Meyer Polliakoff of Abbeville, S. C., was solemnized on Tuesday, February 20th, at the home of the bride's mother. Rabbi William Greenburg of Charlotte officiated. The bride is a daughter of Mrs. Israel From of Union, S. C. She is a gradnate of Agnes Scott College and taught school in Atlanta, Ga. The groom, son of Mr. and Mrs. Polliakoff of Abbeville, S. C., is a graduate of the University of South Carolina and is now in business with his father. After a wedding trip to New Orleans, Mr. and Mrs. Polliakoff will be at home in Abbeville.

Petock-Brenner

Norfolk, Va.—The marriage of Miss Gertrude Petock of Norfolk, Va., to Mr. Morris Brenner of Winston-Salem, N. C., was solemnized at the home of the bride on Sunday, March 10. Members of the family were entertained at a reception at the home, following the ceremony. After a two weeks trip to Florida, Mr. and Mrs. Brenner will be at home in the Twin Castles Apartments, Winston-Salem.



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ORGANIZATION AND PERSONAL NEWS

Bar-Mitzvahs

Greenville, S. C.—Jack Sher, son of Mr. and Mrs. Dave H. Sher, was bar-mitzvah at the Beth Israel Synagogue on Sunday, March 17th. Rabbi Jacob L. Holzman officiated. A reception was held after the services in the Vestry rooms of the Synagogue.

High Point, N. C.—The bar-mitzvah of Henry Shavitz, son of Mr. and Mrs. Sam Shavitz, took place on Friday, March 15th, with services on Friday evening at the Synagogue and also on Saturday morning. On Sunday afternoon Mr. and Mrs. Shavitz received a number of friends and relatives at their home in honor of the occasion.

High Point, N. C.—On Friday, March 22nd, the bar-mitzvah of Fred Lane Swartzberg, son of Mr. and Mrs. Ben Swartzberg, was celebrated with services on Friday evening and Saturday morning at the Synagogue. On Sunday afternoon, March 24th, Mr. and Mrs. Swartzberg were hosts at a reception honoring their son.

Births

Fayeteville, N. C.—Word has been received by Mr. and Mrs. K. Stein of the birth of a son to Mr. and Mrs. S. Richard Kaplon, of New Gardens, L. I. Mrs. Kaplon is the former Miss Reva Stein, daughter of Mr. and Mrs. Stein.

Baltimore, Md.—Mr. and Mrs. Murray Schwartzman, formerly of Greensboro, N. C., anounce the birth of twins on March 4th.

Durham, N. C.—Mr. and Mrs. Sam Eisenberg announce the birth of a son on Monday, March 11, 1940.

Dr. and Mrs. Stanley Kline announce the birth of a son, Marshall Dale, on March 4th, 1940.

Obituary

Greenville, S. C.—Theodore Klyne, 16-year-old son of Mr. and Mrs. Phillip Klyne, died on Monday, February 26th, at the General Hospital. The passing of Teddy, as he was affectionately known to his many friends, was a severe blow to all in Greenville who knew him and loved him. Especially will he be missed by his fellow students at Greenville High School where Teddy was a senior, and where he distinguished himself along many lines, particularly in journalistic activities, for which he showed great talent. In addition to the many high school offices which he held, Teddy was vice-president of the Greenville chapter of the A. Z. A. The community extends to the bereaved family sincere and heartfelt sympathy.

High Point, N. C.—The community mourns the passing of Mr. I. Goodkowitz, a former rabbi of High Point, who died on February 25th after a brief illness. Rabbi Goodkowitz, who was known and beloved by a great number of people, is survived by his wife and one son, Rabbi Hyman Goodkowitz.

Spartanburg, S. C.—Mrs. Sam Hecklin passed away on Thursday, March 14th, after a lingering illness at the Spartanburg General Hospital. Mrs. Hecklin was a resident of Spartanburg for 37 years and was loved by all. Her passing was a great loss and her place will never be filled in the community. She is survived by her husband, three daughters, and a son. Funeral services took place in Columbia, S. C., with Rabbi Karesh officiating.

ASHEVILLE, N. C.

The National Council of Jewish Women held a regular meeting at the George Vanderbilt Hotel on March 8th with Mrs. S. H. Rogovin presiding. Reports were given by various committees. An interesting talk was given on "Williamsburg' by Mrs. Fannie Gross of the Corner Cupboard Antique Shop. Pictures were also shown.

The Hadassah held a regular meeting at the S & W Cafeteria on February 26th with Mrs. Frank Marder presiding. The motion picture "Hope for Thy Children," furnished by the Youth Alliyah, was shown.

The annual Tau Gamma Purim event was held on Tuesday night, March 19th, at the Asheville Club for Women at 8:30 o'clock. A one-act play, "Are Men Superior?" was given with the following in the cast: Misses Sara Sheptowitch, Carolyn Lichtenfels, Julienne Marder, Miriam Cooper, Marjorie Cooper, Evely Kramer, Sally Lipinsky and Desse Sheptowitch.

Bill Stringfellow and his Buccaneers orchestra played for the dance which followed the play.

Mah jong and bridge games were also played.

The Junior Young Judea of Asheville sponsored a bazaar Wednesday night, March 13th, in the vestry room of the synagogue on Liberty Street. The event featured a "White Elephant" sale. Elaine Warner was general chairman of the event.

Committees were as follows: prizes, Gloria Levitt, Marian Crohn, Dorothy Reuben, Buddy Trueff, Sammy Rosen; decorations, Hyde Shep, Buddy Trueff, Lawrence Reisenberg; refreshments, Sherman Adler and Herby Schandler; publicity, Ruth Robbins and Florence Jacobson; games, Elaine Warner and Josephine Weis; arrangements, Sammy Rosen, Buddy Trueff, Elaine Warner, Ruth Robbins and Lawrence Reisenberg.

COLUMBIA, S. C.

The Tree of Life Sisterhood, Columbia, S. C., is formulating plans for the annual convention of the S. C. Federation of Temple Sisterhoods to be held in Columbia, April 7th and 8th.

Mrs. Jacob Raisin, State President, addressed the congregation of the Tree of Life Temple Friday night, February 16th, and she also gave a talk over WIS Saturday morning, February 17th.

A special meeting of the Rayose Sisterhood of Kingstree, S. C., was held February 20th, 1940, in Lake City, with Mrs. Jacob Raisin as guest speaker.

Mrs. Raisin has been visiting the various Sisterhoods all over the State.

Mrs. Raisin was honor guest at a banquet given by the Dillon, S. C., Sisterhood at the Wheeler Hotel. Mrs. Raisin spoke on "The Purpose of the Sisterhood." Rabbi Samuel Shillman, of Sumter, S. C., was speaker at the banquet also and stressed the importance of the place filled by the Sisterhood. They are now planning to build a synagogue in Dillon, the lot having already been purchased.

A District meeting of the Columbia, Camden and Anderson Sisterhoods was held in Camden, S. C., Thursday, March 7th.

The Georgetown Sisterhood makes contributions to the Public School Library and they also distribute bas-

kets of food among the poor and needy.

DURHAM, N. C.

During an impressive ceremony at the Beth-El Synagogue, the Durham chapter of the Aleph Zadik Aleph was officially installed by Mr. Irving Levitas of Washington, D. C., cultural director of the Supreme Advisory Council of the A. Z. A. During the ceremony Mr. Levitas explained what the three letters, Aleph, Zadik and Aleph, meant. He pledged the thirteen prospective members, lighting a candle for each vow. After this, each member was presented with a card and certificate of acceptance into the first degree of A. Z. A. Albert Rose, president, thanked the local chapter of B'nai B'rith for their loyal support and advice in founding the new chapter. Mr. Levitas presented an advisor's handbook to Mr. Ben Rose, advisor to the local chapter. After this presentation, Rabbi I. Mowshowitz introduced Mr. Levitas as guest speaker, whose address on youth and world Jewry was interesting and inspiring. Refreshments were served in the vestry room of the Synagogue. The thirteen charter members of the organization are: Albert Rose, president; Jacob Zuckerman, vice president; Jacob Margolis, secretary; Abe Greenberg, treasurer, and Milton Abelkop, Morris Zak, Sidney Levy, Leon Greenberg, Joseph Algranti, Lester Rose, Joe Williamowsky, David Silver and Harold Ornoff.

At the regular meeting of the Mizrachi held on March 12th, in the vestry room of the Synagogue, Mr. M. M. Rubenstein of New York, director of J. N. F., started a protest of faith against the White Paper. Twenty-eight members of the organization signed the petition.

On Tuesday afternoon, March 12th, Mrs. S. H. Dworsky was hostess at her home at a tea honoring Mrs. Shulamith Wald, vice president of the National Women's Mizrachi organization. About sixty members attended.

Rabbi William Greenburg of Charlotte was guest speaker at a donor's luncheon held at the synagogue on Sunday, March 31st, by the local chapter of Senior Hadassah. At the regular meeting of the Hadassah on Thursday, February 28th, the guest speaker was Dr. Samuel Newman of Danville, Va., who spoke on "Phases of Hadassah." A radio skit was given in which the following members participated: Mesdames J. Rose, S. Friedman, Leo Nurkin and Mrs. I. Mowshowitz.

Honoring Miss Goldie Brenner, president of the Seaboard Region of Junior Hadassah, a tea was held at the home of Miss Henrietta Sawilowsky on February 25th by the local members of the Junior organization.

The Ladies' Aid Society sponsored a dance and bazaar on Wednesday, March 20th.

Hostesses at the Junior Hadassah meeting on March 7th were Misses Helen and Dorothy Katz. A report was made on the recent visit of Miss Goldie Brenner, president of the Seaboard Region of Junior Hadassah. A discussion was also held in regard to quota parties to be given in connection with the convention in Norfolk in the spring.

Mr. M. Newman of Washington, D. C., visited Mr. and Mrs. S. Freedman at their home on Monmouth Avenue. Mrs. Freedman is the daughter of Mr. Newman.

Miss Henrietta Sawilowsky has been elected May Queen of the Durham High School. This honor was awarded Miss Sawilowsky on a basis of beauty, charm and personality.

GREENSBORO, N. C.

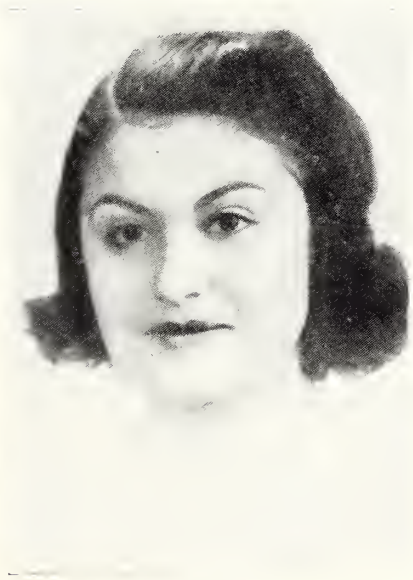
The first formal dance of the 5700 Club, held on February 28th at the O. Henry Hotel, proved to be a success from every angle. With Freddie Johnson's orchestra furnishing the music, the crowd attending from Greensboro and surrounding towns enjoyed the affair to the utmost. Highlight of the evening was a popularity contest, in which the winners were Miss Isabelle Coplon and Miss Edna Levine. The contest was based on votes sold, the proceeds of which were turned over to the J. D. C. fund. The committee in charge of this affair consisted of Ralph Porges, chairman, and the following assistants: Burt Unobsky, Speed Gurfein, Jack Gordon, and Nat Eiss. Lee Perelman is president of the 5700 Club.

A talk by Miss Roberta Schoenland, of Germany, student at Greensboro College, brought over by the International Relations Club, featured the program of the regular meeting of

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the Council-Sisterhood. Miss Schoenland spoke of her contacts at the college since coming from New York, where she first landed when arriving from Germany. In an interesting and charming manner she described her various experiences on an American campus, making comparisons with her schooling in Germany. The business part of the meeting consisted of regular reports from standing committees, chief of which was concerned with the successful bridge and Mah-Jong party held on the evening of March 4th. Mrs. David Bernstein, assisted by several members of the finance committee, had charge of the affair. Mrs. Henry Schafer is chairman of the finance committee. Announcements were also made of Purim parties to be held over Purim week-end.

The children of the religions school celebrated Purim with two suppers held on Sunday, March 24th: the younger children, consisting of the kindergarten classes and up to the third grade, having their affair on Sunday afternoon, ending with a supper at 6 o'clock; the older children, consisting of those from the fourth grade up, had their supper and party from 6:30 in the evening until about 8 o'clock. Prizes for costumes were given.

Mayor Ralph Lewis was special guest speaker at the luncheon meeting of the local B'nai B'rith on Wednesday, February 28th. The speaker was introduced by Herbert Falk. The president, Max Zager, was in the chair. At the meeting on March 6th, Mr. Arnold Schiffman spoke on "The Romance of Gems."

Special visitors at Friday evening services at the Temple on February 23rd were members of the Interfaith Council from Womans College, and also several of the other girls. Mrs. Sidney LeBauer, chairman of the student activities committee, assisted by members of her committee, provided transportation to and from the Temple for these visitors.

Inaugurating a series of sermons on "Great Jews Since Bible Days," Rabbi Rypins delivered the first sermon of the series on Friday evening, March 8th, on "Moses Maimonides." The series will consist of other outstanding figures in Jewish history.

GREENVILLE, S. C.

The Temple of Israel gave a dinner and bazaar in the Blue Room of Bihari's Restaurant on Wednesday evening, February 21st. Mr. William Reyner was chairman of the committee on arrangements.

An invitation was issued to members of the Greenville Section of the National Council of Jewish Women and their friends in commemoration of their first anniversary.

The Greenville Section of the National Council of Jewish Women held its regular monthly meeting on Monday, February 19th, in the vestry rooms of the synagogue. Mrs. Harry Abrams, President, presided over the meeting. Mrs. Abrams announced her standing committee chairmen, who will serve on the executive board. Following are the various assigned chairmen: Mrs. S. Saltzman, Membership; Semmie Lurey, Children's Aid and Service to Foreign-Born; Mrs. B. Frank, Legislation and Contemporary Jewish Affairs; Mrs. D. Horowitz, Community Cooperation; Mrs. H. Katz, Welfare; Mrs. L. M. Davidson, Telephone; Mrs. A. Shain, Hospitality, and Mrs. H. Silverstein, Program. After the business meeting Mrs. H. Silverstein presented Mrs. T. G. Crymes, President of the Council of Church Women, who discussed the welfare work done by this organization in the community.

The Greenville Chapters of A. Z. A., Jewish youth organization, and the Order of DeMolay, non-sectarian youth organization, jointly sponsored a "Youth and Democracy" rally in the City Hall Council Chamber on Thursday night, February 22nd.

Professor Louis Hall Swain of the Furman speech department was the principal speaker and Mayor C. Fred McCullough was the master of ceremonies. A color guard of Boy Scouts presented the flag during the ceremonies.

The Rev. J. Edgar Stockman, pastor of the Trinity Lutheran Church, pronounced the invecation, and Rabbi Jacob L. Holzman, Rabbi of the Beth Israel Synagogue, pronounced the benediction. Regardless of any difference in creed, the members of these two organizations are united in one cause, democracy, and all that it entails in the right to the pursuit of happiness and other individual liberties, and both uncompromisingly espouse the causes of liberty and justice.

Jack Bloom is President of the Greenville Chapter of A. Z. A. and Jack Welch Master Councilor Greenville Chapter Order of DeMolay.

Rabbi Maurice M. Mazure of the Temple of Israel spoke before the Senior Hi-Y organization of the Y. M. C. A. on "Thank God I Am an American" at its regular supper meeting at the Y. M. C. A. The present time affords an ideal opportunity for youth to compare what America is and what Europe is, Rabbi Mazure told his hearers. He outlined blessings enjoyed in this country and pointed to the scarcity of such blessings in present-day Europe. He urged members of the club to learn to appreciate what America means and should mean to them, so that retiring at night and arising in the morning they should be able to say, "Thank God."

HIGH POINT, N. C.

The regular meeting of the Council of Jewish Women was held at the home of Mrs. Harry Jacobs. In the absence of the president, Mrs. Joe Barr was in the chair. Plans were made at this time for the Purim dance held at the Sheraton Hotel on Monday, March 25th.

Mrs. Jake Harris presided at the March meeting of the Ladies' Aid Society held at the home of Mrs. Jake Samet. Interesting reports were heard. Plans were made to hold a Purim bridge at the home of Mrs. H. Gordon, the proceeds of which are to go for matzo to be sent to Palestine. This is an annual affair. Mrs. Harry Doctor, chairman of the Hadassah committee, announced plans for a clothes shower at the home of Mrs. Phillip Silver at an early date.

Misses Sadye Gordon and Lee Miriam Layton spent a month at Miami Beach and Palm Beach, Fla.

Miss Irene From of Worcester, Mass., was the guest of Mrs. Samuel Hyman for two weeks. Mr. and Mrs. Hyman and Miss From attended the wedding of Miss Rosa From to Myer Polliakoff which took place on February 20th in Union, S. C.

The B'Nai B'rith Lodge was host to a community supper at the synagogue on February 19, at which time the new officers were installed. Rabbi M. J. Freedman acted as toastmaster. The president of the State Federation of B'Nai B'rith Lodges, Harry Doctor, was guest speaker and made a most interesting talk. Samuel Hyman, the outgoing president, gave a resume of B'Nai B'rith activities and turned the office over to Ben Herman, the new president. Remarks were heard from all the new officers; namely, Ben Herman, president; Israel Bloom, vice president; Edward Layton, treasurer; Micky Swartz, financial secre-

tary; Phillip Silver, secretary, and Herman Bernard, warden. The supper was served by a circle of the Ladies' Aid Council, and a most enjoyable evening was spent by the large number who attended.

Mr. and Mrs. Phillip Silver have just returned from Miami Beach, where they spent several weeks.

Mrs. Harry Doctor and daughter, Anna Lou, recently returned from Miami Beach, where they were guests of Mrs. Doctor's parents, Mr. and Mrs. J. London.

Mrs. Phillip Silver was hostess to the Study Group of the Council of Jewish Women on Wednesday evening, March 13th. Mrs. Harry Jacobs, chairman of the Education Committee, presided. To open the evening's program, Mary Merrill Miller's book, "First the Blade," was reviewed in an interesting manner by Mrs. Jake Harris, who gave the story of pioneering through the West from Mississippi to California. Mrs. Ben Herman then gave a splendid review of the book "The Star Gazer," by Emil Harsanyi, portraying the life of Galileo in a colorful manner.

KINSTON, N. C.

The Mesdames Jack Tesler, Sidney Kantor, Leo Brody, and Morris Heilig entertained at a lovely tea at the Hotel Kinston honoring Miss Ida Vatz, bride-elect, and Mrs. Oscar Vatz, bride, of Greenville.

Miss Ida Vatz, whose engagement to Mr. Nathan Fleischman of Fayetteville has recently been announced, was tendered a handkerchief shower by the pupils of the Kinston Sunday School of which Miss Vatz was a teacher.

Mrs. Harry Pearson entertained at a beautiful luncheon and miscellaneous shower honoring Miss Ida Vatz on March 5th at the Community Center.

The "Sadie Hawkins" dance which was held at the Community Center was one of the most enjoyable and unusual affairs ever sponsored by the Ladies' Auxiliary and Hadassah of Kinston. Several skits presented by the members were immensely enjoyed.

Mr. Jonas Weiland, President of WFTC, was host on March 1st at a party at the Hotel Kinston in commemoration of the third anniversary and the affiliation of the station to the Mutual Broadcasting Company.

Kinston welcomes Mrs. Lillian Cohen of Atlanta, Ga., who will make Kinston her home as manager of the new Diana Shoppe.

Several parties were held the past month as a result of the "Friendship Basket" which is making its rounds now, and which is proving so successful financially and so popular. Mrs. A. L. Pearson, Mrs. J. Fox, Mrs. Jack Tesler and Mrs. A. I. Gross entertained with lovely parties.

The Wednesday Night Forum which is in its tenth week and which is under the direction of Rabbi Wernick had as guest speakers the past few weeks Rev. T. C. Johnson of the First Baptist Church, who spoke on "Tolerance," Rev. W. Drash of the First Christian Church, whose topic was "Differences," and Rabbi J. I. Weiss of Goldsboro, who spoke on "The Jewish Problem of Today."

RALEIGH, N. C.

The Council of Jewish Women met at the home of Mrs. S. Wallman for their regular meeting. Mrs. B. S. Aronson, president, was in the chair.

Mrs. Benjamin Goldberg was hostess at a bridge-dinner for members of the Sisterhood of Temple Beth Or, of which she is president. Following the dinner, bridge was played at seven tables, while twelve of the ladies played bingo. Out-of-town guests were Mrs. E. M. Bernstein of Chapel Hill, Mrs. Newman of Brooklyn, N. Y., Mrs. LeRoy Robbins of Washington, D. C., and Mrs. Sadie Franklin of New York. The following prizes were awarded: high bridge score, Mrs. Newman; low bridge score, Mrs. Stanley Kahn; high bingo score, Mrs. George Barwick; low bingo, Miss Sadye Harris. Consolation prize was won by Mrs. Annie Seligson.

The Sisterhood of Temple Beth Or met at the home of Mrs. J. C. Morris, with Ms. Benjamin Goldberg presiding. Mrs. Solomon Hanft and Mrs. I. Reinheimer reported on the subscription bridge which they had for the Sisterhood and which was attended by a large crowd.

Mr. and Mrs. Stanley Kahn and son, Bill, formerly of Kinston, are now making their home at the Mansion Park Hotel in Raleigh.

Mrs. LeRoy Robbins has returned to her home in Washington, D. C., after a visit with her parents, Mr. and Mrs. E. J. Ellisberg.

Miss Janet Hanft is spending some time in Richmond, Va.

ROANOKE, VA.

At the regular meeting of the Ladies' Auxiliary of Beth Israel Synagogue the following officers were installed by Myer Becker, vice president of the congregation: President, Mrs. Udell Brenner; vice president, Mrs. Ike Cohen; second vice president, Mrs. Sam Blumberg; recording secretary, Mrs. Adolph Krisch; corresponding secretary, Mrs. Sam Halpern; treasurer, Mrs. Morris Diamond. A musical program was rendered by Dr. Frieda Ilmer of Hollins College, professor of languages. An interesting talk of Purim was given by Rabbi Irving Ganz.

The Temple Emanuel sponsored a Purim play entitled "Esther" at the temple, Monday night, March 18th. The play, a light operetta, consisted of the following characters: Dr. Leo Platt, Dr. Max Berson, Mrs. Jerome Natt, Mrs. I. Cohn, Bertram Moss, Ben Weiner, Julius Shapiro, Harry Ofsa, Malcolm Weinstein and Dr. Natt.

The regular social meeting of the Half and Half Club was held Sunday, March 10th, at the Patrick Henry Hotel. A musical quiz on classical music was conducted by Mrs. Jerome Natt, chairman of the program. Following the adjournment of the meeting, refreshments were served.

The 1940 Fifth District B'nai B'rith convention will be held in Roanoke, Va., on Sunday and Monday, May 19th and 20th, with headquarters at the comfortable and modern Roanoke Hotel. An interesting and well-planned program is being prepared and Roanoke hopes to make this the outstanding convention of the fifth district, both from the standpoint of B'nai B'rith and pleasure.

For further information regarding the convention, communicate with Mr. Julius Fisher, General Chairman, 603 State and City Building, Roanoke, Va.

On Tuesday evening, March 12th, Rabbi Ephriam Fishoff addressed the members of Israel Friedlander Lodge in Roanoke, Va. The subject of Rabbi Fishoff's address was "Jewish Hopes in America," and was delivered in a most interesting and inspiring manner. His address was heard by a large gathering and was well received by the audience. Rabbi Fishoff graduated from the Jewish Institute of

(Continued on Page 27)

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Second Row: Bernard Richter, Mt. Gilead; Lester Etter, Lebanon, Pa.; Morton Ulman, Kew Gardens, L. I.; Harold Gross, Kinston; Rabbi Samuel Sandmel; Horace Richter, Mt. Gilead; Miss Angelica Reckenndorf, Germany; Seymour Eisenberg, Winston-Salem; Warren Bernstein, New York City; Louis Harris, New Haven, Conn.; Al Rose, Durham.

Third Row: Dave Arner, Wilson; Bill Schwartz, Wilmington; Stanley Fuchs, New York City; Seymour Brown, Goldsboro; Leonard Baron, New York City; Sid Shockett, Asheville; Sylvan Meyer, Atlanta, Ga.; Coleman Finkel, Baltimore, Md.; Mel Katz, Miami, Fla.; and Sid Heimovitch, Hartford, Conn.

Kiddush At Chapel Hill

By Louis Harris, '42, T.E.P.

This sensitive article marks the first in a series to be written especially for The American Jewish Times *by the members of Tau Epsilon fraternity, at Chapel Hill.*—The Editor.

WHEN we sit down to dinner every Friday night at the Tau Epsilon Phi house in Chapel Hill, a beautiful glow seems to come over the entire gathering, and the spiritual reverence of Kiddush is observed.

One from our number opens the Sidur and reads the Kiddush service in Hebrew and then another thanks God for His offerings in English. After the ritual is observed, the reader explains the significance of the service, pointing out the origin of each particular phase of the ceremony, breaking the bread, drinking the wine, and saying the prayer.

In the candle-light, with the wine and bread before us, ready to be broken at the conclusion of the prayer, we seem to be oblivious to the worldly environs so close to us throughout the other days of the week.

The candles with their somber, graceful glimmer, seem symbolic of the spiritual brightness which sets Kiddush apart from the dark confinements of our routine lives. On Friday night, a wondrous atmosphere prevails. It is a wholesome, invigorating, spirit that hovers over us.

When the wine is drunk and the bread broken, we realize and appreciate how fortunate we really are to possess such an abundance of opportunity and wealth in both the material and the spiritual. We thank God that we can have so many good things, while we pray so that others among us can be blessed with more.

We thoroughly appreciate the freedom that we have to hold the services and prayers. We know that they are precious and sacred to maintain above all. Primarily, we remember that Kiddush is the symbol of an entire faith to be carried on and revered throughout the ages.

With chaos on every side of us, the Kiddush services Friday night strikingly brings home the utter need for peace and blessing. We feel that we are happy and content to sit down on the Sabbath Eve and pay our respects to God, without having to fear that perhaps by the next Sabbath one or more of our group might never return—his fellow man's victim. Kiddush makes us realize that we must love our fellow man, no matter what his creed or color. It makes us hate war, its futility and inhumaneness.

The spiritual beauty of Kiddush leaves us refreshed and cleansed. It is a custom that we cherish and look forward to every week, and one which we all know will never grow old.

We take pride in our Friday night services, and often have our non-Jewish friends over to dinner. We are happy to show them the beauty and depth of the Jewish religion—the unbroken traditions of many centuries.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 25)

Roanoke, Va.

Religion of New York City and held the position of teacher in City College, New York, and Pennsylvania State College. He then affiliated himself with the Hillel Foundation as director of Penn State and Cornell. At the present time he holds the position as Rabbi of the Liberal Synagogue, Long Branch, N. J.

The Jewish Community of Roanoke wish to express their sympathy to Rabbi Irving Ganz, who recently lost his mother, and to Mrs. Harry Rosenberg, who also lost her mother.

Roanoke chapter of A. Z. A. celebrated their third birthday with a program at Temple Emanuel on Sunday, February 25th, 1940. The program consisted of an address by Rabbi Lewis of Charlottesville, Va., who spoke on his work at the University of Virginia. Certificates were presented to Past Adelph Godols by Advisor Julius Fisher. The history of the Roanoke Chapter was given by Sigmund Davidson. New pledges were installed by Bert Moss, Rabbi of the chapter. Joe Brumberg, vice president, acted as master of ceremonies.

ROCKY MOUNT, N. C.

The regular meeting of the Beth El Sisterhood was held at the home of Mrs. D. J. Edwards.

Mrs. Julius Klitzner was hostess at a farewell party for Mr. and Mrs. Harry Kornfeld, who have gone to make their home in Clinton, N. C.

Mrs. Jos. Gold had the following visitors who have now returned to their homes: Mrs. Dave Halliman of Richmond, Va., sister of Mrs. Gold, and Mrs. Louis Sherman of Hendersonville, daughter of Mrs. Gold.

Mr. and Mrs. Leonard Harris of Newport News, Va., were guests of Mr. and Mrs. Sig Cohen.

Mrs. Moe Shapiro of Winston-Salem, who has been visiting her sister, Mrs. S. A. Temko, has returned to her home.

Mrs. A. Feldman of Ahoskie spent some time with her daughter, Mrs. Sam Justa.

Mrs. Ben Tonkel has returned from Baltimore where she was called on account of the death of her father.

Dr. Raeford Weinstein of Fairmont spent a few days with Mr. and Mrs. Norman Gold. He was en route to Florida for a visit.

SPARTANBURG, S. C.

A surprise farewell luncheon for Mrs. Leo Orringer was given at the Cleveland Hotel recently. Mr. and Mrs. Orringer have moved to New Bern, N. C., where they are making their home. Covers were laid for 20. Mrs. Orringer was presented with a beautiful present. Mah-jong and bridge were enjoyed after the luncheon.

The Spartanburg B'nai B'rith Lodge held its annual banquet at the Cleveland Hotel on February 27th. At this time the newly elected officers were installed. Abe Smith was toastmaster. The principal speaker and guest of honor was Dr. Josiah Morse, who delivered a very interesting and inspiring talk. Following Dr. Morse's address, the following new officers were installed: Herbert Shapiro, president; S. Gray, first vice president; H. Pollock, second vice president; Bob Price, treasurer; H. Smiley, secretary, and Abe Smith, monitor. A gold key was presented to Mr. Smith, who was the outgoing president, for his services during 1938-39. Immediately following the banquet a dance was in progress in the ballroom of the hotel.

Installation of officers of Spartanburg Lodge of B'ai B'rith was held at the Cleveland Hotel on February 27th. Dr. Josiah Morse, of Columbia, S. C., was the principal speaker of the evening. His talk was extremely interesting and inspiring. Dancing was enjoyed in the ballroom after the dinner.

Mr. and Mrs. Herbert Shapiro have been extensively entertained since their return from their wedding trip.

WINSTON-SALEM, N. C.

The Jewish Ladies' Aid Society held its regular meeting on Tuesday, March 12th, at the home of Mrs. L. Lefkowitz. Mrs. S. Katzin, vice president, was in charge of the meeting. Plans were discussed for the Purim dance given on March 26th at the Reynolds Grill and sponsored by the Ladies' Aid. The society donated $10 to the Sophia Einstein Loan Fund of the N. C. Association of Jewish Women. Out-of-town visitors at this meeting were Mrs. Miller of New York and Mrs. Morgan of Martinsville, Va.

The Winston-Salem chapter of the Council of Jewish Juniors held their regular meeting at the home of Miss Sylvia Berlin. Miss Marian Sosnik, president, was in the chair. After the regular business of the Council, a social hour followed, with a card game in which some of the members participated. Miss Gertrude Sosnik won the raffle prize of the evening. Announcement was made of a "Kiddies Party" given by Misses Reba Hirsch, Hannah Smulin and Sylvia Berlin, on Saturday, March 16th, for the benefit of the Council.

Mrs. L. Reznick and Mrs. E. Katzin entertained at a benefit bridge at the Sally Southern room on Monday, March 11th. A large crowd was in attendance, and mah-jong, bridge and rummy were enjoyed.

Saul Raskin Will Exhibit at Convention

(Continued from Page 18)

like most artists in our age of specialization, he is equally at home in the realm of portraiture as he is in landscape, nature mort and other forms of artistic ramification. His various mediums of expression are seldom found in other painters. He excels in oils, water colors, crayons, pastels, dry point, lithographing, etching and often in the combinations of all these.

The wide variety of subjects, all of which reflected not only a superb technique, but a profound understanding of human nature, would amaze the most blase of connoisseurs. His genre is not confined to any particular phase of life, but rather encompasses its cycle in all of its manifestations. Yet, in spite of Mr. Raskin's universal appeal and his capacity for objectivity, he is essentially a painter of things which are dearest to our hearts. His artistry has a touch of delicacy, compassion and depth of noble emotionalism one finds in his creations. Something of the inherent spiritual forces that guided us through the countless centuries of our lugubrious past continues to sustain the artist in his creative efforts.

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A 51st printing of Margaret Mitchell's "Gone With the Wind" has been ordered by Macmillan, bringing to 2,853,308 the total number of copies printed in this country in all editions.

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JEWISH CALENDAR

1940—5700

Passover	Tues., April 23
Shevuoth	Wed., June 12
Rosh Hashonah	Thurs., Oct. 3
Yom Kippur	Sat., Oct. 12
Succoth	Thurs., Oct. 17
Chanukah	Wed., Dec. 25

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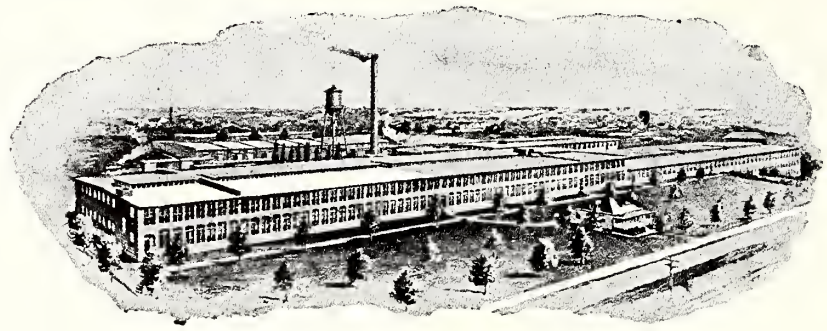


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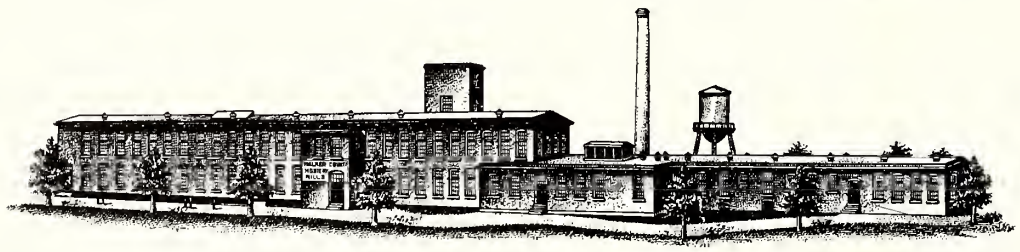
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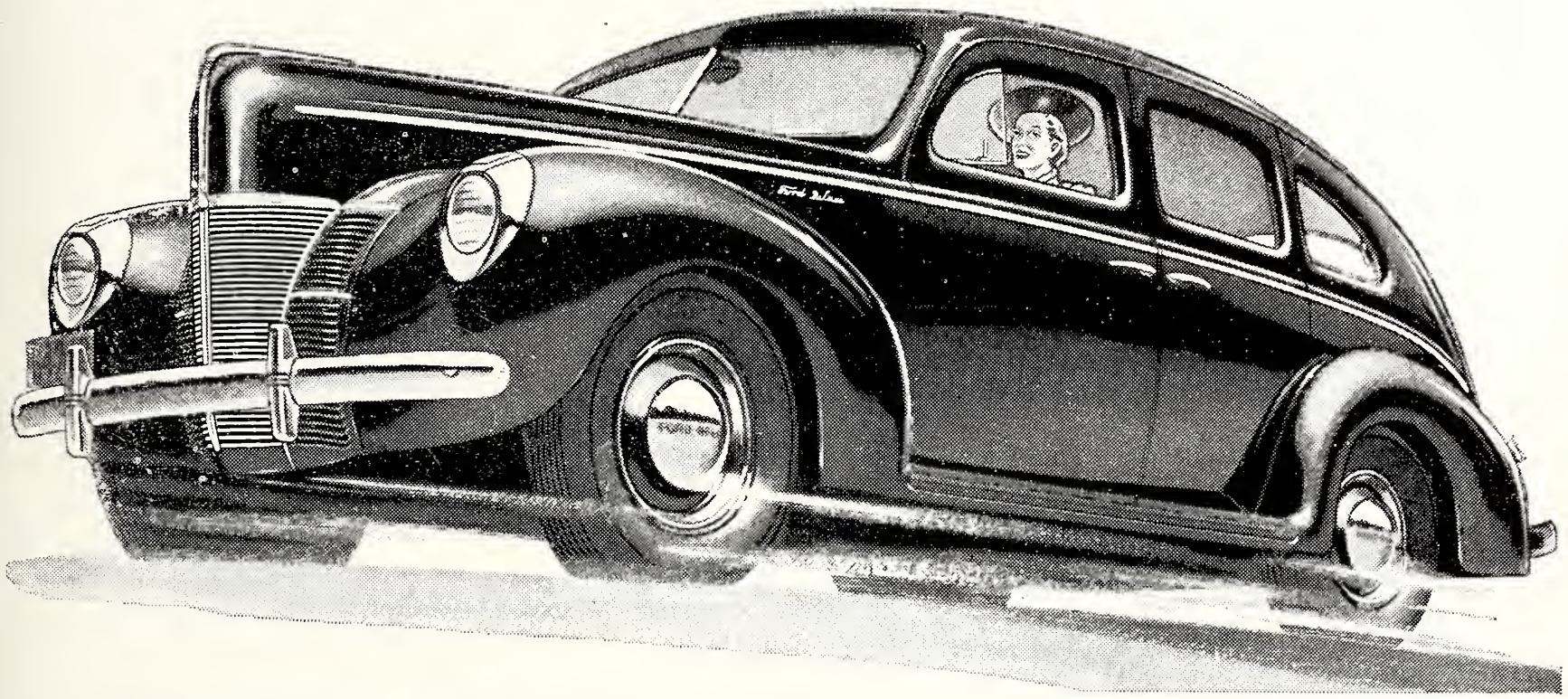
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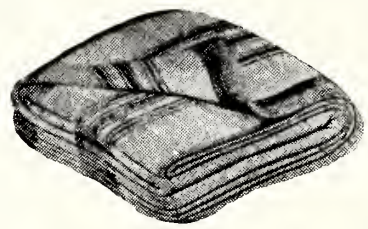
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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 — MAY, 1940 — NUMBER 8

EDITORIALS

Dr. Cyrus Adler

With the passing of Dr. Cyrus Adler — the grand old man of American Jewry — we have lost one of the most brilliant leaders of our time.

Dr. Adler was recognized as the spokesman of the Jewish people in all lands—always as an American, and as such, he championed the rights of the Jews as well as the rights of other religious and national minorities, whenever and wherever problems arose.

Dr. Adler was the outstanding leader in America—the symbol of the religious, cultural force and faith of the Jewish people.

Dr. Adler's career represents the finest and noblest in Jewish life and ethics. He was, as described by Harold L. Ickes, Secretary of the Interior, "a monument to a better understanding between man and man."

BARUCH DAYAN EMES.

The Outstretched Hand

Not so many years ago Jews everywhere were able to celebrate Passover as a joyful occasion. We rejoiced in the knowledge that the suffering and bondage of Egypt were a closed chapter in the history of the Jews. But this year Passover will be a festive occasion for only a small fraction of the Jewish population of the world. For millions of others it will be a tragic occasion.

In the traditional observance of Passover, the bitter herbs and unleavened bread are symbols of the suffering of the Jewish people many centuries ago under Pharaoh. This year more than any other in our lifetime, these symbols will poignantly remind us of the endless torture and hardships which many of our fellow Jews are enduring today under a modern and more ruthless Pharaoh.

In the dark corners of the ghettos, in the hovels, barns and fields of devastated Poland, in the concentration camps of Germany, in the tents, in the no-man's-land, homeless, distressed Jews will recite with us the prayer of the Passover service. It will be a bitter moment for many who only last year sat together with their families at their own tables and celebrated the holiday in an atmosphere of thanksgiving and hope.

As in the days of ancient Egypt, the Jews who are without homes today will be able to carry on and survive until the day of peace and justice returns only if they are given a sign of hope and faith. We are not in a position to perform miracles of liberation, but we are given the sacred opportunity of providing some measure of help and comfort that will sustain life and the spirit of hopefulness in many of those from whom everything else has been taken. This much we can accomplish.

The survival of the Jewish people is bound up with the measure in which American Jewry responds to the emergent needs of the agencies combined in the United Jewish Appeal.

Let us in united effort lend an outstretched hand of mercy and help to guide our unfortunate brothers and sisters through their darkest period of misery.

Seaboard Zionists Pass 18th Milestone

Much water has passed under the Zionist bridge since the inception of the Seaboard Zionist Region, eighteen years ago. Palestine, despite many unforeseen obstacles, kept pace with Zionist zeal and devotion. While many heartbreaks were experienced, which might have dampened the ardor of others, Zionists continued to serve their cause in the interest of Palestine. When one realizes that only two decades ago Palestine harbored 56,000 Jews and today numbers almost 500,000 Jewish souls, one cannot help but conclude that Zionism and its program is basically sound and practical in its attainment. When everything about Eastern and Central European Jewry is toppling, Palestine, with or without the "White Paper," confronted with war exigencies of the moment, is continuing its tempo of building and growth.

Seaboard Zionists, in consonance with their fellow Jews throughout America, meeting in conference assembled May 11, 12, 13, at Norfolk, Va. will once again proclaim their desire and will to see Palestine rebuilt so that the largest number of Jews who have relinquished almost all hope, save one, may see in Palestine the fulfillment of their destiny for a happier future life.

Mark Twain and the Jews

Mark Twain was so thoroughly known as a humorist that many have forgotten that among his voluminous writings were a series of "Literary Essays." In one of these, he took occasion to express his opinions of the Jews:

"The Jew is not a disturber of the peace of any country. Even his enemies concede that. He is not a loafer, he is not a sot, he is not a brawler, nor a rioter, he is not quarelsome. In all the statistics of crime, his presence is conspicuously rare—in all countries. With murder and other crimes of violence, he has but little to do; he is a stranger to the hangman."

Peace Institute

The announcement made recently by Dr. Stephen S. Wise as to the establishment in the United States of an institute for the formulation of the peace aims of the Jews, undoubtedly will be received by the democratic forces within Jewry as a vital and propitious move.

Under the auspices of the American Jewish Congress, the function of the institute "will be to study the minority rights clauses of the Peace Treaties of 1919, investigate their application, discover wherein and why they failed. On the basis of the findings thus reached, there will be formulated the demands which the Jews will make after the peace, looking to a restoration of the rights of Jews in Europe and the establishment of safeguards which will prevent the infringement of these rights."

Vital forces in American Jewry look forward to the progress of this much needed institute.

THE AMERICAN JEWISH TIMES invites correspondence on subjects of interest, but disclaims responsibility for an indorsement of the views expressed by the writers.

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Anti-Semitism---The Aristocracy of the Rabble

By THOMAS MANN

Celebrated Author, Winner of the Nobel Prize
Self-Exile from Germany

AMONG the evil and obnoxious reactions to suffering of our time, among the sorry palliatives in which this epoch indulges for its own relief and for a mad explanation of its very wants and fears, we find anti-Semitism the favorite and the most popular, an added reason, or so it would seem to me, for the spiritually minded to take a definite stand against it, to reject it most decisively. The necessity for an epoch to find someone responsible for its sufferings, its traditional wants and its critical embarrassments; and, having found this scapegoat, to send it into a desert of hatred and defamation to make thereof a nefarious symbol of inferiority so that by contrast it may perhaps feel somewhat stronger, better and even more genteel—this necessity is human. But the word "human" should not be made to cover all weakness, folly, or injustice, for what is called human is only too often a misnomer for such things as meanness and lack of dignity, things one must call by their right names and contradict and resist. Anti-Semitism is the appurtenance and watchword of an obscure, chaotic mass humanity and present-day mass mysticism mixed with much bestiality. It is not a thought, nor a word; it has no human voice, it is mere bawling. But the spiritually minded man, the man who takes himself severely to task, never participates in bawling; he waits until this ceases for a moment and into the ensuing silence he speaks his "No."



THOMAS MANN

This "No" is the expression of a natural and necessary distinction of the spirit which has nothing to do with presumption and which the spiritually minded man does not renounce without dishonor to himself or without thrusting life itself into misfortune. We, in Germany, have experienced the misery to which this leads. Germany's intellectuals, its scientists, its authors and philosophers clambered down into the rabble for the sake of an unfortunate and false yearning for unity with the people, confusing the people with the rabble. They have dishonored themselves and deserve nothing better than the wretched role which they now play under the lash of the rabble. The mob is not ennobled through this self-betraying reinforcement of intellectuals; it is only the opposite which occurs. The spirit is degraded and gives itself up into slavery.

The aristocracy of the intellect is a necessity, a far more justifiable necessity than the craving for superiority which at present is finding its expression, among other things, in vulgar anti-Semitism. Not unaptly someone described fascism as the socialism of the stupid. Well, vulgar anti-Semitism is the aristocracy of the rabble. It can even be brought down to a still more simple formula. "I must admit that I am nothing," it means to say, "but I am at least not a Jew." Whereupon the duffer believes that, therefore, he *is* something. Anyone, however, who is really anything at all does not need so negative an advantage to prop himself up.

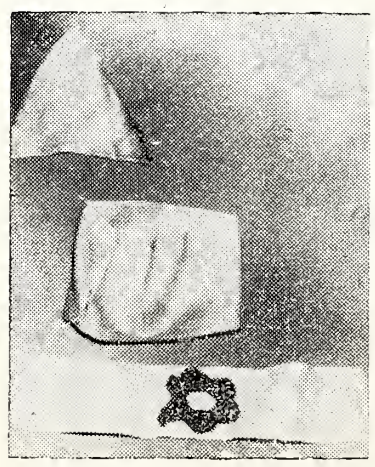
I hereby profess the profound aversion that I have always felt toward the anti-Semitic presumption This has strengthened itself into abhorrence in the same ratio in which those base instincts that formerly were confined by the corrective pressure of good custom have taken the upper hand, have in some places even become official and have come into a position where they could, unrepressed, turn their miserable wish-dreams into deeds. This is a revolting sight for anyone who is aware of what German Jews have done, both receptively and productively, for the culture of their so-called *Wirtsland* (land where they have been allowed to dwell as guests), but which is as much their homeland as it is that of any of their non-Jewish compatriots. It is revolting especially for the German men of letters, who have personally experienced the assistance and benefit to their literary efforts rendered by the sympathetic understanding of Jews. Jews are called "The People of the Book"—and we must be aware of all the sensitiveness, receptivity, spiritual maturity, knowledge of suffering and love of the spiritual which is here symbolically implied in the word *book* in order properly to understand the debt of gratitude, which, especially in Germany, the literary spirit owes to Jews.

It was Goethe who uttered the embittered but resigned affirmation: "A German man of letters means a German martyr." This is an eternal verity and only those men of letters have failed to experience martyrdom who are not men of letters at all but simply people who write. The only thing which had the power to mitigate this curious martyrdom (usually borne with equanimity or even a certain acquiescence) was the participation of the Jewish spirit in German culture. Everyone, even the greatest man of letters, admitted this. Speaking of Goethe's relation to the Jews, Friedrich Wilhelm Riemer says: "The educated among them were more complaisant and enduring in their admiration not only of his person but also of his writings than his co-religionists. As a rule they show a greater and more pleasant attention and a more flattering sympathy than does a national German. And their easy receptivity, comprehension and penetrating intellect, as well as their special wit, make them a more sensitive public than one is apt to find among the sometimes slightly slower and more clumsy true-and-only-German." That is a nice characterization, sometimes erring a little in superficiality of expression, but at other times very apt and suggestive, as in the terms "more sensitive public" and "true-and-only-German." In those words we find the characteristic insufficiency and discomfort which every culturally orienated people, especially the German, feels when confronted with the "only-German" as a purely folk element.

The Catholic Church is really right when, in order to reply to certain anti-Christian stupidities, it declares to the Germany of today that it was only with the advent of Christianity that the German entered the ranks of the leading cultural peoples. With Christianity, however, a Mediterranean element entered into Germanism, which the Germans from time to time have repeatedly attempted to deny. Each time, this denial resulted in a lapse into barbarism, into something which is prehistoric and not yet German, but only tribally Germanic. An earmark of this lapse, which has always been a temptation for the German just as it was a temptation for the ancient Jews to relapse into the pre-Mosaic, the merely animistic, has always been anti-Semitism.

It is self-evident that even if there were no Jews in Germany, the Mediterranean-European-oriental element, the humanistically universal element, would be irrevocably one with true Germanic history. In the Germanic sphere, however, the Jews represent this spiritual elements physically by their very appearance. What is usually termed their international component is nothing but this Mediterranean-European element, which, over and above all this, is an inalienable appurtenance of German morals and culture. The hatred which breaks out from time to time against the Jews is not aimed at Jews alone at all: it is aimed against Europe and all that is higher in Germanism itself. It is the impossible attempt to expel an element which is felt to be somber and foreign from the German body proper despite the fact that it is actually the very element which enlightens and gives form. Anti-Semitism is the weapon used to shake off the bonds of civilization without which there would be no Germany in any higher sense of the word in order to break through to a most wretched, reactionary and misrepresented "freedom" and independence.

What I am telling you here is not new. Others, greater men, have said it before, and even I myself have expressed the same thing as far back as it seemed to me necessary to do so. The cultured German, educated in the spirit of Goethe, and for whom, according to the words of his master, "the only problems of importance are those of culture against barbarism," cannot be an anti-Semite. He must resist taking part in this second-rate form of popular amusement, for he accurately senses that the very fundamentals of his own world are here at stake, the old Christian bases of accepted morals, aside from everything else that depends on this, such as European thought, freedom, truth, justice and humanitarianism. In brighter times these ideals lose much of their import, and the mind, fundamentally sure of their immortality, may treat them lightly and even with irony. But in so severe an epoch as the present one, these ideals resume all their exacting and decisive seriousness. A man must either recognize them or deny them. And he who denies them is, I am convinced, a lost spirit and a lost soul.



THE BADGES OF SHAME symbolize the tragedy and suffering of Jews in Poland who are forced to wear the yellow patch as the ultimate sign of their degradation.

We must all in this consider not only the fact that the Jews are as great an historical factor in the intellectual constitution of Europe as were the Greeks, which consideration keeps men like myself so definitely removed from any form of anti-Semitism. We must further keep a lively sense of the importance, of the indispensability, of the Jewish spirit for the present and the future of the continent. Speaking of Germans, Goethe said to Heinrich Luden in 1813: "Their destiny is not yet fulfilled. If the Germans had had no other destiny to fulfill than to break up the Roman Empire and to create and order a new world, they would have been destroyed long ere this. Inasmuch as they have survived, and that with so much strength and efficiency, they must, or so I believe, still have a great future before them."

Something very similar is valid in the case of the Jews, and indeed there is so much that can be said both of the Germans and the Jews. The destiny of the Jews, their task and their mission, these too cannot yet be fulfilled. Their extraordinary endurance is proof of this. That they have not perished long ago, that they still live—and life has not been made easy for them—forces, or least justifies, one to believe, that life still needs them, that they have been saved, with their special intellectual gifts, to be instrumental in accomplishing life's purpose.

Personally, I have always felt it to be a fantastic and astonishing thing that this people still lives and has its being among us, this people tenaciously surviving and representing the amalgamation between the present and most remote past, between Europeanism and its origin in the Near East, manifoldly interbred with those autochthonous elements but for the greater part preserved in unmixed purity. These people look into our world with the dark intelligent eyes of former ages and with the knowledge which is theirs by their suffering, their spirituality and reason. They form a secretly corrective element against our passions.

Always, when anti-Semitism breaks out, it means that the people feel ill at ease, hampered in their evil desires, that they are doing wrong, playing hooky from school, are up to bloody tricks and are eager to engage in warlike massacres instead of doing such things as are right, sensible and necessary. Then the Jews have to suffer. But they will suffer and survive. And we may all be certain that their strong sense of this world, and of social justice, will play an important part in the upbuilding of a new humanity struggling slowly out of its crises.—Contemporary Jewish Record.

The Task of Democracy in the Present Crisis

By FANNIE HURST

Well Known American Author

THE issues involved are the current problems of every country on the face of this troubled earth. Their adjustment in the larger sense of the word is the white hope of the human race. I think we are all agreed that this adjustment will not grow out of the bloody pattern of war. I feel passionately that this America of ours is going to adhere to her present refusal to engage in that war.

While I realize that the cure lies at the source of the evil and not in applying iodine to cancer, the fact remains that the immediate conditions of human agony which are resulting from organic world ills, are in need of the kind of study, attention and palliative groups such as yours are best qualified to give.

For instance, while science is struggling to combat and destroy cancer at its source, the hospitals are full of patients who are immediate victims of the disease. These patients, while science labors to eliminate cancer, must nevertheless, have every ounce of assistance at the command of human society.

So must the victims of the cancerous conditions which have driven countless men, women and children from their homes, blasted their health and imperiled their happiness and their lives, have care while we simultaneously struggle to correct the causes that produce them.

I remember as a child one of my most haunting dreams was that there were faces outside in the darkness, pressing against the window panes of my warm and cozy room. It was cold out there and the faces were frozen-looking.

There are faces pressing against the windows of the minds and hearts of us Americans who are privileged and fortunate enough to live within the framework of a democracy.

As the world-orgy of hate, intolerance, atavism to medieval social behavior, rages in fury over some of the most civilized parts of the world, it becomes more and more the uncompromising responsibility of those of us who live within the lighted mansion we shall call America, to give heed, thought, compassion, and substantial aid to the faces which are pressing against our windows.

I wish I had time to go into every single policy of this organization, but since I haven't, I shall confine myself to two of them which are joined together by the cement of cruel circumstance, race hatred and its tragic result, the involuntary refugee or exile.

It is in this field of immediate human distress that this vast and potent organization of women, living on the warm and secure side of the window pane, can be of immense assistance.

A favored and often repeated slogan of mine is, educate a man and you educate an individual. Educate a woman and you educate a family.

It is within the pulling power of a group such as this one, to awaken indignation, compassion, and generosity in behalf of the refugee.

Sometimes I fear that we are becoming a little deadened by this reiterative human agony that for years has been swirling around our portals.

Sometimes I feel the need to visualize that agony in the tiny realistic mosaics of day-by-day living in order not to become stone deaf to the cries of the anguished; deadened and dulled to suffering when it becomes so much a part of the daily scene.

Let us try and bring it closer to us by bringing the realistic closer to home. Our homes.

Each woman in this snug pattern of society which you represent has a home. It may be a room you call your own, a bungalow, a farm house, an apartment, a two-family dwelling, a mansion.

Is there an attic, a view, a garden, a strip of verandah that is dear to you? Is there in your home, on your street, in your city, in your state, in our country, a bay window which gets the morning sun?

Is there a writing table facing a patch of garden or a familiar vista of street, before which you like to make out your daily menus, mend, or sit and telephone a friend?

Is there a radio or a Victrola around which you and your family sit of an evening, securely walled in against the wintry landscape?

Are there every-day things in your life and in the lives of your protected



FANNIE HURST

children that give it validity, and stability, and which, although trivial in themselves, are tremendous trifles? In composite, they amount, do they not, to what you value most? Family, security, ambition, dreams, desires, ideals, achievements, happiness.

Are there such tremendous trifles in your lives? Of course there are.

There is probably a worn spot on the back of the divan in your living-room which bears the dent of heads that are dear to you.

There is probably a sunny kitchen with a frayed spot in the linoleum against which you have tripped a thousand times.

There is a room that was once a nursery, and now that the children are half-grown, is a laboratory for one of your sons who shows so much promise in mechanics.

There is grandfather's hideous rocking-chair which he refuses to surrender; daughter's new grand piano, purchased out of family sacrifices; your own prize gate-legged table which was a joint gift from the children on your birthday.

Suppose some evening you should return home from your orderly participation in the community in which you live and find everything pertaining to the structure and security of that home swept away, not by act of God, but by act of man? I beg of you not to think this analogy fantastic. Unless we stem the black tide of present day human affairs, unless we somehow succeed in prodding a world slow to indignation and intolerance of intolerance, such a picture, written in the blood of race hatred, is not fantastic. It can happen here.

But to get back to this suppositional picture, suppose that sudden race hatred, getting its strangle-hold in our precious democracy, were to begin to function here? Suppose the moorings that held you close to country, family, children, friends, were suddenly cut, forcing your loved ones to swim or sink as best they can, transforming you from Americans to refugees.

Suppose that suddenly the tremendous trifles of your every-day living were all blacked out?

Try, you Americans in your homes that are still secure, to visualize being thus cast adrift from all that is near and dear. Then perhaps you can at least have some faint inkling of the despair, the terror, the nostalgia, the hunger, and worse, that are part of involuntary migration such as we are beholding under our very eyes.

These immediate migrants are our immediate concern. The reasons why this forced migration is going on and on, tolerated, if not sanctioned, is to the eternal shame of a contemporaneous world that for impotent years has sat by and while deploring it, has not united more actively against it.

It is important to realize that there are fundamental differences in horde migrations.

Religious, political and economic migrations have swept the face of the earth throughout history. Peoples who migrate under such voluntary or semi-voluntary conditions, while they often do so under pressure, are at least motivated by the flaming idealisms that go with venture, adventure, and freedom of the will.

But the refugees with whom the American Jewish Congress are concerned are fleeing their homes not because they will to do so, but because they are forced to do so. A migration with a difference. And what a difference!

When thousands of harassed, peace-and-home-loving human beings are dispossessed in this fashion, their problems of migration, transmigration, adaptability, orientation, livelihood, education and future, simultaneously become the everlasting shame of the countries which excommunicate them and the tremendous problem of the decent-thinking citizenry of the rest of the world, which includes us.

Make no mistake. These exiled men, women and children are going to survive. They are the stuff that create new and important civilizations. Their calibre is first-rate. They are not migrating because of instability, decadence or the impulse for reckless wandering. They have played an important part in the social pattern and culture of their native country. They come bearing gifts to the new environments that absorb them.

Valuable citizenry such as these must be distributed to the best possible advantage. Not only for themselves, but for those parts of the world that are most capable of absorbing them.

All this represents a problem in which you can be of inestimable value. It is an immense, a diverting, and with all its difficulties, an exciting human problem. It can, if properly handled, overshadow to some extent the obscene disgrace of the nations guilty of the destructive act of banishing innocent minority peoples.

But if these hordes of involuntary migrants are permitted to suffer for want of the cooperation of the more fortunately placed members of human society, then indeed must our civilization be rated a perfect failure.

And so I urge upon you to make an effort to conjure the ability of placing yourselves in the position of the refugees.

There, but for the grace of God and the blessed ideals of our own democracy, might we be.

How must it feel to be one of these uprooted, maltreated Jews or Christians of the present-day European scene, who for no conceivable reason except those distilled by hatred, intolerance, greed and ignorance, are being hounded and evicted?

How must it feel to be suddenly torn out of the design of existence which you have created for yourself and your children through years of careful and constructive living into the chaotic and swirling waters of despair?

The miracle is that human beings can be capable of as much resiliency as these gentle and innocent victims of society are displaying. The wonder of it is that men and women, subject to the inhumanity or bigotry and misused power, are able to endure under the strain. The miracle of it is that their children survive.

But human courage and fortitude are not easily donned. Every woman in this free land who is living up to the pattern of her family life should bear in mind the contrast of their blessings as compared to the uprooted ones. Every safe and secure member of our American scene should bear in



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Two recent arrivals in New York examining a map of the United States where they have come to make their home after wandering through the Scandinavian countries.

mind the precarious position of the exile and contribute his indignation, his cooperation and his money toward alleviating the injustice done him.

As the refugee is now, so we may be unless we bend every ounce of energy toward correcting the cancerous causes that create him.

For the moment, his personal and collective needs are our greatest concern. These victimized people are a social, ethical and industrial problem of the most pressing nature.

They must have the opportunity to begin to rebuild their lives.

Look around your homes, feel the warmth flow over you, and make your vow that you will help rehabilitate those whose universes have been swept from under them on the high tides of hate.

Remember, their tortured faces are pressing against your windows.

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Through Gentile Eyes . . .
Was Columbus A Jew?

By DR. JOHN HAYNES HOLMES
Pastor Community Church
NEW YORK

AN exceedingly able, perhaps the classic biography of Christopher Columbus (Christobal Colon) has recently been published by the great Spanish scholar, Salvator de Madariaga. This book is full of fascinating speculations, based on newly discovered evidence. None is more fascinating than the query as to Columbus's origin and birth. There is a bewildering array of contradictory circumstances to be weighed and balanced. But after de Madariaga has pondered them all, he comes to an already suspected conclusion—namely, that the immortal discoverer of America was in all probability a Jew, born of a Christianized Hebrew family of Genoa, Italy.

Now, in any ordinary world, this discovery would be a matter of curious but not vital interest. Whether a man is a Jew or a Gentile, an Englishman or a German, a Catholic and a Protestant, is only relatively and incidentally important. Great qualities of mind and heart are universal. Homer, Dante, Galileo, Voltaire, Goethe, Lincoln, Darwin, Gandhi—these belong not to any single nation or race but to mankind. And so with Christopher Columbus, who may be claimed not so much by Italy as by Spain which dispatched him on his epoch-making voyage, and by America which received him on his landing, but most of all by a world which he expanded to a planetary globe. Why should we care whether his blood is Jewish, or Aryan, or Mediterranean?

But this world in which we live today is not an ordinary world. It is a sick world, an insane world. It is wracked by the fever of prejudice, and devoured by the cancer of hate. In this diseased condition, anything is likely to take on a suddenly and unexpectedly enormous importance. It may be a matter of life and death that an otherwise insignificant fact be instantly recognized as significant. This is the case, it seems to me, with this assertion by a great historian that Christopher Columbus was in all probability a Jew. It is a sign, trivial in itself, which may mark the turning of the tide of destiny.

For years, now, Anti-Semitism has been riding high. In recent years it has taken on aspects of horror unparalleled even in the dark days of Medievalism. The whole Nazi attack as from barbarian sources upon our civilization turns upon a theory of racialism which exiles the Jew from the human family as not only inferior but impure. In arrogant demonstration of this anti-Semitic thesis, the family of Israel is in process of being robbed of its greatest sons. Houston Stewart Chamberlain initiated a generation ago, in his notorious book "The Foundations of the Nineteenth Century," the amazing contention that if a man was great, he was thereby necessarily an Aryan—and he seized upon Jesus and Dante, whom he miraculously discovered to be Aryans, to prove his argument. The reverse of this principle is of course the assertion that if a man is unmistakably a Jew—Heine, Mendelssohn, Einstein—his work is obviously of no importance, and therefore may be discarded or destroyed. These two propositions operate together as beautifully as the right and the left hand wash each other. If the one is true, then the other must likewise be true; and the two together eliminate the Jew as a factor in human history. In other words, the Nazi racial doctrine, from this standpoint, is proved!



DR JOHN HAYNES HOLMES

Of course, this is ridiculous. But in a crazy world like ours, men may not see that it is ridiculous. Those living under Nazi influence will not see because they are not permitted to see. Hence the need of tearing to tatters the whole wretched tissue of anti-Semitic lies and slanders by discovering that men long accepted by the world as great, whose works are indisputably of priceless importance to the life of mankind upon this planet, may as a matter of fact be Jews!

Think of what it would mean, for example, to be able to prove that Richard Wagner was a Jew! Hitler, in his sloppy emotional way, worships Wagner. He wallows in his music. He takes his folk-lore heroes as his gods. He makes pilgrimages to Bayreuth, and prostrates himself before the sacred shrine of *Siegfried* and *Parsifal*. Now, it has long been suspected that Wagner had Jewish blood within his veins. Suppose that this could be proved! Could the Nazi temple of ignorance and superstition survive for a single moment the shock of such a revelation? Would it not tumble to dust under the impact of such a discovery faster than the hangars of Sylt tumbled beneath the bombs of the Royal Air Force of England?

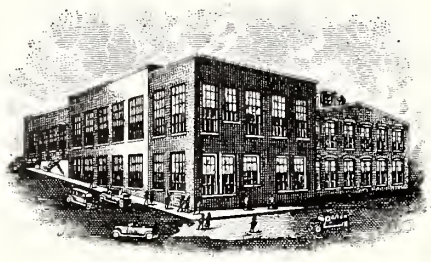
The answer of course is that Hitler in this case would change front, just as he did in the case of his now beloved but formerly much hated Communists. Richard Wagner, if discovered really to be a Jew, would be cast into darkness. His operas would be driven from the German stage. The very mythology which he used so effectively would become as suspect as the mythology of Israel. A people which can throw away, under dictation, the long and sacred traditions of the Old Testament which are central to their religion, could probably be trusted to do the same even with the heroic traditions of their Teutonic ancestors. But every experience of this kind registers its impression. Not everybody is fooled. Even the anti-Semitic fanatics are shaken more by facts than they ever themselves confess. The very ferocity of their fanaticism is frequently a reflex of their inner qualms and compunctions, to say nothing of the basic skepticism which they secretly cherish of their own mad doctrines. If not in Germany at the present moment, then outside of Germany where men are still permitted to read and think, our business is to spread abroad like scattered seeds every last fact we can find to disprove the lies and discredit the absurdities of anti-Semitism. Like a cleansing acid eating into corruption, the presentation of indubitable truth must in the end devour falsehood. When this attacked, as our own William Cullen Bryant has written,

> "Error wounded, writhes with pain,
> And dies among its worshippers."

Now here comes from the pen of one of the greatest scholars of our time, in a book destined perhaps to be the final word upon the subject, the startling announcement that Christopher Columbus was not a Gentile, but in all probability a Jew! What is doubtful, perhaps, in the case of Richard Wagner, is now probable, perhaps sure, in the case of the discoverer of this American continent. What a revelation! How can our Jew-baters stand up against it? Is it not a blow struck at the very heart of their whole theory?

Every great man an Aryan? But here is one of the greatest of great men who is proved to be a Jew! Every Jew, however famous, an inferior personality who wrought nothing important? But here is a Jew who discovered a hemisphere, and changed the current of human history! The whole anti-Semitic doctrine, in the light of such facts, is seen to be nonsense. It's not only wicked, but untrue. Of the anti-Semite, as of the famous statesman referred to by Tallyrand, it can be said in the spirit of true irony that his action is worse than a crime; it is a mistake.

We urge that this Christopher Columbus item be used now to the uttermost. Announce it in the synogagues; preach it in the churches; proclaim it from the housetops; write it into the histories; put it into the text books. Let it be known everywhere that everything that has happened on this continent since 1492 is due to the initiative, courage, vision, and determination of a Jew. Let it be understood that the first of the sublime trinity of figures in American history—Columbus, Washington, Lincoln—was a son of the house of Israel! Then will anti-Semitism be silenced, if not shamed. Truth, after all, is not helpless. On the contrary, one fact may contain dynamite enough, if properly used, to shatter a whole mountain of falsehood and deceit.—Opinion.



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PALESTINE

By **DR. WALTER C. LOWDERMILK**
Assistant Chief of Research, Soil Conservation Department, U. S. Department of Agriculture

JEWISH colonization in Palestine raises some fundamental questions in land-use and in the formulation of land-use policies in the United States, and in the world at large, for that matter. The implications have international significance.

In the course of a survey, the experience of older countries in the use of land as it relates to soil erosion, soil and water conservation, and torrential flood control in the interests of our movement for soil and water conservation, I made a study of land-use in Palestine, ancient and modern, including the colonization work. In the course of the study we visited many of the agricultural colonies.

As we entered a dining-room in the recently founded colony of Hanita in Northern Palestine, I noted on the wall of the dining-room enlarged life-sized photographs of three fine-looking young men. I asked who they were. I was told that these young men had been shot from ambush as they were clearing the land of this new colony. They had fallen martyrs in the redemption of these old lands. In practically all of the dining-rooms of the more recent colonies which we visited, I saw on the walls enlarged photographs of other young martyrs to the redemption of Palestine. One of these young men, as he was dying, wrote in his notebook, "It is not so hard to die when one does it for his own country." The colonization of the wasted land of Palestine is one of the most significant phenomena of our day in the relation of a human population to its land.



A Palestinian Farmer Tilling the Soil.

We first learn of Palestine as the Promised Land flowing with milk and honey. It was very much like our California in the Gold Rush days. We are told that Isaac cleared land and sowed grain somewhere between Gaza and Beersheba and reaped a hundredfold, and Moses, as he looked across Jordan Valley from Mount Nebo, described the Promised Land to his followers as follows:

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." (Deut. viii 7-9)

During a period of about 1500 years, the agricultural possibilities of Palestine were developed on a sound basis for the conservation of soils and waters. As the original forests and grasslands were cleared and cultivation was pushed up the slopes, rock wall terraces were progressively built to hold back the soil, waters were retarded by check dams and stored in cisterns, and the flow of great perennial springs was used to irrigate luxuriant gardens. Nevertheless, we have an indication that difficulties with erosion were encountered in this agricultural occupation of the Promised Land. For Isaiah, in the 7th chapter of the 25th verse, says: "And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle." After sloping fields were abandoned, they were devoted to grazing.

In Byzantine times, the Promised Land appears to have been densely populated. Abandoned village sites are found throughout the hill lands of Judaea; and evidences of both drainage and irrigation works in the plains have been encountered by the colonists in works of reclamation. Throughout the land, one sees evidences of former elaborate terrace systems showing that great care and labor have been devoted to saving the soils from wastage.

In the seventh century, however, the country was overrun by the fierce and hungry denizens of the desert. The tent dwellers swept in from the desert and destroyed not only a civilization but its agriculture, and more important still, the traditions of its agriculture. A highly developed method of farming and of conservation of soils and waters was destroyed. Land-use was thrown back into the Neolithic type of agriculture in which grazing and patch cultivation predominated. This destructive invasion of the land of Palestine and the consequent neglect of terraces and the works of conserving land, unleashed the forces of erosion to do their worst. And for the past 1500 years the land has been deteriorating. For erosion has been taking its toll with each heavy rainstorm; it has been sweeping the soils bare to bed-rock until fully one-half of the hill country has been eroded of all its soil.

As soils were swept from the slopes into the narrow valleys, they were sorted by the storm waters; the finer particles were swept out to sea to discolor the famous cobalt blue of the Mediterranean to a dirty brown as far as the horizon, such as I saw take place last February. The heavier particles of the soil were spread out on the old alluvium of the valley floors. These soils, lodged in the narrow valleys, are still capable of agricultural production when properly managed. The area of soils for farming has been much reduced by this irreversible process of erosion.

Moreover, the flashy run-off of heavy downpours of winter rainstorms on the bared slopes is cutting gullies through the alluvium in the valley floors. And only by special measures to protect these lands can agriculture be maintained in these narrow valleys; some

have already been washed out; others still contain restricted oases of soil.

Furthermore, a portion of the erosional debris swept from the slopes out into the coastal plains, as well as invading sand dunes, have choked up stream channels and has brought about marshy conditions in the narrow coastal plains. Pestilential conditions brought on malaria and depopulated extensive portions of the lowlands. Thus, the Promised Land once flowing with milk and honey has been reduced to a wasted condition. The irreversible process of soil erosion has seriously damaged the country. It can never be restored to its original condition as the Promised Land. This does not say, however, that the land cannot be restored to a much greater productive capacity than it has at the present time. It does not prevent the redemption of the Holy Land. For the splendid works of reclamation of the Jewish colonies on about five per cent of the area has demonstrated the possibilities for various types of land of Palestine as a whole.

A little more than 50 years ago, Jewish colonies undertook a formidable task to redeem this old land and have carried out to date one of the most remarkable works of the restoration and reclamation of wasted lands that I have seen on three continents. The marshy, pestilential lands have been reclaimed by draining and by the eradication of malaria at the sacrifice of many human lives. Wasted lands have been made to blossom as the rose. Likewise, the higher plains have been reclaimed and made to produce heavily in agricultural crops. Sand dunes, old and new, have been fixed and have been made into locations of thriving municipalities or have been converted by irrigation into productive citrus groves. In recent times, the hill lands have been increased in their productivity for human needs by the construction of terraces wherever some soil still remains and by the planting of forests on otherwise barren and rocky slopes. Fortunately, these hills are built up of limestone whose solution crevices and pockets are filled with soil into which tree roots may grow to support rapid growth of forest trees. The splendid growth in the numerous memorial forests demonstrate the possibilities for a general reforestation of lands best suited to tree growth, as well as the development of grazing areas with browse shrubs and trees to supplement grass and herbage growth.

This remarkable restoration and reclamation work has been guided and sustained by a well thought out experimental and research program. In the earlier stages, practical farming schools were established to train the young colonists who were to take up the burden of redeeming the land. As time went on, the need for more thorough study was realized and Rehoboth Agricultural Experiment Station was established and equipped and today stands as one of the best agricultural experiment stations that I visited in 14 countries of Europe and the Near East. It is devoted to answering the questions which arise out of the work of reclaiming lands and in the growing of subsistence and profitably agricultural crops. And now, after little more than 50 years, there are more than 250 colonies occupying five per cent of the area of Palestine and 12 per cent of the arable land.

Palestine, within its present boundaries, is about the size of the State of Vermont; it is a picturesque land of bleached and bare hills and terraces in repair and supporting olive groves, vineyards and grain fields on a small percentage of the hill land. Some valleys still contain soil as oases, and the plains are capable of intensive agricultural production. The population at present is about 1,200,000, of which about 400,000 are Jews. Within the period of colonization during the past 50 years, the immigration of Jews has been fully 300,000. Moreover, Arabs have immigrated into Palestine in equal numbers, having been attracted by increased activity and development brought about by the Jews. And now the Jews are paying 70 per cent of the total tax burden of Palestine.

These agricultural colonies covering about five per cent of the total area of Palestine, serve as excellent demonstration projects to indicate how and to what extent the Promised Land may be restored to a condition of greater productivity and support for a larger population.

Does this colonization work pay? Is it worth while? Commercially, it does not pay; because the colonists have bought the land at prices many times its commercial value. Markets are only partially developed for all possible crops, and products of a renewed agriculture must compete with those of exploited labor of the Near East. But the value of this work cannot be measured in its commercial returns for

(Please Turn to Page 34)



Off to their first day's work on the fields of Palestine, these refugees regard themselves fortunate to be among the 80,000 Jews from Germany and Austria who have been absorbed in Palestine in the last seven years with the aid of the United Palestine Appeal which has provided for their immigration, training and settlement in agricultural colonies.

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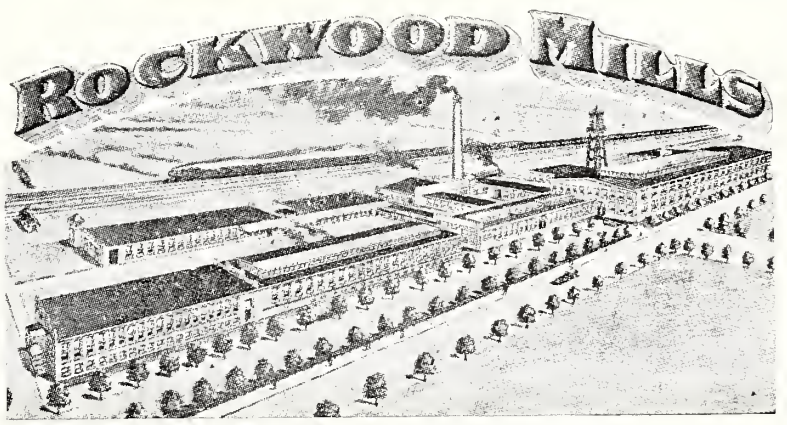
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PASSOVER - - - 1940

By MICHAEL FREEMAN

PASSOVER has taken on tragic timeliness for the Jewish people in a year in which war has come upon the face of the earth. In recent years we have had reason to draw a parallel between the suffering of Jews in Central and Eastern Europe and the bondage of the children of Israel in Egypt. When we consider that since the celebration of Passover a year ago, the ravages of war and oppression have dismembered the Jewish community of Poland and deepened the tragedy of Jews in other parts of Europe, we shall realize that Passover this year will find large portions of the Jewish people in a graver plight than that of the Jews under Pharaoh.

Many parts of Europe are Egypt. In Germany today, Jews are not permitted to purchase any article of clothing. They are allowed to go to food stores only after others have bought up all available food. In many cities in Poland Jews must wear an armlet or a yellow patch sewn on their clothes to set them apart from the rest of the population. Old men have been pressed into labor gangs. Many thousands have been packed into cattle cars and transported to the Lublin "reservation." Others have been dumped into open fields. Large numbers have been forced to live in barns and stables under the most primitive and unsanitary conditions. Disease and starvation threaten the lives of women and children.

This sad panorama of Jewish misery will crowd in upon our consciousness as we partake of the Seder in the bosom of our family and in the comfort of our own homes. It will dramatically engrave upon our hearts the need of some superhuman action, a channel of escape of the magnitude and divine force of the miracle of the crossing of the Red Sea. In the absence of such a miracle, some may yield to a sense of frustration and despair. Yet if we look back into our past, we shall find that the miracles that delivered our people from destruction evolved from our own will and struggle to survive. We had to prove ourselves worthy of divine intervention on our behalf.

And today once again when the Jewish people is confronted with indescribable trials, we are called upon to prove ourselves worthy of a new and better world and of a new liberation that will restore us to creative, progressive endeavor in an atmosphere of freedom and peace.

The instrument for such action has been fashioned by American Jewry in the establishment and continuation of the United Jewish Appeal for Refugees and Overseas Needs. The one great, Free Jewish community to which Jews everywhere look for a sign of hope has embarked upon a concrete program of action which in itself represents a bulwark of spiritual strength for Jews weighed down by homelessness and hatred.

In a world in which evolutionary processes have been usurped by revolutionary lightning strokes, no one can foresee what the morrow may bring. Without underestimating the overwhelming catastrophe that has uprooted the lives of many sections of the Jewish people, American Jewry has reason to feel encouraged in its plan of rescue by the fact that the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, constituting the United Jewish Appeal for Refugees and Overseas Needs, are performing extraordinary acts of constructive assistance of a far-reaching nature. To what extent these activities can be continued and enlarged will, of course, depend upon the readiness of American Jews to provide the $23,000,000 required in 1940 for overseas relief and rehabilitation, refugee aid, immigration and settlement in Palestine, and the integration of refugees in the United States.

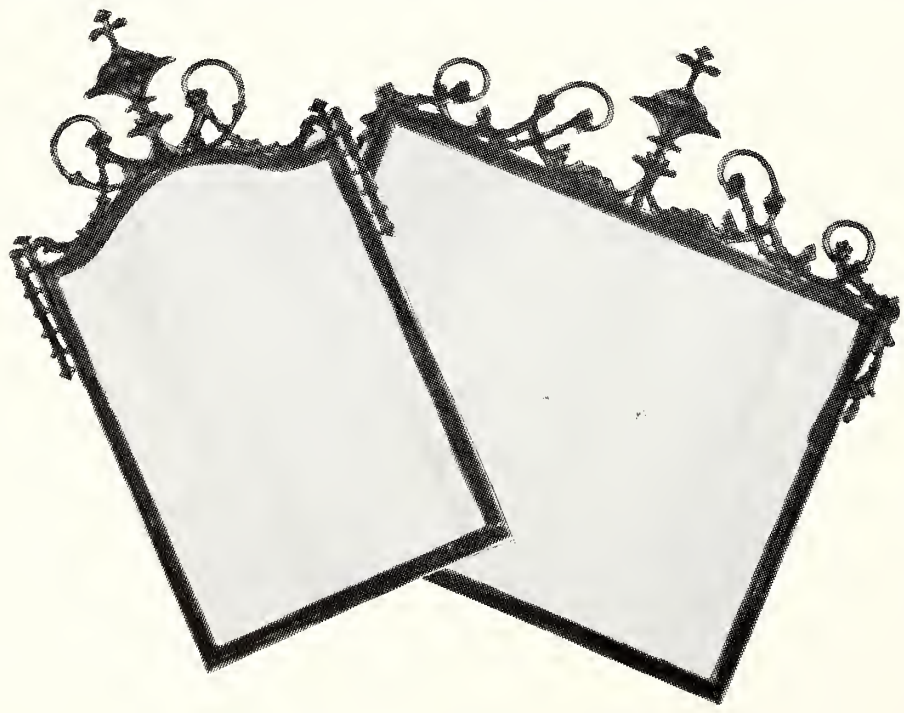
The havoc of war has added immeasurably to the sorrows of Jews in Central and Eastern Europe. In Poland the Jew was made the victim of a double attack. The suffering which he endured together with other inhabitants of the country during the German invasion was followed by severe cruelties after the dismemberment of Poland was completed. This is a chapter of ghastly horrors, of pogroms, and mass expulsions which destroyed many Jewish communities. The name of one city, Lublin, epitomizes the depth of the tragedy of more than 1,000,000 Jews in German-controlled Poland. The fear of deportation to the Lublin "reservation" has made more urgent the need for emigration from Greater Germany.

Beyond the borders of German rule, the war has compelled the Jewish communities in England, France, Belgium, Holland, Switzerland to reduce their assistance to the 170,000 refugees in their midst. In both neutral and belligerent countries the demands of national security have drained the resources formerly available for the purpose of housing and feeding the refugees. To prevent them from becoming a public charge, in which case many would face deportation, the Joint Distribution Committee has had to assume a larger share of the burden of caring for German Jews in these countries.

In German-controlled Poland the Joint Distribution Committee is feeding 500,000 Jews daily, providing shelter for 100,000 and caring for 30,000 children, many of whom have been orphaned by the war. In the first weeks of the German invasion the J. D. C. representatives in Warsaw risked death to organize systematic emergency relief measures and for a time the J. D. C. was the only agency carrying on such assistance in the German-controlled territory. Thus the agency which American Jews established to cope with relief needs during the World War of 1914-1918 is today engaged in a war-relief program made possible by the institutions built up in intervening twenty-five years of activity in Poland and other parts of Eastern Europe.

The denationalization of 250,000 Jews in Rumania and the tightening of the economic numerous clauses in Hungary has made the Jewish communities in these countries also more dependent on aid from the Joint Distribution Committee.

The second beneficiary of the United Jewish Appeal is Palestine. Palestine today offers a refuge and a haven to so many thousands of our distressed brothers that it seems again to those escaping from Egyptian bondage a "Promised Land." It is to the credit of the Jews who have settled and worked there that out of the roeky surface and thin soil of Palestine a land promising to flow with milk and honey has begun to grow. There are 500,000 Jewis in Palestine today whose



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primary concern is that of providing opportunities for the continued emigration of refugees from the distress areas on the European continent. Despite the war Palestine has admitted a considerable number of Jews from Germany and other parts of Europe. Palestine has felt the effects of the European war in its economic development. But with the aid of funds from the United Palestine Appeal the program of agricultural colonization and land reclamation is being pursued without interruption. Palestine's 254 Jewish agricultural colonies have opened up a new avenue of life to the refugees, giving them opportunity to become farmers and peasants. As an example of creative Jewish endeavor Palestine is a source of hope to those of our people who have been made the target of unceasing humiliation and villification. In the present emergency Palestine is an urgent necessity as a major haven for Jews without homes.

The refugees who are continuing to enter the United States in accordance with the Federal immigration regulations represent a problem which is directly bound up with the welfare of our own community. It is the duty of the National Refugee Service to resettle the refugees in outlying districts of the country in order to prevent congestion in the large cities. In 1939, 3,500 individuals representing 2,200 families were resettled by the National Refugee Service with the aid of 600 local cooperating communities. It is the responsibility of this agency to open up to the newcomers opportunities for adjustment, retraining and employment so that their talents and skills may have scope for fruitful development. During their first stage of integration in a new environment many refugees require direct financial aid. Refugee families have been maintained for short periods until they have found the means to provide for themselves. In the tasks of refugee adjustment in our own country we must not lose sight of the fact that they represent a program of activity which demands careful planning and vision. The neglect of this phase of our efforts to rebuild the lives of refugees from Greater Germany would have serious consequences for the Jewish community at large.

During the traditional Passover ceremony our doors are opened to permit the prophet Elijah to join us in the celebration. But on this Passover we cannot believe that Elijah will be alone. With him will come the spirit of the homeless and the helpless of our people. In recalling the liberation of the Children of Israel under Pharaoh we shall not forget that in our own day large numbers of our fellow-Jews have been enslaved and driven into exile. In celebrating our own good fortune we shall not forget that in the present crisis we have been chosen to carry out a great mission of mercy. In this mission lies not merely the fate of the Jews in European lands, but the future of Jews everywhere. The United Jewish Appeal constitutes the link between us and the Jews who need our immediate and generous help.



This 17th century Seder plate of pewter engraved with a design depicting the pascal lamb and the star of David is one of the rare Jewish art objects connected with Passover.

DEVELOP TREATMENT FOR SURGICAL SHOCK

New York.—Four physicians at Montefiore Hospital for Chronic Diseases have developed a method of preventing and treating surgical shock, the sometimes fatal condition of prostration and collapse that may occur during or after a major surgical operation. The anti-shock treatment, which consists of injections of an adrenal hormone, was developed by Drs. David Perla, David G. Feriman, Marta Candberg, and Sidney S. Greenberg, according to the Proceedings of the Society of Experimental Biology and Medicine.

GOVERNOR LEHMAN

Governor Herbert H. Lehman, participating in a half-hour broadcast commemorating the 285th annual Jewish Passover in America, will be heard Wednesday, April 24, at 10 p.m., EST, over the NBC-Blue Network.

A dramatization of the first Passover in this country, celebrated in New Amsterdam in 1655, will highlight the program which will be presented in cooperation with the Synagogue Council of America. Rabbi David de Sola Pool, president of the Council, will introduce the Governor, who will be heard from Albany.

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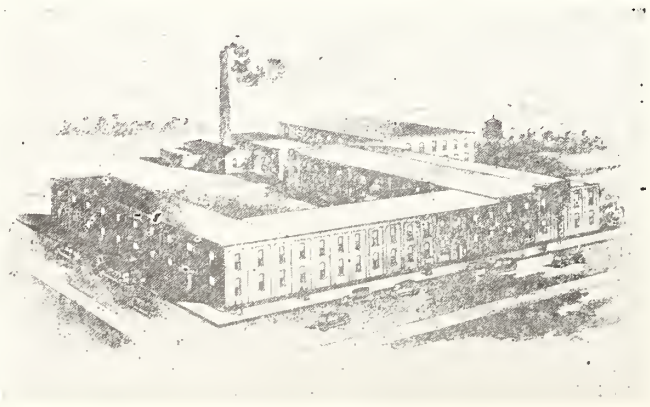
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DEATH COMES TO DR. CYRUS ADLER

THE grand old man of American Jewry died in his sleep and Israel with bowed head and heavy heart mourns at the grave of Dr. Cyrus Adler.

Throughout his entire life Dr. Cyrus Adler disliked pomp and ostentation. To respect his wishes the family decided upon a strictly private funeral to which none but the immediate family was invited. The services were held according to the Sephardic Orthodox ritual.

Thousands of messages were received by the Adler family from all over the country. Heading the list of mourners was President Franklin D. Roosevelt.

Dr. Adler was leader of American Jewish religious, communal and intel-



DR. CYRUS ADLER

lectual life, and only three months ago was chosen by President Roosevelt as the Jewish representative in a move to organize religious forces for peace. Dr. Adler had persisted in working until a few weeks ago, when his physicians forbade any further activity.

His activities extended into almost every field of constructive Jewish enterprise. He was president of the American Jewish Committee, the Jewish Theological Seminary of America, and Dropsie College in Philadelphia, an officer of a host of scholarly organizations, editor of several Jewish scholarly publications and author of a number of books.

Although a layman, he devoted his life to advocating the religious view of Jewish life, as opposed to materialism. He had a deep interest particularly in Jewish life in America, about which he had hoped for years to be able to write a book, but never found the time to do it.

His death came as a blow not only to the Jews of America, whose senior leader he was, and the Jews of the world, whose interests he had often defended, but to the United States as a whole.

Dr. Adler's was "a rich and full career of varied activity and great usefulness," President Roosevelt said in a statement published in a volume issued on September 13, 1938, on his 75th birthday. "Your labors have ever been directed to the happiness of others and the well-being of the community." Secretary of State Cordell Hull had paid tribute to his "long and useful life."

It was because Dr. Adler represented the best in Jewish life that President Roosevelt last December 25 chose

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him as the Jewish representative in a tri-faith move for co-operation between government and religion towards restoration of peace and alleviation of war suffering" Despite his ill health, Dr. Adler accepted the heavy responsibility, stressing that "Israel's mission is peace."

Dr. Adler believed to the last that despite the unprecedented plight of the Jews in Europe, Jewry would survive the present crisis. He frequently warned Jews against "suffering themselves to acquire an inferiority complex by the constant impact of the stream of hatred and propaganda directed against them."

"We cannot muster armies," Dr. Adler said in a statement on his 75th birthday, "we cannot build navies and we cannot compete with the air fleets of the world, but by the study of the Bible, our history and our literature, we can build a citadel in our own hearts which none can conquer." He held an abiding faith that "mankind will rid itself of the aberrations now afflicting a part of the earth. Neither Alexander nor Ceasar nor Napoleon lasted, and their puny imitators of modern times will not last either."

Dr. Adler was born on September 13, 1863, in Van Buren, Arkansas, the son of Samuel Adler and the former Sarah Sulzberger. He was educated at the University of Pennsylvania, Johns Hopkins University and the Hebrew Union College.

His early training was in education, and he served successively as fellow, instructor and associate in Semitic languages at Johns Hopkins; librarian and assistant secretary of the Smithsonian Institution and curator of archaology at the United States National Museum. He was a former president of the American Oriental Society and of the American Historical Association, which he founded.

Dr. Adler was also a founder of the Jewish Publication Society and supervised that body's monumental translation of the Bible.

As one of the founders of the American Jewish Committee, Dr. Adler became the logical heir to the president's mantle when Louis Marshall died in 1929. As president of the committee he led in moves to safeguard the civil and religious rights of Jews and other minorities.

He also carried forward the work which he and Marshall had begun to bring about closer collaboration between Zionists and non-Zionists in the rehabilitation of Palestine through the medium of the Jewish Agency. He was a member of the Jewish Agency Council and, in January, 1930, at the request of a League of Nations Council special commission, prepared a memorandum on the Wailing Wall question, all of whose points but one were accepted by the commission.

As president of the Jewish Theological Seminary, he was the leader of Conservative Jewry in the United States, but enjoyed the esteem of all wings of American and European Jewish life.

As a staunch American patriot, Dr. Adler assumed the task, upon the United States' entry into the World War, of co-ordinating the social, religious and educational activities of Jewish soldiers and sailors. He organized civilian local and national groups for the purpose, out of which emerged the Jewish Welfare Board. He was chairman of the Committee on Chaplains and subsequently served as chairman of the Welfare Board. At the time of his death he was chairman of its Army and Navy Committee.

Dr. Adler gave greater service when the war ended. In 1919, at the Paris Peace Conference, he co-operated in sponsoring the inclusion of the minority rights clauses in the treaties with newly-formed and enlarged states.

Prof. A. A. Neuman, in behalf of the Faculty of the Dropsie College, issued the following statement:

The members of the Faculty of the Dropsie College want to record their profound sorrow in the passing of their head, Dr. Cyrus Adler:

Dr. Adler was president of the Dropsie College since its organization in 1907, having been entrusted with this task by the founder of the college, Moses Aaron Dropsie. It was due to his guidance that the college owes its prominent position in the world of scholarship in this country and abroad, and made its contributions to Hebrew and Cognate Learning, and exerted its influence on Jewish and Oriental learning in general.

Dr. Adler was one of the pioneers of Assyriological studies in government of the United States in this country, and his scholarly attainments earned him a post in the Graduate School of he Johns Hopkins University, the first of its kind in this country. His subsequent work for the Smithsonian Institution and his achievements as a representative of the Government, the Near East attracted universal attention. His scientific career from then on is too varied and well known to require mention at this time. He played a vital and leading part in countless scientific, educational, humanitarian and Jewish activities for which his qualities of personality and leadership made him indispensable.

But we, the Faculty of the Dropsie College, acknowledge with deepest feeling and pride his stewardship of the college, which was so close to his heart. To this work he brought a broad human concept of learning, profound realization of the importance of research, and, above all, an emphasis on the human as well as technical attainment of scholarship.

The college will find irreparable this loss of a great leader and scholar, a loss which will be felt beyond the limits of this country and generation. Those who had the privilege of daily contact with him will feel even more keenly the personal loss of his wise, warm, and understanding friendship.

Tributes to Dr. Cyrus Adler

Secretary of State Cordell Hull

I was deeply grieved to learn of the passing of Dr. Cyrus Adler. Dr. Adler will long be remembered for his high ideals and his devotion to the doctrine of tolerance and good-will among men of all creeds. I was privileged to know him for many years and I held him in great respect and esteem.

Mayor Fiorello H. LaGuardia of New York City

I want to add my own word of sorrow to those of the Jewish people in

(Please Turn to Page 45)

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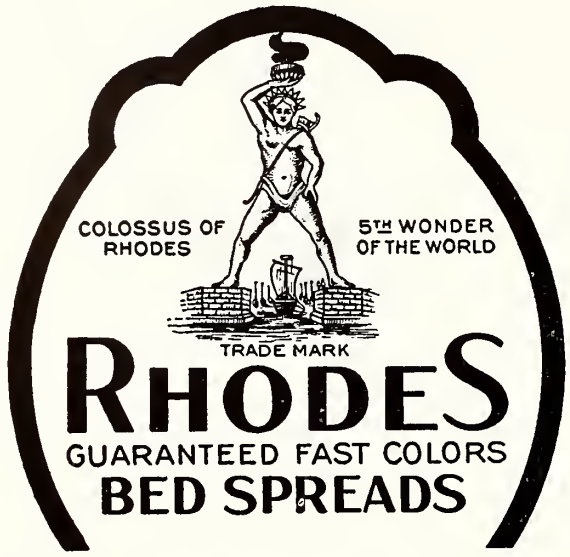
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THE STRANGER

A Passover Playlet

The Feast of Passover not only commemorates the deliverance of the children of Israel from bondage under Pharaoh. In our own day Passover poignantly reminds us of the disasters that have crushed our fellow Jews in many European lands. The following playlet dramatizes the significance of Passover in the light of the tasks of rescue, resettlement and rehabilitation which American Jewry is seeking to support.— The Editor.

Jacob: Run Eric, I think we're being followed!

Eric: That's impossible. I am positive we were alone when we scaled the wall of the camp. And besides don't you remember how Friedrich drew the guard away with his fainting act?

Jacob: You can never tell where these Gestapo men hide. We're not safe even in this forest. Do you think we'll ever get across the border? Stop. Don't you hear something? Quick get behind this tree.

Eric: It must be your nerves, Jacob. I can't hear a thing. Please don't break now. Pull yourself together. We've been through so many nightmares. Forget about what is behind us. Think of what lies ahead. Think of seeing Elsa in Constanza and the children again.

Jacob: (Angrily) Don't mention Elsa to me now. Not now when all my hopes of ever seeing her again are about to be smashed. What's that? Look, there's a man following us.

Eric: Where?

Jaboc: There. For God's sake Eric, run.

Stranger: Hello there.

Eric: It's no use, this Nazi is right on top of us. We'd better give up before we're shot in the back.

Jacob: Run, you fool, shooting in the back will be a picnic, if we get caught.

Eric: But he seems to be flying through the air.

Jacob: Look, there he is in front of us.

Stranger: Why do you avoid me? Don't you recognize a fellow Israelite?

Eric: We are prepared to go back to the camp with you, but please do not torment us.

Stranger: Are you not fleeing from Pharaoh, too? Or why else would you be hiding in this forest?

Jacob: What are you trying to say? What do you mean Pharaoh?

Stranger: I cannot understand you. Were you not lost together with me in Egypt and are we not all together trying to find Moses and the rest of our flock in the wilderness?

Eric: Who are you and how did you get here?

Stranger: I am Abraham, Isaac, Jacob and Joseph. I am an Israelite and I have been wondering over the face of the earth seeking a place of peace and security. But wherever I go I feel the lash of Pharaoh's taskmasters and the sorrow of homelessness and pain. As I look at your sallow faces and emaciated and bruised bodies I can see that a new Pharaoh has come upon the earth far more cruel and terrible than ——— but he is the same, the same Pharaoh. How strange. Has not all your learning and science helped? Ah, yes, I see, the methods of torture have been refined and extended by the black magic of science. Oh, where is Moses, where is our faith and our leader?

Jacob: Eric come here a moment. (Whispering in Eric's ear). Poor fellow, the concentration camp has driven him stark mad.

Stranger: I know what you are saying. But don't believe him. You have been in these woods for four days. I have been here for four thousand years. I have seen your brothers crawling like hunted animals, I have seen them beaten to death in the torture chambers. I have seen them flying to the ends of the earth in search of some corner to call home. I have seen them piling into leaky ships like cattle to go to Palestine. I have seen the Children of Israel in the wilderness —and yet have I seen no Moses. God

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is testing us—He is testing our bodies and our spirits.

Jacob: What do you know of the ordeal we have endured? Oh, God, give us the day when our oppressors knew only the use of the fist rather than the thousand tortures of the mind and spirit. We do not ask for plenty. We do not ask for deliverance—give us—Oh God, but a crumb of hope. We do not ask for a Moses. We do not ask for a Red Sea. Give us but a faint sign of abiding presence.

Eric: If only we could become refugees. Think of it. Refugees, free to breathe and to think like human beings. Free to despair of home and future, not to brood over death and the past.

Stranger: But are not the other Children of Israel conscious of your plight and are they not stretching out their hands to comfort and help you?

Jacob: They are our only hope. If only you could go to them and tell them that we shall not give up our struggle as long as they uphold our failing hands. Tell them about the men and women who have braved death to escape this cauldron of hate. Tell them of my brother, Jonathan, who has gone to Palestine, who has fought to save the soil of our people, who stands ready today to give his life for Israel.

Eric: And tell them of my father whom we shall never see again—my father who died with the sacred words of "Shma Isroel" upon his lips. And of my little sister Elsa who was shot down in the streets of Hamburg. Tell them we are ready to die, but only for the sake of the future of Jews everywhere. We are ready to die but not like cowards and criminals hunted in the fields and in the streets, tracked down like carriers of the plague.

Stranger: Now I know that you are my brothers. You ask me to undertake this special mission and I accept it. I shall go immediately. I shall go to America and on the Passover ceremony I shall sit in every Jewish home. I shall remind them that when they eat the bitter herbs, they are tasting the bitterness that has filled your lives with misery. I shall remind them that while they are rejoicing over the deliverance from Egypt of old, they must not forget their duty to liberate you from the Egypt of today. I shall tell them that if God has not seen fit to give us a Moses and perform the miracle of the Red Sea, they must out of the depth of their hearts solemnly pledge themselves to fill this void, to take up the staff of Moses, to lead you out of darkness into the light, out of the wilderness into the Promised Land. I shall sit and partake of the Passover feast. But I shall ask them to remember those who will have no feast and no wine, but the dregs of grief and tragedy in the desolate hour that will be their Passover.

(Shots ring out).

Jacob: Down on your belly, quick. Get down Eric.

Stranger: Be unafraid, my brothers. Pharaoh's henchmen will not find you. For every Jew that is shot down in cold blood, God will raise ten and a hundred to fill his place and carry on the mission of Israel. That will come to pass if you stand the test of persecution and your brothers who enjoy the blessings of freedom fulfill their responsibility as the Children of Israel. Farewell.

Eric and Jacob: Auf Wiedersehen.

Jacob: Did you see where he went? He has disappeared.

Eric: Our ambassador is traveling on Mercury's wings.

Jacob: Was this a dream? I feel as if all the terror and fear have been peeled off from me. What has happened to us?

Eric: This has not been a dream, Jacob. Something profoundly real and beautiful has happened to us. We know now that we are not alone. We know now that we have not been the first to face disaster. We know now that our people will not let us be destroyed. We know now that we shall emerge from this forest, this wilderness of brutality and of bloodshed. We will live to see a new day, a better day.

Jacob: Look Eric, the frontier. We are here on the very threshold of freedom.

Eric: No guards will stop us now. No border patrol can stand in our way. Come Jacob, we are the sons of Abraham, Isaac and Jacob. The hand of Esau cannot keep us from going forward.

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I Dedicate This to Hitler

By JOSEF G. GEIGER

I am a Jew! I was born a Jew.
My name is Joseph.
I am proud of my name
For it is richly steeped
In the folklore of my people.

I am a Jew!
My father was Leopold, a Hebrew scholar,
Grandson of Abraham
A disciple of Moses
Who spread the truths of the Jew
Into every language of the world.

I am a Jew!
Tolerant when I might be intolerant.
I learned the history of my people
From my father.
We have given to humanity
A morality as lasting as time.
A faith that gleams
Like a star in heaven.

I am a Jew!
Pharaoh slaughtered us in Egypt
Yet we survived.
The cossacks massacred us in Russia
We were driven like cattle
To freeze in Siberia.
Spain forced us out.
Roumania disfranchised us.
In Palestine our holy temple
Was desecrated by the Arabs
And yet we have survived.

I am a Jew!
And I am watching you,
Intolerant Hitler!
The eye of every Jew is upon you.
Your concentration camps
Are filled with our people.
By your decree you have disgraced us,
Pillaged our homes,
Destroyed our holy temples,
Cut off our means of livelihood,
Burned our literature,
Tortured and despised us.
Yet we shall survive.

I am a Jew!
Living in a free land,
In America among a free people.
We denounce you.
Catholic, Protestant, Episcopalian
Denounce you.
The eyes of the world are upon you.
We pity you, blind ruler,
As you stamp us into the dust
Under your Nazi heel.

Nebuchadnezzar ruled in Babylon.
He was a lavish and foolish king.
He did not survive.
Caesar was ambitious
And wished to rule the world.
He did not survive.

Nero burned Rome like a fool.
Napoleon met his Waterloo
And died in exile.
And you, Hitler, with your Nazi regime
Shall not survive!

But I shall live in my people
Because I am a Jew
Steeped in the love of mankind
Yes, Hitler, brother of Pharaoh and Haman,
We shall survive and build a temple
For our people in Germany
Just as we rebuilt the temple of Jerusalem
And the broken walls of Babylon.

I am a Jew!
And my people have one God
Who is Jehovah.
He lives in our hearts.
He is mighty among the mightiest.
You shall not survive.
He leadeth us to walk in green pastures,
We shall not want.
Your hour is short and your life is short.
Your Nazi laws are temporary.

I am a Jew!
I may not see our statesmen,
Doctors, writers, composers,
Men of science and letters,
And thousands of Jewish workers
Reinstated in their places.

But our children shall survive
And our children's children shall survive
And they will see you deposed,
A despot, sowing the seed of hatred
Into the human heart of your fellow men.
They will read your epitaph and pity you.
We shall survive!

I am a Jew!
My people will survive.
We could take up arms and destroy you,
We are soldiers, not for war, but for peace.
Not to destroy those you have blinded
With your Nazi hypnotism.
We are soldiers of God
Armed with living truths
Out of the mouths of Moses,
Of Abraham and Joseph
Out of our holy Torah
We shall survive!

I am a Jew!
One of the many.
We are the outcasts.
Sufferance is the badge
Of all our tribe,
Out of every land into every land
Yet we survive.
And our children will survive,
And our truths will survive
Through the ages
Fresh and green as the flowers
Of each succeeding spring.

I am a Jew!
And with the dawn of each day
I thank God for my birthright
And I pray with my people,
Pray to God for our people who suffer,
Pray for peace, Pray . . .

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ETHICS IN JUDAISM

By SHOLEM ASCH

Famous Yiddish Novelist and Playwright

I am not entitled to pass judgment on any religion other than my own, but I believe there is neither a philosophical system nor a theory of society which assigns to man such an important and dignified position as does the Jewish religion. According to Jewish teaching, man, who was created in the image of God, is not merely God's servant but is an end in himself.

We frequently meet with the contention that the Bible does not proclaim the belief in the hereafter, but that, according to its conception, life is exhausted and fulfilled in this world. But those who take this stand are oblivious of the fact that our faith is not founded solely upon the Bible. Judaism and its characteristic obstinate adherence to its divinity developed only after the decline of the Jewish kingdom and the loss of Jewish independence. And yet, the messianic idea, which first emerged at the close of the Biblical period, in the times of Ezra and Nehemiah, never stood for national Jewish independence and statehood. The Jewish Messiah was always only the liberator of the spirit. Jewish political independence was regarded important only inasmuch as it would further the fulfilment of the ethical program of life. But the Jewish people have always readily bartered their political freedom for the possibility to order their way of life in accordance with their ethical code.



SHOLEM ASCH

The many heroic battles of the Jewish people were primarily fought for the sake of intellectual freedom; political freedom was considered but the bulwark for safeguarding the disturbed continuance of the intellectual and ethical activities. And only those battles into which our ancestors rushed with the aim to safeguard their political independence for the protection of their spiritual treasures were victorious, because they were the concern of the entire nation, as for example the fight of the Hasmoneans against Hellenistic domination. Whenever Jews fought merely for the sake of political indepence, they were defeated, as for example in Bar Kochba's tragic rebellion, because these purely political campaigns were not backed by the entire nation, being the concern of but one faction. The representatives of the Torah, with exception of Rabbi Akiba, took no interest in Bar Kochba's movement for restoring Jewish independence; on the contrary, they opposed it. Already then, the Jewish people were primarily a religious and ethical community, bound together by their ideal of the "Holy People"; only secondarily they felt themselves as a political group.

I believe, here is the place to state certain opinions, although I feel that many of my readers will oppose my point of view.

Not by political power, however mighty it may be, will Palestine become the Jewish homeland. The primary condition is that the new Jewish government be founded on the sanctified ethical rules governing Jewish traditional life. Only such a life can become symbolical of our liberation, only to such a sanctuary will dispersed Jewry from all the countries of the diaspora turn their eyes. Notwithstanding whether the country will possess complete political independence or whether it will be under a mandate, whether it will shelter the majority of the Jewish people, or whether there will be only a limited number of Jews—Palestine can become the symbol of our painful hopes. On the other hand, however, even if there should be complete political independence, Palestine will never be regarded as the Jewish land, so long as life there will not have been cleansed, in accordance with the Jewish ethical commandments.

The ideal Jewish king, the Massiah, is not a dynastic king like the early Jewish rulers who liberated the Jewish nation from their enemies. The Jewish messianic idea, purified in the fire of Jewish suffering, is the great hope in a universal redeemer who will free mankind from the burden of their wrongdoings. He not only will turn the swords into pruning hooks and cause the wolf and the lamb to dwell peacefully side by side, but he will change the course of the world. In its final stages the messianic idea became transcendental. The belief in resurrection which is closely bound up with the messianic idea, is as cardinal a Jewish belief as that in the advent of the Messiah, and the latter is as important an article of belief as that proclaiming the One God.

And yet, when a tired and senile world grasped the Jewish messianic idea to save themselves from death, Israel, the creator and representative of the idea stubbornly refused to recognize its realization in life. Israel was afraid to entrust the last and most exalted hope of mankind to this—worldly reality. The Jew trembled lest man burden the Messiah with his own immediate needs and ascribe to him his own human frailties. They rather renounced the ideal than see it assume tangible reality. They preferred to carry the burden of suffering rather than endanger the ultimate hope of mankind to be enmeshed in the turmoil if human life. They have safely stored away the final human utopia for the "end of the days," in order to reserve for it the heavenly crowns. . . .

The Jewish messianic idea, rejecting everything our poor material world could offer it, subsisted on the fantasy of bringing redemption and freedom to man from all outer and inner shackles and bonds. Thus this idea endeavors to soothe all the many wounds men sustain in the battle of life, amend sins and transgressions—promote and bring into existence the ultimate truth. It fashioned one kingly garment to cover up all nakedness. There is no one, not one, who has not a share in it.

Only for such a messianic idea, which embraces the ultimate hope of mankind, and the great salvation did it pay to suffer all that the Jewish

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American Jews Must Avoid the Nazi Trap

By **RICHARD C. ROTHSCHILD**

Chairman of the Survey Committee of the American Jewish Committee

THE outraged feelings of those trying to combat anti-Semitism frequently lead them to adopt methods that work more harm than good. The following is simply an attempt to clarify the problem with a view to substituting reason for impetuosity.

There are three dimensions to present-day anti-Semitism. First, there is that social anti-Semitism which emanates from the feeling that the Jews are a people apart, different in their religion and cultural background. This is the anti-Semitism which was once thought of in connection with summer hotels and clubs. It is a "prejudice" with a two-thousand-year history, tied up with all kinds of religious, phychological and social factors.

The second dimension of anti-Semitism is the economic. When business is bad and jobs scarce, there is a general inclination to look for a scapegoat. Witch-burning, waves of anti-Catholic feeling, and anti-alien movements sometimes result. As often as not, the blame is put on the Jews.

These two dimensions of anti-Semitism, regrettable as they are, can be dealt with only as part of a long-range sociological and economic program. Today, however, we are concerned primarily with a third type of anti-Semitism, namely, that which is directly inspired by the propaganda pouring out of Hitler's Germany. In the hands of Hitler and his followers anti-Semitism has become a political weapon, the emotional spearhead for a world-wide destructive movement.

This anti-Semitic strategy is based on Hitler's assumption that many non-Jews are anti-Semitic. And it IS true that there is the basic prejudice mentioned above. If now this latent anti-Semitism can be fanned into flame, a large group is created which is not merely passively anti-Semitic but actively so. Such a group can then be marshalled into all sorts of anti-democratic activities. In this way anti-Semitism is used as a rabble-rousing technique. The cry of a "Jewish menace" is raised, and the paramount world issue is made to appear to be the issue of "Jews versus non-Jews."

Every right-thinking American realizes, of course, that this is a false issue, and that the TRUE issue is that of democracy versus totalitarianism, decency versus indecency. The problem, then, is to substitute this true issue for the false issue, which the Nazis and their allies are trying to establish. If this is done, the Jews will find that all right-thinking men are fighting shoulder to shoulder with them in defense of the great heritages of religion, liberal education and the Bill of Rights. The Jews will be, in other words, on the side of the fence where they belong.

What is required first is an exposure of the anti-Semites for everything they stand for in terms of un-Americanism. On the one hand, the leaders of the anti-Semitic organizations themselves must be shown up in their true colors—in many cases gangsters, racketeers, and unprincipled demagogues. On the other hand, the doctrine of anti-Semitism itself must be discredited as simply a smokescreen behind which the Nazis carry on their subversive activities here as they did abroad.

Such an attack on anti-Semitism is not merely defensive but a real counter-offensive. Jews, however, often interpret "taking the offensive" to mean public replies to the arguments of the anti-Semites. Feeling righteous indignation at being unfairly attacked, they tend to shout the answers to the lies being spread against them. This, however, merely plays into the hands of those who are trying above all else to make the public Jew-conscious. Arguments that the Jews are NOT Communists, that they are NOT warmongers, that they are NOT un-American—these, though based on fact, only serve to stress the anti-Semitic issue itself, driving into the public consciousness more deeply than ever the issue of Jew versus non-Jew.

The main problem is to keep the issue straight. The general who chooses the field of battle has already half won the fight; and the same holds true in this matter of anti-Semitism. Jews must stop being concerned so much with meeting this or that particular attack, putting poultices on boils as they break out. What must be done is to make clear to the American people that anti-Jewish propaganda is simply the opening gun in a campaign to undermine the liberties of free men.

The task is not an impossible one. With thought and energy, the job can be done. This country wants no foreign isms—Fascist or Communist. The present wave of anti-Semitism is of relatively short duration and can be pushed back in a period comparable to the period of its growth.

All this may be expressed in the following tentative guides:

1. Remember that decent people are not anti-Semitic. Assume that your Christian neighbor is on your side.

2. Participate in general communal activities as a good American citizen. Remember that deeds speak louder than words.

3. Avoid apologetics and defensive "replies" which only serve to accentuate the false "Jewish" issue.

4. Do not make the attack on un-American groups a distinctly Jewish attack. Join forces with all citizens in keeping the seeds of foreign intrigue out of America.

5. Do not argue racial equality. The whole race idea only helps Hitler to establish his "Aryan" myth.

6. Remember that special legislation to outlaw the enemy may be a boomerang to destroy the true freedom we all cherish.

7. Advise sincere but thoughtless friends not to air their grievances against anti-Semites in the law courts, where even a conviction may increase a scoundrel's following by enabling him to pose as a martyr, and where in any event he can reach millions through the press where otherwise he could reach only thousands.

8. Beware the word "tolerance," which is weak, misleading and overused. Keep the issue focused on unity and democracy as opposed to discord and totalitarianism.

9. Make clear the truth that you oppose the Communists just as much as you do the Nazis.

10. Do not exaggerate the menace of anti-Semitism. Avoid building up a bandwagon psychology that would make men believe that anti-Semitism is the big thing of the moment. This would be almost suicidal in its effect.

11. Be optimistic and courageous. Do not lose heart. America has been in danger before, and this time will come through as it has in the past. Our duty is to keep cool, be realistic, and above all prevent the enemy from establishing the issue of anti-Semitism as a blind for the real issue, which is himself.

AMERICA AND THE WORLD CRISIS

By **DR. SAMUEL NEWMAN**

(An address delivered by Samuel Newman, M.D., of Danville, Virginia, to the Reidsville Rotary club).

IT is very difficult to gather the threads of current events and to weave them into a unified and rational picture. Profound students of human affairs are wandering in the maze of current history without comprehending its meaning and direction.

I feel deeply apologetic for appearing before you this afternoon. I am not conscious of any special qualifications that would justify my talking before you on the present world situation. Perhaps, the fact that I was born in Poland, studied in Germany, served as an American officer during the World War, and revisited Europe



DR. SAMUEL NEWMAN

as member of a medical commission of an American relief organization and as post-graduate student in such centers as Vienna, Berlin, and Warsaw, mitigates my audacious step and lends greater warmth and deeper personal interest to the few disjointed topics upon which I shall touch this afternoon.

It would seem that any one wishing to discuss any phase of the present complex world situation should be armed with a vast knowledge of history, economics, and related social and political sciences; should be able to bring within his mental grasp and focus the complex forces and devious currents of history which entered into the making of our Western civilization. Yet, such a knowledge and equipment may neither be necessary nor adequate. In diagnosing human ills, the mastery of many scientific disciplines is important, to be sure, yet inadequate if the diagnostician is lacking in human sympathy, insight, idealism, and love for his task. Indeed, the possession of the qualities far outweighs the best scientific training.

The present world crisis is not due to lack of material resources, technical knowledge, or organizational ability. It is primarily a human problem, a problem in human relations, a problem in human conduct, hence a moral problem, an ethical problem, a religious problem. Every man attuned to the eternal human values, no matter how meager his formal education, has a right—nay, a duty—to deal with the present world crisis.

Western civilization is a composite of three factors. The first is Hebrew; the second, Greek; and the third, Roman. The Hebrew factor, mediated into the Western world by Christianity and spoken as of the Hebrew-Christian tradition, is the moral, ethical, and religions substratum of our civilization. In the words of Samuel Chiles Mitchell, a vigorous Christian thinker at the University of Richmond, "all that we have received from the Greeks in art, and from the Romans in law, shrivels up to one-fourth of the make-up of our minds. To the Hebrews, we are indebted for conduct, by which we mean the whole realm of conscience. Emmerson affirmed that 'the moral sentiment underlies all.'"

The present woes and throes of the human race do not issue from the failure of science and art but from their inadequacy as a basis of human society. With the eclipse of the Hebrew-Christian factor in our civilization, the foundations of orderly and democratic government crumble.

The priceless heritage of democracy which we enjoy and cherish today had to be won in hard battle. It took generations of effort to establish living democratic institutions on this continent. Democracy is not an abstraction. It must be exemplified in workable practice. To us, Americans, freedom of life is the goal of existence. Democracy shall attain the ideal when opportunity is equal unto all men according to their talents and equal protection is offered to all without distinction of race, creed, or color.

These principles and ideals which are deeply embedded in American consciousness drew their sustenace and sanction from religion, from the fundamental concept of the Fatherhood of God and the Brotherhood of Man so painfully evolved throughout the ages. Any totalitarian system—Communism, Fascism, or Nazism—is a negation of this fundamental concept.

The political skies of America contain many clouds. There are many men and women—some sincere, some with sinister motives—who would wish to see the basis of broad understanding and consideration for persons of other viewpoint eliminated. They wish to have the country dominated and regimented so that every one must do their bidding. They appeal to latent prejudice, to primitive clannish passions, to fears and hatreds, to dislike of the unlike, in order to becloud the mental processes and the finer instincts of brotherly love. Unfortunately, it is much easier in time of stress to arouse hatred than to create sympathetic understanding; fear begets suspicion and brutality. The religious man believes in a sense of obligation not only to the community, but also to humanity as a whole. Totalitarianism and Nazism negate the duty of universal responsibility. Unsurmountable barriers are erected between races and peoples. Under Nazi Germany, it is even a crime to receive a Nobel prize for achievement on the theory that no German action or German thought should be subjected to the appraisal of the outside world. To such an absurdity has nationalism degenerated in our times!

The present struggle in Europe is more than of academic interest or economic concern to us. It is a question of our very survival as a democracy. We can not cherish the false delusion that we can isolate ourselves completely from what is going on across the big pond. If the totalitarian states continue their policy of conquest without halting or breaking down, the role of the United States is plain. Eventually, we are destined to play the part of Byzantium during the dark ages, a beleaguered island of culture and civilization amid a rising sea of barbarism. Like Byzantium, we may hold

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'A MAGINOT LINE' OF COMPASSION

By DR. ABBA HILLEL SILVER

MANY small nations and minority groups, besides the Jews, are today met by the same watercourse, and are drinking of the same bitter waters of persecution. The Jews of America are no longer the only ones who are faced with the necessity of providing relief for their brothers abroad. For some time now, both Catholics and Protestants in the United States have had to do the same thing for the members of their faiths who suffer in Nazi Germany. More recently, invaded and war-ravaged Poland and Finland have been compelled to appeal to the generous heart of America for public loans and private relief aid. Thus a common foe who has brought measureless tragedy to countless human beings, regardless of their race or creed, has finally united men of good will, of all races and creeds, in the common task of human rescue and succor. We have become allies in a ministry of love, to the denied and the dispossessed of the earth, who can survive only because of our active compassion for them, and who will cling to hope only as long as their faith in our humanity is justified.



DR. ABBA HILLEL SILVER

Through the material help which we dispatch to our fellow human beings who have been beaten in body and harrowed in spirit, who have lost their homes, possessions and careers, or who are hungry, hounded and exiled, we are saying to them: "Be strong and of good courage! You have not been forgotten! Millions of loyal hearts the world over beat with love and solicitude for you! Your day of vindication and restitution is sure to come!"

We who are raising or contributing to relief fund at this time in order to assist the victims of aggression, tyranny and intolerance abroad, are doing much more than extending help to men, women and children in their dark hour of need, and, in so doing, are assuming our elementary and inescapable human responsibilities. In a profounder sense, we are building dykes against the flood of spiritual anarchy which is engulfing our world. We are throwing up a Maginot Line of human compassion across the path of an invasion which has been threatening the very character of our civilization and the whole spiritual life of man. Increasingly, callousness to wrong and suffering, and unconcern with the breakdown of standards of human decency have spread among the peoples of the earth. A selfish and comfortable attitude of detachment and non-envolvement in the sufferings of a driven and menaced world has steadily manifested itself in our midst.

Spiritual isolationism has grown into a far graver threat to civilization than economic isolationism. The common bond of humanity is in danger of being snapped—that mysterious spiritual cord of human sympathy, the quick and loyal response of one man's pity to another man's suffering, the sense of moral outrage at the sight of human wanton human cruelty. This moral aloofness and indifference of our times are far more serious than the spread of dictatorship, for they spell the doom of any hope or any effort ever to free mankind from the curse of dictatorship. Such hopes and efforts are nourished only by the spiritual nature of man, by his strong sense of human solidarity, and by the compelling mandates of brotherhood and reciprocity. "It is through fraternity that liberty is saved," declared Victor Hugo. Even political and economic isolationism have proved vain and dangerous doctrines in our day. Spiritual isolationism would completely fragmentize our world, and reduce it to hopeless anarchy.

The great national relief appeals which are being made in our country today, such as the United Jewish Appeal, in behalf of suffering humanity, are encouraging evidences of a strong opposite tendency, of a firm resolve on the part of men and women who are still free, to strengthen the common bond of humanity, to fortify the spirit of universal sympathy and interdependence, and to reintegrate the shattered spiritual life of the world. Whereas other voices—hard and cruel voices—are shouting into the confusion of our day, words of division, of hate, threat and abuse, words freighted with the mischievous conceits of superior and inferior peoples, of master and slave races, or with the dark doctrines of class struggle, purges and liquidations, the voice of our humanitarian relief appeals, such as the United Jewish Appeal, is the still small voice—but withal, the eternal and undeniable voice—of unity, of love and healing, of brotherhood, freedom and human equality. And as long as that voice remains unsilenced admist the sound and fury of our world, so long will there be hope for a redeemed humanity.

Life has been particularly hard in the last few years on small nations and minority groups. They are the first victims, wherever and whenever the law of force banishes the law of justice. The Jewish people in Europe was the first to feel the blows of lawless, state violence. All kinds of vicious and deceitful reasons were invented to justify the mortal wrongs which were being perpetuated upon this helpless minority. Actually there was but one reason—as other small nations and minority groups were soon to learn—the total breakdown of the reign of law in the heart of Europe, and the enthronement of the reign of lawless men. In quick succession, the peoples of Austria, Czechoslovakia, Albania, Poland, and—now Finland—have been made to feel the flail and ships of this cynical and outrageous lawlessness.

Our national relief funds in themselves, can not, of course, stop these inexpiable crimes against men and nations, but they are prophetic of a passionate resolve on the part of men who have refused to surrender their spiritual heritage of dignity and freedom, that some day these SHALL be stopped, that some day aggression and tyranny SHALL cease, that some day racial and religious minorities shall be protected from despoliation, and that some day, EVERY historic people shall be confirmed in its national and political inheritance.

Three great causes are served by our United Jewish Appeal. First,

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Why Did Sholem Asch Write 'The Nazarene'?

By JOSEPH H. LOOKSTEIN

I

THERE has been much speculation and controversy over Sholem Asch's latest novel, "The Nazarene." English and Yiddish reviewers gave much space to it and weighed very critically the literary merits and the historical faithfulness of the book. In the English press there was unlimited praise for what was regarded a literary masterpiece. In the Yiddish press, notably in the articles of Ab Cahan in the "Forward," and of Dr. Mukdoni and Ephraim Kaplan in the "Jewish Morning Journal," there was sharp criticism and veiled resentment. In Jewish and Christian pulpits, "The Nazarene" was adjudged by some as deserving the Nobel prize, and by others as a poor imitation of the New Testament stories and parables. The book has become a best-seller, because of the wide-spread discussion of it in pulpit and press even more than because of its inherent literary merit.

It would be unprofitable to consider the book as literature in this essay. By this time that question has been well threshed out pro and con. It seems to us, in passing, that the "cons" have it. The faithful, almost literal, recording of the New Testament narratives cannot, in our opinion, be good literature in and of itself. If it is, then it is not "The Nazarene" that is good literature but the New Testament. We agree also with those who remain unimpressed by the construction of the novel. When an author must resort to the doctrine of reincarnation in order to give vividness to his tale, then he is indeed hard pressed. Pan Viadomsky, a Polish anti-Semite, and the central figure of the book, is the reincarnated procurator of Pontius Pilate. A young Jew who does the translation of a hitherto unknown gospel of Judas, is a reincarnated student of ancient Judea. Warsaw is the reincarnated Jerusalem of old. In the midst of this psychopathic atmosphere the reader begins to feel that he, too, is some sort of reincarnated creature. Reincarnation may be good or bad theology; it is most certainly a questionable technique for the novel.

It is also unnecessary to evaluate the book as a historical document. Scholars of note have given it their blanket endorsement: and yet there is much to be said against its complete reliability. The numerous Biblical misquotations, the serious defections in rabbinic interpretation, the not-too-clear treatment of some of the debated events in the life of the Nazarene, leave much to be wanted so far as scholarship and historicity are concerned. To be sure, Asch is to be congratulated for his magnificent description of the Temple, for the detailed reconstruction of the Jerusalem of that day, for his mature insight into the economic, political, and social forces of that period and for the warm depiction of some of the personalities of that date. But all this indicates artistry rather than scholarship, and no one has ever doubted the superb artistry of Sholem Asch.

To write an authoritative and historically reliable account of that fateful and fascinating age and of its universally revered personalities, to adequately portray that period of such involved and conflicting theological and sociological differences, to understand a society in the agony of labor prior to the birth of a new religion, requires an individual who must be a historian, a theologian, a talmudist, and a student of Greek and Aramaic, all in one. We doubt whether Sholem Asch, by no means an arrogant man, would lay claim to such versatility.

What concerns us most in this essay, however, is not literature or scholarship, but motives. Why did Sholem Asch write "The Nazarene"?

II

We must eliminate at once the unkind opinion that Asch wrote with an eye for the Nobel prize in literature. One might just as well say that Michaelson studied the velocity of light and Carrell the nature of matter with an eye for the Nobel prize in science. The creative genius of the artist and scientist is actuated by no such ulterior motive. The patient and painstaking labor in the solitude of the laboratory or study is prompted by the constructive curiosity of the mind and the eternal quest of the soul for fuller expression. Fame and recognition that may come are natural and well-earned by-products, and no more.

Similarly unwise is the conclusion that the book was written to create a *rapprochement* between Christian and Jew, and to foster, through the medium of literature, greater good-will between Judaism and Christianity. *Rapprochement* is a fancy word for *shidduch*. That activity is best performed when the qualities and virtues of bride and groom are fairly presented to both parties concerned. Sholem Asch is, apparently, a poor *shadchan*. He is terribly unfair to the party of the first part. He paints a bleak and dismal picture of the Jewish priesthood of that day, so that to the uninformed reader it comes to resemble a sort of racket. The *Sanhedrin* fare no better at his hands, and appear to have been a corrupt and unscrupulous group of judges, spineless and malleable creatures who took dictation from above. The society of the Pharisees is quite unglamorously presented, fortifying the mistaken notion that one meets with in the New Testament. The whole panorama of Jewish life is exposed with a one-sidedness that gives the reader only a partial view—a view in which much shadow but little light can be seen.

Against this background of religious, social, and judicial corruption, one sees, through the eyes of Sholem Asch, the magnificent and glorious personality of the Rabbi of Nazareth. One is moved by his humility and social consciousness, by his simple but earnest disciples, by his miraculous powers to raise the dead and heal the leper, by his concern for the hungry, the fallen, and the oppressed. This is the inspiring picture that Asch paints with such remarkable passion and sympathy against the raw and miserable Jewish society of that day. This is not the way of affecting a *rapprochement*. This can only make the fundamentalist Christian say, "I told you so!" and the cowardly Jew say, "What's the use?" That these reactions are natural, one has merely to read the review of Asch's book in The Christian Century, and the one by John Cournos, not to mention the statements in the public press made by ministers and reform rabbis.

If the object of "The Nazarene" is not *rapprochement*, then what is it? Primarily, the book is the product of a Jewish intellectual in quest of certainty. In that respect, Sholem Asch as a Jewish intellectual differs little from intellectuals everywhere today. The props have fallen from under them. The alluring ideals of the eighteenth and nineteenth centuries have turned out to be illusions in the twentieth century. Rationalism lies helpless and debunked. Liberalism, divested of its original substance, is now merely a phantom. The new social order that was supposed to arise in that model state in Eastern Europe, and upon which so many intellectuals of all faiths placed so much hope, is now fully exploded, and its architects stand miserably exposed as the conniving

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Why Did Sholem Asch Write 'The Nazarene'?

(Continued from Page 21)

and wicked allies of the savage and barbaric man-hunters of Central Europe. Even Democracy has proved feeble and vacillating and more proficient in the pursuits of appeasement than in those of social reconstruction. The intellectual stands perplexed, frustrated, and disillusioned, realizing that Utopia has not come, and wondering when and if it ever will come.

In this dilemma, the intellectual, who is withal human, needs something to cling to—something strong, firm, and enduring. Even Science can give him little comfort; for the scientist, too, staggered by the stupendousness of the universe, bewildered by its mysteries, and dazzled by its vastness, is beginning to turn prophet and mystic. Its most brilliant representatives, like Jeans, Compton, and Einstein, are speaking of "a Creator still at work," "a Supreme Intelligence," and "a cosmic religion." What is the intellectual to do in this dilemma but to grasp at that which is associated with timelessness and eternity? Hence a Heywood Broun embraces Catholicism, a George Sokolsky slowly retraces his steps to Judaism, and a Sholem Asch goes even further back into history, to that period of stress and strain when Judaism was so prolific and virile as to bring forth from its loins a new and almost full-grown religion.

Asch is fascinated by this new religion, for he sees in it the traits and characteristics of its sire, plus the naivete and exuberance of its own youthfulness. He becomes an admirer—nay, even more—a worshipper of that new religion. He follows its founder with the piety of a disciple. Every miracle is real to him; every parable is inspired wisdom; every action is unearthly—until the real Rabbi of Nazareth loses his human personality and is transformed into a divine Messiah. We can understand, even though we do not share the enraptured enthusiasm of Sholem Asch the frustrated intellectual. Not only are the characters of "The Nazarene" creatures of reincarnation, but he, too, is the reincarnated and perplexed Elisha, seeking a certainty not easily attainable.



Perez Badge, issued by the C. I. C. A. New York, in commemoration of the 25th anniversary of the death of the famous Jewish poet, J. L. Perez.

III

Asch's enthusiasm, however, carries him too far. He is not content with remaining merely the individual admirer of Christianity. He would like to spread that admiration to others and infect everyone with it. At this point, he ceases to be the artist and becomes the missionary. And the object of his mission is to make the Jew reclaim the founder of Christianity as his own Rabbi Joshua of Nazareth, and to reclaim the religion that he founded as child of the Jewish spirit. All the changes that have come into this religion since the day of its founding do not concern him. The modifications that have been made in it in the course of the centuries, the additions that have been introduced by the apostles, the exegetes, and the reformers through the ages do not annoy him. The fact that the Nazarene himself would not possibly recognize the simple lessons that he taught in the full-grown and complex religion which now bears his name—even that does not dampen Scholem Asch's zeal. It matters not to him that today the differences between Judaism and Christianity are real and wide. He forgets that they now represent two distinct theologies, two separate ways of life, two complete cultures, two perspectives, of God, man, society, and the universe. The misunderstandings of history, the cruelties of the ages, the Crusaders and Inquisitions that left the soul of the Jew seared and sore—even if all that could be erased from memory, there would still remain the deep and unbridgeable gulf that exists today between these two religions in their inherent and distinctive essence.

Sholem Asch has a simple solution to the whole problem of Jewish-Christian relationships. If the Christian would desist from practicing anti-Semitism and the Jew, by reclaiming Christianity, would stop causing anti-Semitism, then the millenium would be reached. That solution is unflattering both to Sholem Asch and civilization. For civilization means cul-

(Please Turn to Page 35)

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The Textile Shop of Spartanburg, S. C., well known graduate and registered Industrial Air Engineers and Textile Metal Specialists, have made their fifth expansion in seven years. The building shown here is thoroughly modern inside and out, and nothing has been overlooked in the new plant that might insure quicker and more economical service to the textile mills. The latest type machinery has been installed to aid their skilled and efficient staff of mechanics in assembling precision work. Some of this machinery is the only equipment of its kind to be found in the South.

In addition to the designing department devoted to all types of Air-Conditioning, Pneumatic Conveying, Dust and Lint Removal and Collection, Air Re-circulation, Vapor Absorption Systems, etc., service departments are maintained for repairing and building spinning cylinders, card screens, picker screens, dry cans, etc.

The Textile Shop has been doing slasher cylinder work for many years for Southern mills, and is now a source of supply for one of the largest slasher manufacturers in the United States, and is building all size drying cylinders for copper, stainless steel and other metals

Several years ago, the company developed and patented the Vacuum Lint and Dust Collector for automatic spoolers, and this system is now in successful operation on thousands of spindles in the North, South and West. Records kept by the mills show the system operates with a high degree of efficiency and an unusually low power consumption.

Those who have inspected the Textile Shop's plant declare it to be the best equipped of its kind in the Southern states.

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA LAUNCHES CAMPAIGN

A nationwide campaign to check misunderstanding, fostered by hate propaganda in the United States, with the stress on better cooperation among religions and racial groups, has been launched by the Federal Council of the Churches of Christ in America, which represents 143,000 churches throughout the country.

With the approbation and endorsement of the National Association of Broadcasters, the campaign is being conducted over local radio stations in towns and cities in every state, through the cooperation of leading clergymen of ALL denominations in communities from coast to coast, who have been asked to "lead the way."

The campaign, unusual in that it does not present trite appeals for more tolerance, stresses factual information on the contributions made to American democracy by the peoples of widely different cultures and faiths, which, in other nations of the world, are oppressed by a medieval intolerance.

In announcing the campaign, Samuel McCrea Cavert, General Secretary of the Federal Council, said:

"The primary aim of this radio campaign is to lay essential facts before the American public, in order that, through an educated public opinion, we as a people may profit from the example of many less fortunate European peoples living in countries where democracy has been destroyed by tactics that include the fomenting of racial and religious hatred and oppression."

Dr. Cavert cited the case of anti-Semitism, in calling for support of the campaign by "all people of good will interested in community cooperation and national welfare." Anti-Semitism, he pointed out, is not exclusively a Jewish problem but the concern of the whole community, as it has been the fore-runner of anti-Catholicism, anti-Protestantism, and anti-Liberalism. "Modern anti-Semitism," he said, "has been made a 'smoke screen' and 'entering wedge' for attempts to destroy both democracy and religion."

To hundreds of cooperating clergy, the Federal Council has supplied a brochure of "factual material," entitled "A Plea for Better Understanding," which offers 13 suggested methods of dealing with the problem. Among the subject titles are "Some Propaganda Tactics," "The Christian Church Speaks Up and Acts," "Jews in America," "Immigration and Emigration," and "Refugees."

In a letter to all of the radio stations in the United States, Neville Miller, president of the National Association of Broadcasters, discussed the project, which he termed "important" and "worthwhile," and urged local stations to take part in the campaign.

"Certainly," he wrote, "there is no greater public service a station can render than to give its facilities to bring its listeners closer together in the bonds of understanding, based upon truth and fact. This, to me, is one of the root-principles of the American system of broadcasting."

Mr. Miller also wrote that the NAB had examined the material upon which the Federal Council's campaign was laid, and declared it to be "factual and impartial."

"It is informative and it is 'good radio'," he added. "It is material which men of good will in all faiths will welcome. And it is vitally important that this message, educational in scope and patriotic in purpose, be gotten across now."

INDIANS DROP SWASTIKA AS SYMBOL

Tucson, Ariz.—Because the swastika has now become a symbol of Nazi "acts of oppression," four Arizona Indian tribes, which used the design in their baskets and blankets for years before Hitler was ever heard of, this week held a solemn ceremony foreswearing any further use of the hooked cross.

Collecting a blanket, basket and decorated clothing bearing the swastika in a pile, the Indians sprinkled colored sand over the heap and set it afire. The four tribal chiefs then issued the following proclamation:

"Because the ornament which has been a symbol of friendship among our forefathers for many centuries has been desecrated by another nation of peoples:

"Therefore, it is resolved that henceforth from this date and forever more our tribes renounce the use of the emblem commonly known as swastika, or fylfot, on our blankets, baskets, art objects, and paintings and clothing."

PEACE PACT IS CONCLUDED BETWEEN JEWISH AND ARAB VILLAGES

Tiberias (Palcor Agency)—A peace pact was concluded at a colorful ceremony held on Saturday between the Arab village of Ghuweir Abu Shusha and the Jewish Kvutzath Genossar, both located near here. Participating in the healing of the breach were many Jews and Arabs as well as representatives of the Palestine Government and the military authorities.

Thus was ended a disputed and troubled chapter in Arab-Jewish relations. Though the exact events that led up to the shooting on October 24, 1939, have not yet been cleared up, their aftermath resulted in the conviction on January 11th last of ten Jewish Temporary Additional and Special Police from Migdal and Genossar; and the sentences meted out at the trial before the Military Court in Acre to the ghaffirs involved varied from five to twenty years. These sentences, it is hoped, will eventually be reduced or nullified.

SAMUEL UNTERMEYER LEAVES $100,000 TO HEBREW UNIVERSITY

New York.—The Hebrew University will receive $100,000, according to provisions in the will of the late Samuel Untermeyer, prominent attorney and foe of Nazism, who died last month. The bequest is subject to certain conditions which were not disclosed.

FINDS 800 GROUPS SPREAD PROPAGANDA

New York.—More than 800 organizations, cloaking themselves in a "pseudo patriotism," are engaged in the distribution of hate-inciting, anti-alien propaganda, declares Ernest Hemmingway, novelist, in a report prepared for the fourth annual conference of the American Committee for Protection of Foreign-born.



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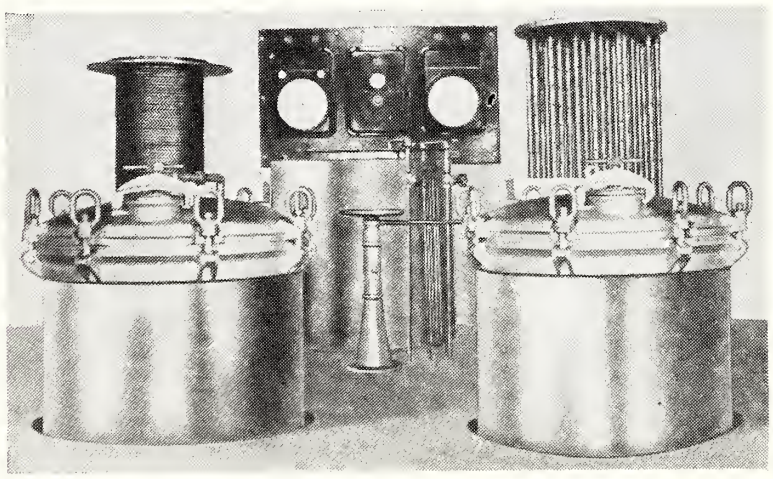
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One Man's Contribution

By LEAH GOLD

BECAUSE, in 1831, a twelve year old boy named Isaac Mayer Wise felt impelled to walk out of the village of Durmaul, Bohemia, on the highway leading to Prague and a wider world, more than 300 Liberal Jewish congregations in the new world which belong to the Union of American Hebrew Congregations, and the Hebrew Union College in Cincinnati will memorialize Dr. Wise, Union and College founder, at services this Sabbath, the Sabbath nearest the 121st anniversary of his birth.

The walk to Prague with a bundle of clothes and 27 kreutzer was not Isaac Wise's first journey. For, on March 29, 1819, he had been born to Leo and Regina Wise in the tiny town of Steingrub.

Since father Leo was the Jewish school teacher in Steingrub, Isaac entered classes at the age of four. Two years later, the youngster began to study Talmud. His progress was so rapid that when he had reached the ripe age of nine, Leo and Regina decided to send him to his learned grandfather, Dr. Isaiah of Durmaul. Here, in addition to attendance at the Jewish day school, Isaac had the advantage of personal instruction from the grandparent who had learned his medicine at Padua and his Talmudical and rabbinical lore as he grew.

Dr. Isaiah died in 1831. Young Isaac had already chosen the rabbinate as his profession. Since Steingrub was too small, and his parents were too poor to aid him, he took the road to Prague—a way which was later to lead across the sea to America, where men were free to act and think and play a part in making their own destiny.

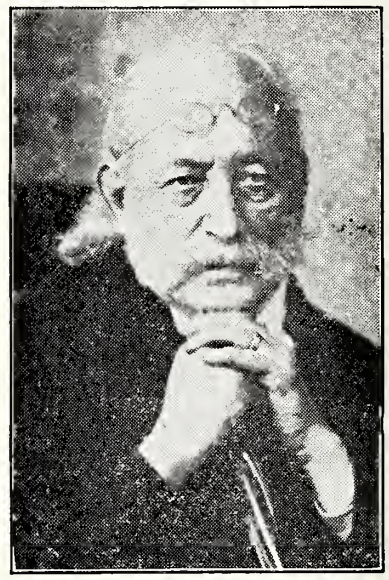
When the ship Marie set sail, May 20, 1846, from Bremerhaven for America, it counted among its passengers, Dr. and Mrs. Isaac M. Wise and their infant daughter, Emily.

During the intervening years, Dr. Wise had been ordained a Rabbi and served as head of the Radnitz congregation. He had also attended the Universities of Prague and Vienna, read widely, and become acquainted with the English language. Possibilities of achievement to be garnered from the combination of Dr. Wise's knowledge of western culture and Jewish tradition had been further strengthened when he attended, in 1845, the second Reform Rabbinical Conference at Frankfort.

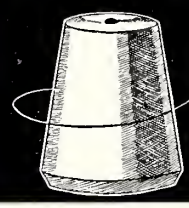
Sympathy with Reform in religion and belief in man's right to share in the solution of public questions quickly made the Bohemia of 1846 an impossible place for the independent, straight thinking, justice loving young Wise.

"In an antiquarian bookstore in the city of Prague, I found a collection of American-English prints, and in it a set of journals from the years 1780-90. I purchased the whole and read with the heart more perhaps than with the reason," Dr. Wise related in his "Reminiscences." "That literature made of me a naturalized American in the interior of Bohemia. It inspired in me the resolution to go to America, and against the will of my friends, I did go and my family with me."

Teaching English to foreigners in a night school set up in the basement of



DR. ISAAC M. WISE



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his New York home was Dr. Wise's first enterprise in America!

His first real work, however, was as Rabbi of Beth El Congregation in Albany, New York.

By advocating, in 1848, a national organization for American Judaism, Dr. Wise within the brief space of two years, indicated the role of leader and organizer which he was to occupy in this country.

His realization of American opportunity was evidenced in a letter written in 1849:

"An American Jew you perceive has a two fold mission, to promote truth and liberty."

As to other Americans before and since, the West in the 1850's seemed to Dr. Wise to spell opportunity for realizing his plans. So, not with the hope of gaining riches, but with the idea of enriching others, Dr. Wise and his family moved, in April 1854, to Cincinnati, Ohio.

Elected Rabbi for life of Congregation K. K. Bene Yeshurun in the Queen City, Dr. Wise thought that in the more progressive atmosphere of the west and south he might be able to promote an American Judaism related to the daily life of which it was a part.

The Cincinnati group welcomed Dr. Wise and cooperated in the drive for progress. Equal rights of women were recognized in the congregation in days when political suffrage was still far distant. Non-Jews attended Dr. Wise's stimulating Friday evening services years before inter-faith meetings were the thing.

But, there was still a period of waiting before national Jewish organization could be achieved.

Meanwhile, Dr. Wise was not depending upon his achievements in Cincinnati and his visits to other communities to produce the liberal movement which he had conceived.

He put his pen to paper and founded the "Israelite," an Anglo-Jewish weekly which is still published under the title, "American Israelite" in Cincinnati. Through its columns, the great American Jewish leader iterated and re-iterated the need for a Union of American Jewish Congregations and for a school to train new generations of American Jewish leaders.

Judge Max B. May in a biography of Dr. Wise characterizes his "Israelite."

"It has always insisted upon the fundamental truth of the Declaration of Independence that all men are created equal and at all times insisted vehemently that the underlying principles of this government, the separation of church and states be adhered to, and that in the domain of politics no discriminaion be made against citizens because of their religion."

In the "Israelite" of July 20, 1855, Dr. Wise published an editorial on the American or Know Nothing Party. It might have been written yesterday or today.

"Nothing is more disgusting to us than the combination of religion and politics. If office seeking politicians enlist in their service the religious fanaticism of the multitude they are evidently deprived of every particle of patriotism, for they ought to know that is the beginning of the most furious civil war, that they knife the most dangerous passions in the breast of man and place the most destructive arms in the hands of an over excited multitude.

"We wishing nothing and expect nothing from a religious party. Let religion be unto them a fear of God and not a medium to obtain public office."

When Dr. Wise added "American" to the title of his weekly in the year 1874, he stated that "the 'Israelite' has organized in Americal Israel and this was one of its main objects. The Hebrew is Americanized and his religion is naturalized. They are no longer strangers and they are perfectly at home in this blessed land."

During the preceding year, in July, 1873, delegates from 34 congregations had come to Cincinnati in answer to the call of Maurice Loth, President of Dr. Wise's congregation. They had organized the Union of American Hebrew Congregations.

Two years later, Hebrew Union College, a training school for American Jewish leaders was brought into existence by the Union. Dr. Wise was chosen the first president of this school for American Rabbis of which he had dreamed for so many years. Established in Cincinnati, the college required that candidates for ordination hold a B.A. degree thus ensuring familiarity with secular culture as well as knowledge of Jewish history and ideals.

After the College had graduated a number of students who rapidly became leader in community as well as in Jewish life, Dr. Wise realized the third of his plans for organization. In 1889, the Central Conference of American Rabbis was born at a Biennial Council of the Union in Detroit. As the first President of the Central Conference, Dr. Wise started the group on its path of seeking social justice and raising the standards of religion in action.

Have you contributed your share to the United Jewish Appeal?

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PEERLESS WOOLEN MILLS

John L. Hutcheson, Sr., founder of the Peerless Woolen Mills, was born in Georgetown, Tenn. Originally he ran a very complete department store in Sweetwater, Tenn., and possessed a most comprehensive knowledge of the dry goods business. While running this store he gained a thorough knowledge particularly of clothing, woolens, dress goods and jeans; in fact, he also manufactured a very good line of jeans. In 1898, he located in Rossville, Ga., where he was general manager of the Park Woolen Mills.

In 1905, he organized the Peerless Woolen Mills, which today are regarded by the whole textile industry as a remarkable achievement in woolen manufacturing. At the outset his employees numbered some 150; today he employs over 1,600 people.

Additions from time to time and enlargements have made Peerless amongst the most modern woolen mills in the world, with equipment that is the last word in machinery. The plant is absolutely complete from the scouring of the raw wool to the finished piece. The wool scouring department which takes wool from the wool sorting plant is particularly modern and complete.

John L. Hutcheson is beloved not only all through Georgia but as well through Tennessee and sections of Mississippi, Virginia, Kentucky and West Virginia. Because of his wide reputation as a most humane man, his enviable record for integrity and square dealings and his lovable nature, there is not a wool grower in the states that would not give him preference over any buyer in the United States. In fact, the best wool growers in those states make their offer first to him and take special delight in giving him every possible advantage.

Mr. Hutcheson, although no longer actively engaged in manufacturing, attends his office daily and all problems of management and policy are referred to him. He has the mature judgment of the thorough business man. Always considerate of others, he attributes his success to the loyalty of his employees and maintains openly that his business would not have grown and prospered without them. He is personally acquainted intimately with every one of them and is readily accessible to them all. Their personal welfare is close to his heart and he is never so happy as when doing something for them.



JOHN L. HUTCHESON, SR.

A MAJOR NEED: Immigration of refugees to Palestine must be supported.

HENRY MONSKY IS ELECTED HONORARY VICE-PRESIDENT OF PUBLICATION SOCIETY

Another leader in contemporary Jewish life joined the "official" of the Jewish Publication Society of America when Mr. Henry Monsky was recently elected an honorary vice-president of this 52-year-old organization.

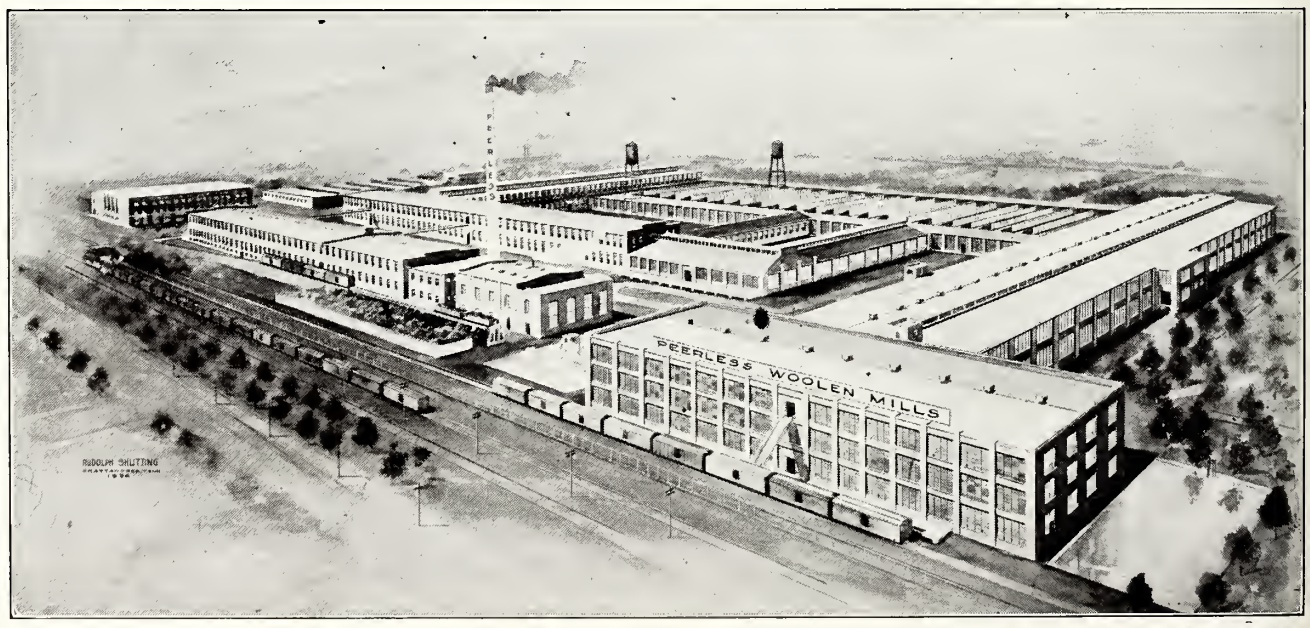
Mr. Monsky's name is well known wherever there are Jews, as his position of international president of B'nai B'rith makes his name a by-word throughout Jewry.

He is vice-president of the General Jewish Council; honorary chairman of the United Jewish Appeal and the United Palestine Appeal; a member of the executive committee of the National Conference of Jews and Christians; a member of the board of governors of the American Association for Jewish Education; and a director of the National Council of Jewish Federations and Welfare Funds. He is also a member of the board of directors of the Joint Distribution Committee, and was recently elected to the board of trustees of the Jewish Chautauqua Society; he is honorary chairman of the board of trustees of the Leo N. Levi Memorial Hospital, and is a member of the special advisory committee of the Youth Aliyah.

Mr. Monsky is a member of the board of governors of the Omaha, Nebraska, Community Chest; a past president of the Nebraska Conference of Social Work; a member of the Omaha Welfare Board; president of the Omaha Council of the Boy Scouts of America; a member of the national board of the Family Welfare Association of America; and a member of the National Board of Community Chests and Councils.

He was one of Father Flanagan's closest friends and co-workers, and helped found the famous Boys Town in Nebraska, and still continues as a member of its board of trustees.

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THE HIGHWAYS A PUBLIC UNDERTAKING

Highways are a public undertaking. Highways are provided by the people, acting through the instrumentality of the state, to provide themselves with needed transportation facilities. They were largely built and are wholly maintained out of funds raised by taxation for this purpose.

Highways have been recently described as a public utility. There can be no dispute with this designation if it simply means that the highway system is created to provide a distinct service to the citizens of the state. But there is danger if the analogy with the public utilities is carried too far. There are important differences between the characteristics of the public utility and a highway system. These cannot be disregarded without absurd and unjust results.

In the first place highways were not built as a profit-making enterprise. The state does not attempt to make money out of the highway system. Highways are not designed to provide the state with revenue as investments. The highways are an example, as we have stated, of action by the people, through the instrumentality of the state and its subdivisions, to provide themselves with transportation facilities at a minimum cost. This is true notwithstanding the fact that the highway system is supported in large part from special taxes levied upon highway users.

A second difference between the usual public utility and the highway system is that the capital invested in a privately-owned utility is furnished by investors, while the capital invested in the highway system is provided by the people themselves, through a system of taxation. The capital invested in modern highways comes principally from five sources: Special motor-vehicle taxes, road taxes levied on general property, grants from the Federal Government, special assessments, and bond issues. The money derived from the first four sources is raised by taxation. Money derived from the fifth source is repaid out of the proceeds of taxation. Thus the highways, however financed, really become the people's highways, with the people's money invested in them.

A third difference between highways and privately-owned utilities is that highways are not completely on a user basis. In other words, the cost of providing the service is not expected to be borne entirely by charges levied upon motor-vehicle owners but in part by other beneficiaries of the highways. It is ordinarily expected that the users of electricity, gas, and water, furnished by the ordinary public utility, whether publicly or privately owned, will pay for the whole cost of providing the service somewhat in proportion to the quantity they purchase. The public has never adopted such a theory with respect to its highways.

Historically, special taxes on motor vehicles were imposed to provide a high-type and expensive highway for the motor-vehicle owner which could not be provided by means of local taxation. The principal beneficiaries of highways of this type were motor-vehicle owners. It was proper that they should contribute a large share of the cost. It was not proper that local property owners, or even property owners of the state as a whole, should pay for this type of highway, except to the extent of community use of the highway and its purely local value to contiguous property. Highways of this type were properly put upon a user basis with respect to the major portion of their cost; but there was no reason for putting the entire highway system on such a basis. It would have been manifestly unjust to have shifted the burden of the entire highway system upon the motor-vehicle owner, since the average motor-vehicle owner made so little use of local roads. County and township roads would exist if there were no automobiles, and they would be financed out of the proceeds of local road taxes. The existence of automobiles does not alter the nature and use of such roads, even if the farmer has substituted an automobile and a truck for horse-drawn vehicles. Thus there is no logical reason for changing entirely the method of financing these roads. Because large numbers of motor vehicles use the main highways is no reason for placing upon them the entire cost of the much greater mileage of county and local roads, the use of which by the average motorist is limited.

The idea that the motor-vehicle owner should pay the cost of the entire highway system has not been accepted by the public and would be unjust in its operation if applied.

This Committee sees no objection to calling highways public utilities in the sense that they are public in nature, provided the analogy does not disregard the essential differences between highways and such public utilities as electric light and gas companies.

Highways are fixed public property, the title to which rests in the state, while vehicles which use them are private property owned by a large number of persons. The users of the highways include, directly or indirectly, almost the entire population.

The cost of construction and operation of the highways is met by taxation of the motor-vehicle owners and other highway beneficiaries, or by funds obtained from the sale of highway bonds or bonds of special highway benefit districts. The interest and amortization of these bonds is met through special taxes levied upon highway users and o her beneficiaries. In many cases motor-vehicle owners are included also in the group of other beneficiaries and as such contribute taxes in support of the highways.

The highway users and other beneficiaries, who furnish the funds, do not enjoy title to the highways, nor do they receive any monetary return upon an investment in the highways. The only benefits which they receive are the use of the highways. The financial relationships between the state and the highway users and other beneficiaries are, therefore, quite different from those of the owners and users of a privately-owned public utility.

GRANTS N. C. FRANCHISES

The North Carolina Utilities Commission has issued an order providing for amendment to the franchise of the Capital Coast Express Company to allow it to operate from Raleigh to North Wilkesboro and has granted a certificate to Central Motor Freight Lines to operate from Asheboro to Raleigh and from Asheboro to Charlotte via New London. The latter was recently chartered and has as its officers Ed. Cranford, president; T. Lynwood Smith, vice-president, and Earl W. Cox, secretary-treasurer, all of Asheboro.

VIRGINIA FIRM BUYS N. C. LINE

Southeastern Motor Lines, Bristol, Va., has purchased the intrastate franchise of the Boone (N. C.) Transfer Co., operating in the section around Boone, Jefferson, North Wilkesboro, and Winston-Salem, N. C.

See The FONTAINES On All Highways

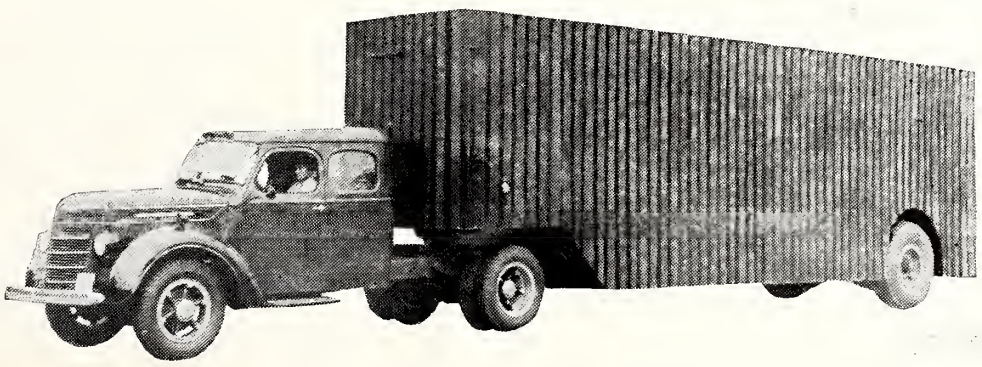
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A New Fontaine Frameless Trailer With Greater Capacity Than the Largest Box Car

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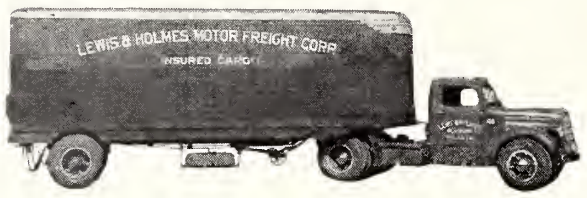
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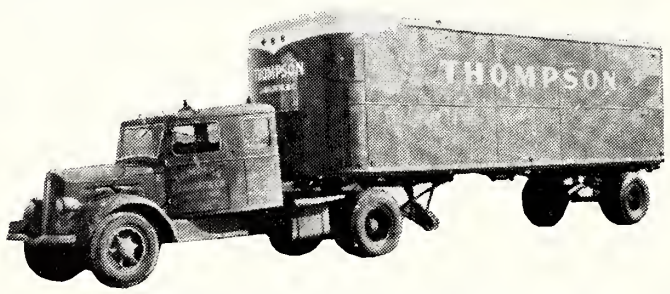
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Southern Terminal ATLANTA, GA.

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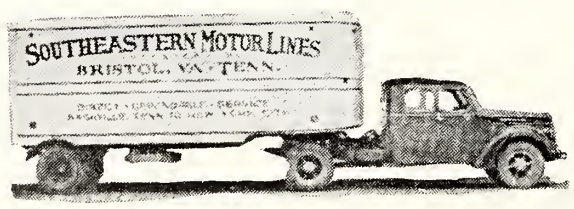
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MODERN HIGHWAY

A Paramount Factor in [R] of L[ife]

Morning, noon, night, all over America, in good weather and bad, motor trucks are on the move performing services essential to human welfare.

For every seven families in the United States there is one truck at work transporting food, clothing, building materials, and myriad commodities that contribute to the comfort and well-being of people.

By affording speedy, flexible, and economical transportation, motor trucks have changed the complexion of commerce, agriculture and industry—not to mention the dietary habits of much of the nation.

Fresh fruits daily reach many a breakfast table that knew them before as rarity, because the motor truck has made possible their transportation in less-than-carload lots to consumption points without delay and costly re-handling.

Both the quantity and diversification of the family diet have increased. More than half of the nations livestock is hauled quickly and economically to market by motor truck. Nearly three-fourths of the perishable fruits ride in trucks. Practically all the milk supply of metropolitan communities comes by motor.

All around the clock, there scarcely is an hour that some convenience is not rendered for the average family by motor truck delivery.

FUEL

Coal for Americas homes is delivered by truck, 20,000 of them operated in fleets of eight or more, and many thousand more vehicles owned by smaller dealers. Thus, when a late Spring cold snap diminishes the fuel supply, the householder gets quick motor service from the coal yard to his basement window. Another essential fuel, gasoline for his motor car, gets to the corner filling station by tank truck, one of 50,000 in the nation.

The morning paper is waiting for the early riser, thanks to efficient motorized distribution. His mail will be on his office desk, hurried along by some of the 14,000 United States mail trucks operated in cities. An order of merchandise, coming in by rail, will reach the storeroom by one of the 74,000 trucks used by railroads and their forwarding subsidiaries.

The housewife by saying, "Deliver it, please," enjoys the convenience offered by some of the 90,000 department store and general merchandise delivery trucks. Her weekly laundry is picked up and delivered by a truck, one of 60,000 operating in laundry and dry cleaning fleets. Just to haul the nation's groceries requires the services of an estimated 200,000 trucks.

BREAD

The housewife need walk no farther than the side door to obtain bread and rolls, still warm from the ovens, and deivered from house to house by bakery truck drivers. There are 86,000 bakery trucks in the nation.

Any disruption of necessary services brings repairmen to the scene on the double-quick, usually by motor truck. A crew of telephone trouble-shooters has access to especialy equipped motor vehicles, more than 20,000 being maintained by one company. Other fleets help electric light and gas companies rush equipment to points of trouble.

On call, day and night, are 100,000 pieces of motorized fire equipment in the United States, providing protection to millions of homes once beyond range of the horse-drawn pumpers. Once



From the South Modern [H]ighway Goes In Evi[dence]

Here Are 6 [Reas]

1 TRANSPORTATION SERVICE [NOW] SERVED. There are thousands [of towns] in all the other parts of the country [not] served.

2 FASTER... MORE DEPENDABLE [SERVICE] Truck transportation is more flexible in that its operation can quickly be changed. The industry has been built upon basis [of] Now under Interstate Commerce Control is stabilized in the public interest.

3 TRUCKS PAY AN ANNUAL TAX [TO] THE STATES of North Carolina, Tennessee. This is in excess of 35% of [the] used.

4 TRUCKS HELP BUILD THE [STATE] an extra dividend which the public taxes paid for the building and maintenance.

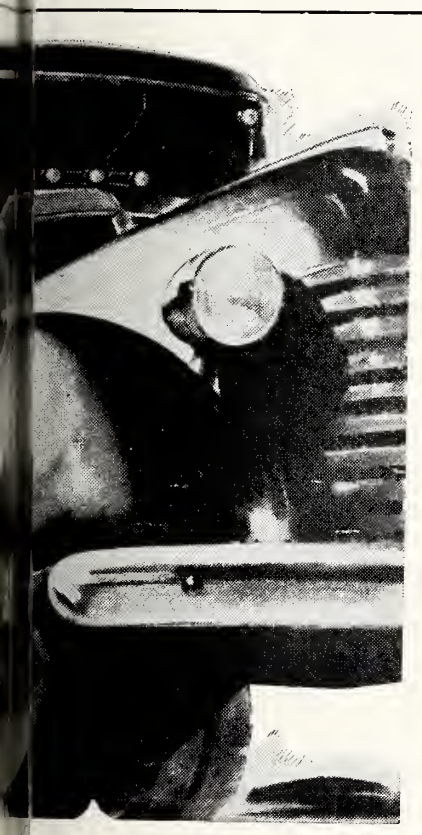
5 TRUCKS ARE SAFE ON THE [HIGHWAYS] panies are courteous. They do not [speed] while drunk. They observe the law of the courtesy. I. C. C. regulations provide [which] must follow. In 1938 there was a saving [of]

6 THE AUTOMOTIVE INDUSTRY [EMPLOYS] North Carolina, 37,817 in South Virginia, and 54,988 in Tennessee. Your by reason of trucking operations. They to build the community.

TRANSPORTATION

Raising U. S. Standards

ving



ighway Transportation y Direction

sons Why--

CMMUNITIES NOT OTHERWISE
nunities in the South as well as
rved by railroads.

SRVICE TO ALL COMMUNITIES.
an other forms of transportation,
meet conditions of its customers.
oviding fast and reliable service.
regulation its practices are more

IL IN EXCESS OF $35,127,532 IN
ou. Carolina, Georgia, Virginia and
sessed valuation of the equipment

D: THE MOTORISTS USE. This is
eives. Trucks pay over half the
of the highways.

G WAY. Drivers of reputable com-
el speed limits. They do not drive
ghway, of safety and of common
ety Rules and Regulations which he
gn of 10%.

SUPORTS 64,891 truck drivers in
arolina, 63,018 in George, 50,163 in
l low people who have steady jobs
re good tax paying citizens, helping

night falls, thousands of street cleaning trucks begin their rounds, while other municipal vehicles dispose of ashes, garbage and sewage.

By the time the average family retires, the working day has just got under way for 200,000 long distance haulers, who move and distribute thousands of commodities over-night, so that stores all over the country can have their stocks replenished in the morning. The motor truck's adaptability, flexibility and low cost have enabled thousands of shippers to gear it intimately into the specialized operations of their businesses. Throughout the 24 hours, the motor truck lays the nations daily necessities in its gigantic lap much faster and fresher than ever before.

TAXES

The difficulty with which trucks move to carry goods in interstate commerce is shown by the fact that a five-ton truck traveling for the first time from Alabama to South Carolina must pay a $400 tax in Alabama, $400 in Georgia, and $200 in South Carolina—or $1,000 for the trip. By counteracting many of the economies offered by truckers, such interstate trade barriers impose higher commodity costs on consumers.

Tedions to shippers is the fact that most states have varying license and tax regulations for different classes of out-of-state carriers.

Among the most vexatious barriers raised to interstate trucking are those limitations placed on length and weight or payload capacity of commercial motor vehicles. States which are side by side have marked differences. Connecticut allows only a third the weight which is legal in Rhode Island. Wyoming sets the limit at 48,000 pounds and Montana permits 84,800; Kentucky's 18,000 compares with 72,000 in her sister state, Illinois.

For a trip through four western states a truck would need yellow, amber, green and white colors for its clearance lamps to conform to all requirements. For a trip from Seattle to Los Angeles a truck needs directional signals of red, yellow and amber. Such laws discourage trade.

FREE TRADE

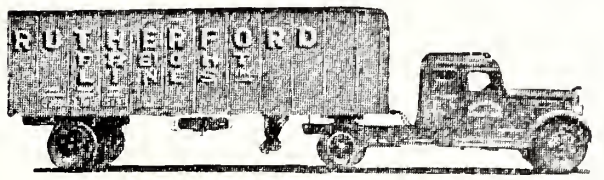
America, with 130,000,000 consumers in 3,000,000 square miles, grew to be the largest free trade area in the world before individual states began discouraging interstate shipments by tax levies. Within the nation there is a high degree of specialization, permitting New England to be a shoe center, the Pacific Northwest to supply lumber needs, the Mississippi Valley to serve as the granary of the nation. As a result the United States produced more in proportion to its population than any nation in the world.

Preservation of this system of free enterprise which has made possible the American standard of living has prompted many public leaders to combat efforts seeking legislative restrictions on truck shipping. Among them, members of the Council of State Governments said in official resolution: "... The Council recognizes that trade barries, under any guise, are detrimental to the economic welfare of the country that this Assembly recommends complete adherence to the traditional policy of free trade between the forty-eight states."

Many U. S. farmers and consumers also are concerned. Seriously affecting

(Please Turn to Page 36)

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Richmond, Va.	5-2990	Cleveland, Tenn.	507
Greensboro, N. C.	9672	Chattanooga, Tenn.	6-8127—6-8128

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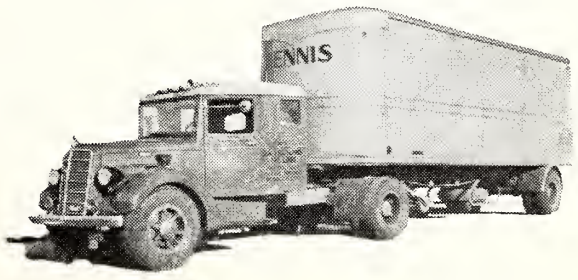
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Specializing in Crated Furniture Hauling
To and From New York, Philadelphia, Baltimore, and All Connecting Points

ECONOMICAL TRUCK TRANSPORTATION STIMULATES GREAT FLOW OF COMMERCE

Creating opportunity for jobs and better living unparalleled in any two decades in history, the growing influence of highway transportation since the first World War stands out as one of America's most dynamic developments. Vigorously in the forefront is the motor truck industry, alone responsible for the employment of 4,000,000 people.

In becoming one of the greatest social and economic forces of modern times, the commercial motor vehicle has made a steady upward march; this is statistically traced in Motor Truck Facts, publication of the Automobile Manufacturers' Association.

Some of the salient facts that the handbook, which comes off the press this month, are presented here.

The motor truck, by bringing new speed, new economy, new flexibility to all transportation, has shattered in many fields the barriers of high distribution costs which limited the flow of commerce. Giving a new freedom of movement for goods and services, it has contributed to higher standards of living for the farmer and city dweller, has expedited the merchandising methods of small town businessmen as well as metropolitan wholesalers.

Registered in the United States at the close of 1939 were 4,320,929 motor trucks, a new high record for use.

On 1904, the first year for which reliable statistics are available on motor trucks, only 700 trucks were manufactured and sold. Expanding by slow stages, the market for trucks reached in 1919 what many economists were sure would be the saturation point—224,700 trucks sold. Yet, two decades later, in 1939, the annual production climbed to 757,000, the fourth time in 11 years that output exceeded the three-quarter million mark.

Viewed in the perspective of American economic history, the record of transportation by trucks has been one of exceptional resourcefulness and enterprise. Where the older forms of transportation such as the post-road, the stage coach, the canal and the early railroad enjoyed the help of beneficent legislation and money or land subsidies, the automobile truck literally lifted itself to its present position by its own bootstraps.

Motor trucks operating over the nation's highways are paying special motor vehicle taxes of well over a million dollars a day—$1,180,000, to be exact. This is equivalent to all maintenance costs, plus one-third of the total capital outlay on all state highways and bridges.

A big share of the tax bill falls on farmers and small businessmen, as 86% of all trucks in the United States are privately owned. Farmers alone account for one out of every four trucks. On farms are one million motor trucks, scattered from 1,401 in Nevada to 68,250 in New York State.

As a stimulant to employment, the motor truck is a tremendous force. One pay check out of every ten in the nation goes to a person employed in the production, distribution, servicing or operating end of the industry. Chief among new jobs created are those for operators. Motor trucks employ 3,650,000 drivers — more than three times the total employment on all Class I railroads. Nearly 650,000 new jobs for truck drivers have been made since 1935 alone. These figures are in addition to drivers, such as farmers, who own and operate their own motor trucks.

Much of the freight traffic is new traffic, developed by the trucking industry itself. Due to their ability to carry small lots, trucks have, for example, developed low cost distribution of fruits and vegetables to small communities. It requires a town of 20,000 to handle a carload of citrus fruit. Trucks have put oranges, grapefruit, and fresh vegetables in every village. Nearly 40% of the nation's 122,473 communities have no railroads and are solely dependent upon the highway for their transportation needs.

Today most milk comes to the city over the highway, and many cities, among them Detroit, Cincinnati, Los Angeles, Hartford, Milwaukee, and Spokane, receive their entire supply by motor truck.

So on through a multitude of products that must travel from point of origin to the final consumer, the truck plays an important part in transporting the things the nation eats, wears, or uses. Taking a stand that transportation success can never be the product of high rates or restrictive service, the motor truck industry has won a high place in the nation's transportation annals. Its objectives have been to achieve for the country the most efficient and economical system found anywhere.

South Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$ 920,300
Gasoline Tax	3,471,552
Total State Taxes	$4,391,852

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W. R. MASSEY, *President and Treasurer*

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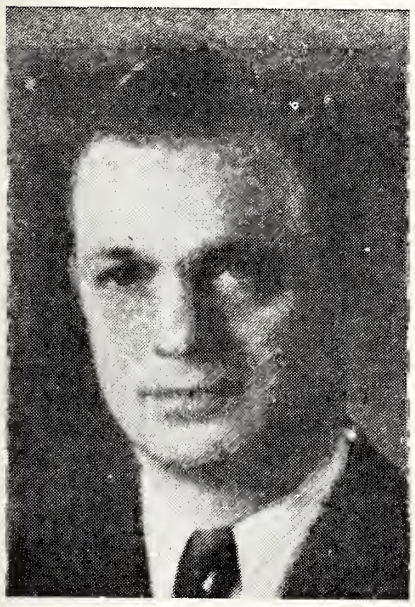
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CUMBERLAND, MD.

A VITAL MESSAGE TO SHIPPERS

By R. S. COOPER

Bachelor of Traffic Laws, Publishing Agent
Motor Carriers Traffic Association
Greensboro, N. C.

The motor trucking industry has now been under federal regulation for a period of four years, during which time it can be said that great progress has been made from every viewpoint, when you consider that the rail lines have been under regulation for a period of appriximately 53 years. The progress made in motor truek transportation has been sueh that the publie eannot very well dispense with it, inasmueh as it has afforded them an opportunity to reaeh thousands of points where no transportation faeilities were available. In fact, statistics show that 40 per eent of the communities in this country have no railway service whatever, and which points must get deliveries of their goods by truck, regardless of the cost involved; however, the trueking industry's rates have become stabilized to the extent that they are in a position to serve these communities just as efficiently as the communities that are served by other transportation ageneies upon the same per cost basis, therefore, it is of interest to all shippers and reeeivers, both from a business and finaneial standpoint, to eontinue to ship as mueh freight as they possibly ean via motor truck transportation.



R. S. COOPER

The publie at large is not familiar with the faet that the motor trueking industry is paying over one million dollars in taxes daily, which is far greater than the taxes paid by any other commercial carrier.

Statistics show that the motor trucks earry only 5% of the nation's intercity freight, whereas the railroads carry approximately 65%, the other 35% being transported by the various modes of transportaton via water.

In 1938, the gasoline and motor vehicle state tax reeeipts totaled nearly 40% of all taxes collected by the states, therefore, it can readily be seen that the motor trucking industry is most certainly bearing their part of taxation.

In 1937 elass I railroad taxes were 1.43% of property valuation. Typical manufacturers were taxed 5.6% of property valuation. But truek taxes were 47.6% of truck valuation.

It should be ealled to the publie's attention that various bills to retard motor truck transportation are being sponsored in various states by railroad interests, wherein they are attempting to place eertain restrictions on motor truck transportation, which if passed, will force higher transportation costs; therefore, if and when these bills are ealled to your attention, you should lend every aid possible to defeat same, for if you do not, then of course the effect from the passing of these harmful bills will mean that high transportation eharges will have to be made, whieh most assuredly will have to be passed on to the consuming publie.

It is urgently requested that the above facts be considered by the shipping and reeeiving publie to aid all possible in maintaining a transportation system throughout the United States via motor truck that will preserve the inherent advantages of and foster sound economie conditions in sueh transportation that is in the publie interest, thereby promoting adequate, economical, and efficient serviee by motor earriers without unjust discriminations to anyone, which will improve the relations between the shippers and all motor carriers, thereby developing and preserving a highway transportation system adapted to the needs of the commerce of the United States.

Your past patronage of motor truck transportation is highly appreciated by all carriers who have been serving you, and your continued eooperation is solicited.

Have you contributed your share to the United Jewish Appeal?

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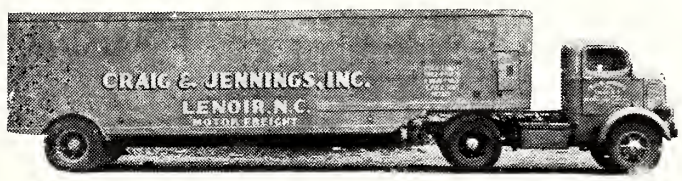
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BROADWAY, N. C.

Motor Transportation Problems Considered

At Carriers Convention Held in Greensboro, N. C., April 9-10

John C. Miller, Washington, is the re-elected president and executive director of the Irregular Common Carriers, an association representing approximately 50 carriers in the Southeast.

Other officers of the association are: B. D. Kelly, Sumter, S. C., and Jack Stanley, Galax, Va., vice-presidents; H. W. Miller, Durham, secretary; H. L. Hennis, Mt. Airy, treasurer and Norman Block, Greensboro, re-elected general counsel.

Directors of the association, in addition to the new officers, are: Worth Harris, Charlotte; C. G. Beam, Cherryville; Sam Billings, Lexington; Howard Hall, Birmingham, Ala.; M. D. Hicklen, Columbia, S. C.; J. W. Propst, Salisbury; C. H. Gant, Statesville; M. P. Strauss, Henderson; W. G. Bondurant, Mt. Airy; O. E. Grist, Charlotte, and R. E. Hipp, Concord.

The general meeting was preceded by a session of the association directors when President Miller reported on progress made by the association since it opened its offices in Washington on February 1. His report gave particular attention to the association's interest in the transportation bill pending before Congress.

An educational program to acquaint shippers' organizations with the Irregular Common Carriers association was discussed at length. Members of the association operate on a call-and-demand plan, having no fixed schedules. A program for the next six months was also mapped out.

Problems confronting irregular carriers were discussed at the general meeting, particularly reference being made to the matter of acquainting the shippers with the type of service being rendered.

The legislative objectives of the association are:

To protect in proceedings before the Commission and in courts, rights common to all members of the association.

To prevent further action by the Interstate Commerce Commission in the application of its doctrine of restricting commodities and territory in "grandfather" application.

To draft, present, and sponsor amendments to the Motor Carrier Act which will protect the rights and operations of irregular carriers.

To present to the Bureau of Motor Carriers suggestions for more effective administration of the act as it applies to irregular carriers.

Georgia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$ 763,000
Gasoline Tax	6,145,104
Total State Taxes	$6,908,104

Tennessee Motor Truck Owners Paid License Fees and Gasoline Taxes for 1938 as follows:

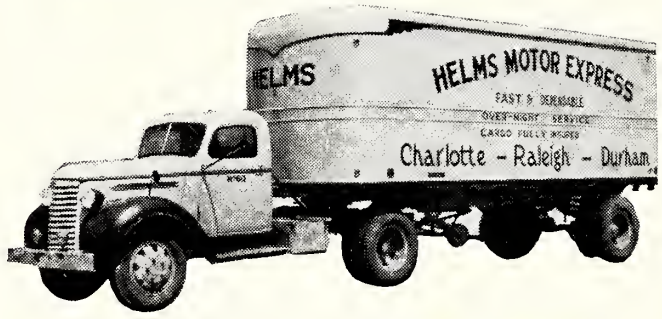
State License Fees	$1,824,800
Gasoline Tax	5,859,840
Total State Taxes	$7,684,640

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.
They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

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THE RETURN... *A Short Story*

By FANNY EVELYN FREEHOF

CHARLES BURKE looked about his study. This room with its many valued books had always seemed restful and friendly to him. But now he felt restless and lonely. At other times, when he would sit here in the evenings, the sound of voices would penetrate through the walls and bring him a feeling of contentment—the feeling that he had only to open the door and be among those he loved. But now, with the door wide open, there was only disturbing silence. . .

For three months now he had been alone, trying to adjust himself to this new mode of living. Always he had been busy doing things, working hard, and providing handsomely for Dorothy and the children. But now . . . Dorothy . . . He remembered suddenly the sweet blue-eyed girl whom he had met one spring and had married almose immediately . . .

All this had happened many years ago. But it seemed so close tonight. Their life together had always been a happy one. The difference in their religions had never for a moment brought any discord. They loved each other . . . always considered each others feelings. Dorothy and he had decided before they were married, that their children should know nothing of their racial difference. He had left their training entirely to Dorothy, who, not being religious herself, reared them in no particular creed. And so, there was no conflict between them. Their children grew up in the average American way . . . public schools, college, and a profession of their choice. He remembered the day when Robert, their oldest son, had become a father. Dorothy had said:

"Charles . . . you're a grandfather . . . how does it feel . . . ?"

He had laughed. "Well, how does it feel to be a grandmother?"

She had smiled. "Not so bad . . . I thought I would resent it . . . I thought I'd feel old . . ."

"You old . . . ? As if you could." He had put his arm about her. "We've always been happy together . . . haven't we?"

"Always . . ."

"Dorothy, have you ever regretted that you married a Jew . . . ?"

"Have you ever regretted that you have been ostracized by your people and your family?"

"Whom did I need when I had you . . . ?"

"Thank you . . ." In those two words she had put the love and devotion of a lifetime.

There had always been such harmony between his children and himself. Of course, there was Rita, his youngest child. There was something about her, as she grew older, that he could not quite understand. Somehow he could never get close to her. He had always felt that he had understood her less than he did his two sons.

All through those happy years he had seldom thought of his separation from the Jews in the community. He would often meet them for business purposes . . . but never socially. In fact, none of his associates knew that he was a Jew. Had anyone asked him his origin, he would probably have told them. But no one suspected it, and the years went on.

His two sons had married. Rita was the only one living at home. His grandchildren were sent to the churches to which his daughters-in-law belonged. That, too, had never bothered him. He had always felt that they had a right to do what they wished with their lives. In fact, he had not given it much thought.

It was the day after his 40th wedding anniversary that his children had urged Dorothy and him to take a trip.

"Why not?" they urged after hearing his objections. "We'll take care of things at the office. I know mother would love it," Robert had said.

"Then we shall go," he had answered promptly.

And so they had gone abroad . . . touring leisurely, lingering for longer periods in the places they liked best.

Then, one night when they had been dining in a small hotel in Switzerland, Dorothy had become sick. They had gone to their room and called a doctor. But in a few days she had died. Quietly and gently she died as she had lived.

The first unhappy weeks had been spent in bewilderment. Had that really happened to him? Could one's happiness be snatched in a second like that?

His first impulse had been to return home. But the thought of the big house without her had seemed unbearable. He had decided to stay on. And so he had traveled alone. Suddenly he had become a tired old man.

One day, in a hotel in France, he had met a Mr. Silver, who was aiding the stricken Jews in foreign countries. He had become very friendly with this man, and in the evenings they would take long walks together . . . discussing politics and the plight of the Jews in Central Europe.

One evening they had visited some German refugees. Charles had been appalled at the hardships they had endured. He had met men who had wealth and families and who had been driven from their native land. These men had been trying courageously to begin all over again in some other country.

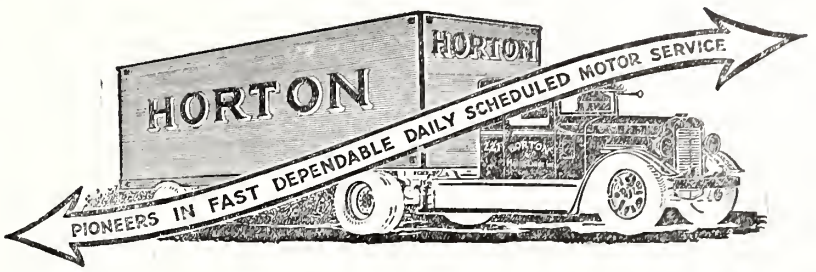
Often he had awakened at night and thought of himself in a similar situation. He had also begun to wonder about his children. Would they have to go through all the humiliations that the children of assimilated parents had been enduring in Germany and Austria? He had always comforted himself with the thought that a thing like that could never happen in America. Frequently he had visited the different syangogues and temples trying to find some relief from the loneliness which had enveloped him since Dorothy's death.

Then one day, an idea which had been slowly growing in his mind had suddenly gripped him with a strange intensity. He must return to Judaism. He had decided to return to America at once. Perhaps that would bring him relief from his loneliness and a new interest in life. He had become suddenly afraid — afraid of something that had never troubled him until his meeting with Mr. Silver. It was the fear that his children would be humiliated and suffer for what they had not been responsible . . . the fact that their father was born a Jew. He would go home, he had determined, and tell them. Perhaps, in some way, he could prepare them for what might happen to them some day. His greatest fear had been the uncertainty as to how his children would receive this unexpected news.

He rose and walked to the window. Even now, months later, he could not judge whether he had done the right thing. Whenever he thought of it, he still felt doubt, as he did at this moment. He lit his cigar and sat down.

His mind reverted to the distressing scene with his children, here in this very room. It was more than a painful memory . . . it was real. There was Robert, flushed and tense at the window. And there was Stewart, sitting forward on the very edge of the arm chair. Rita, sitting on the foot stool, pale and trembling, said:

(Please Turn to Page 37)



Romance in Transportation . . .

Just as the pioneers of the covered wagon days opened up the Golden West, Horton Motor Lines, Inc., paved the way for Golden Opportunities by pioneering Daily Dependable Scheduled Motor Transportation between the Northern and Eastern Markets and the Textile South.

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EXCERPT FROM AN ADDRESS

Delivered by John C. Miller, President, Irregular Common Carriers of America

The Motor Carrier Act, as passed by Congress in 1935, stated in part in section 206 (a), relative to operation in interstate and foreign commerce by a motor carrier, that carriers should make application to the Interstate Commerce Commission for a certificate for such operation. This application was to show the extent of the carrier's operation as of June 1, 1935, namely, over what routes or within what territories service was being rendered. This section further provided that such applications should be granted upon proof by the carriers of operation prior to the so-called "grandfather" date, and a continued similar operation. Authority was given the Commission to set forth certain regulations and requirements pertaining to the applications and certificates on same.

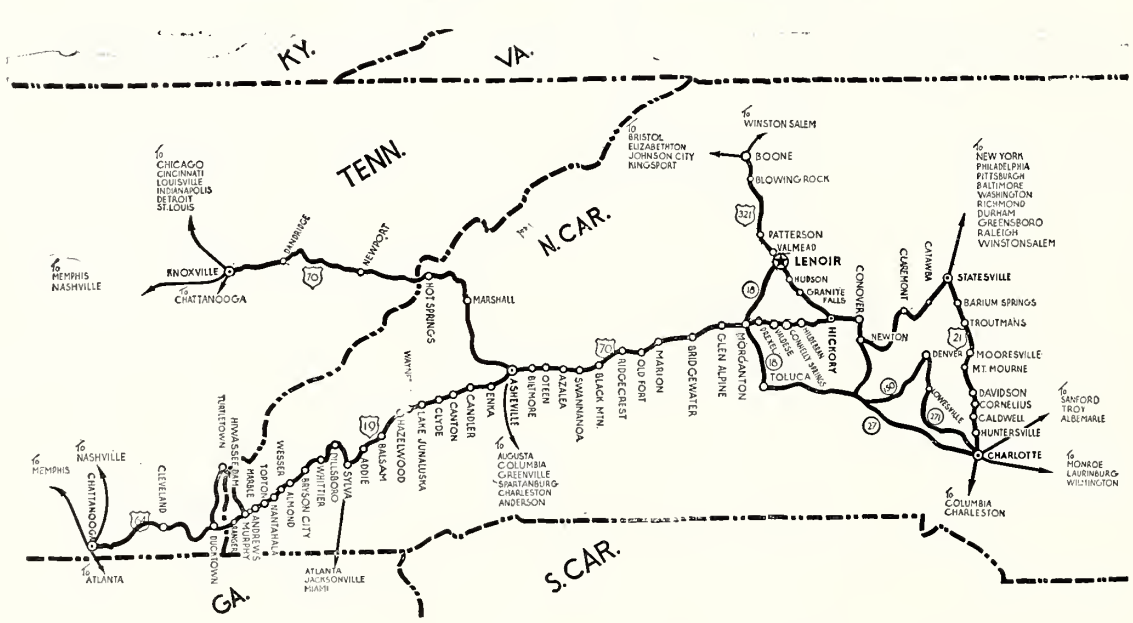
Prior to the effective date of the Motor Carriers Act, there was no federal regulation of the motor carrier industry, and for a few years prior to that date the situation existing among the carriers was chaotic. Small carriers sprung up all over the country and with the lack of any sort of regulation there was a very unsatisfactory situation particularly to those carriers who had a large investment in their business and who suffered from the cut-rate competition of irresponsible carriers. It is needless to say that a great number of these small operators were hauling commodities from and to various destinations at any sort of rate and without keeping any semblance of record of what they were doing. When the Motor Carrier Act became effective, naturally it was a difficult matter for many of the carriers to produce documentary evidence as to the operation and service they had performed prior to June 1, 1935. Of course, the larger lines which had built up an organization were keeping satisfactory records, but the small lines, not having the office personnel, did not have the records available when they filed their applications with the Commission under the "grandfather" clause. Throughout the whole United States there were and still are a great number of small operators who operate anywhere from 1 to 50 trucks. These operators have before the "grandfather" date and up to the present time operated on strictly a call-on-demand basis. That is, they have worked out of a central terminal or location, hauling general commodities from a rather wide territory surrounding their headquarters, to other territories. They have operated as they were able to secure the tonnage and have never operated on any fixed schedule or over any regular route, thereby offering to the shipping public a very flexible transportation service.

Since the beginning of regulation of the trucking industry by the Commission there has been a tendency on the part of the Commission to increase regulation, and for the most part, this regulation has been not only expected but welcomed by the carriers. It would be hard to find a single motor carrier today, regardless of his operation, who would want to go back to the days of no regulation at all. However, as stated, the regulation has increased and the interpretation which has been placed on the Motor Carrier Act by the Commission is in the opinion of the carriers unduly restrictive. Particularly is this true as it relates to a particular type of carrier, known as the irregular route common carrier. The Commission has set up a form of classification in the motor carrier industry which states that there are regular common carriers, irregular common carriers, contract carriers, etc. The distinguishing feature between an irregular common carrier and a regular common carrier is that the regular common carrier operates on a fixed schedule between fixed termini, serving those termini and all intermediate points over a regular route, whereas the irregular common carrier does not operate on any fixed schedule, nor between any certain designated points, over definite routes, but rather serves a territory at the call and demand of the shipping public. While it is true that both regular and irregular carriers handle general commodities, it is not true that the irregular carrier gets the cream of the traffic, as has been indicated. The irregular carriers have endeavored to secure tonnage that moves in large quantities, at least in truck-load lots or shipments of considerable weight. However, this traffic does not always carry a high rate, and when the actual revenue is considered, it could not be termed the cream of the traffic. Due to their ability to operate from and to a territory giving a direct service of transporting shipments from the door of the shipper to the door of the consignee without further handling, these carriers are able to operate at a smaller cost than the regular carrier, who concentrates shipments at one terminal and redistributes them from another terminal. Due to the flexibility of the service as rendered by the irregular carrier, a great many of the larger shippers in the United States today contend that they require the services of the irregular carriers and it would certainly work a hardship on the receivers, as well as the shippers, if this flexible service is not maintained.

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For All Points

North — South — East — West

Dependable Service—All Cargoes Insured—Modern Equipment — Reliable Employees

Connecting with Miller Motor Lines at Murphy, N. C., for daily overnight service between Chattanooga, Tenn., and points in the Carolinas. Most direct route.

Palestine

(Continued from Page 9)

the present. The young people in the colonies think this undertaking is worth while. They are buying it with their lives by being killed or by working day in and day out with an enthusiasm which is inspiring to a soil conservationist. Their devotion to the land is an inspiration to all nations. They are willing to redeem the land with the full measure of their devotion.

These colonists are demonstrating that land has other values than its commercial products. They are demonstrating that land in the final analysis is an integral part of the corporate existence of a nation, even as its people are. If the Jews are permitted to carry out this magnificent restoration and redemptive work of the wasted lands of Palestine, they will have set a Messianic example of the possibilities of the restoration of the wasted lands of North Africa and the Near East which have in the past been so badly damaged by the inroads of the desert people and their herds.

And in a larger sense, such an example of the redemption and the restoration of exploited and wasted lands will furnish nations of the world a substitute for the satanic frenzy of destruction which is now affecting one-half the entire population of the world. Surely, within the near future, the world will be ready to turn from its program of aggression and the destruction of human and physical resources to a saving and healing program of conservation of human and physical resources of the earth. Such a restoration of Palestine in which we on this side of the Atlantic have a sentimental and sacred interest, will give to the world an example of a way out of this chaos of destruction throughout the world—the colonization in Palestine is eminently worth while.

Have you contributed your share to the United Jewish Appeal?

Ethics In Judaism

(Continued from Page 17)

people have borne up with throughout the centuries. Our saints—our martyrs—visualized the realization of the messianic idea when they suffered the martyr's death for its sake. Only for such a belief and such a hope it is worthwhile to bear the burden of the Jew.

The Jewish belief in the One and Only Living God, and the pure ethical life to which this belief obligates, and the universal salvation, in accordance with the messianic idea, these are the three blessing for which our ancestors have walked the path of martyrdom. For the sake of the joy of these blessings we take upon ourselves the yoke which they entail. And we shall go on carrying this burden, however dark and dangerous the way may be—we are unafraid! With bowed heads we accept our destiny which God imposed upon us, and with the belief in Him in our hearts we carry on. Before our eyes there is the light which is destined not only to light our way but also that of all of suffering mankind.

If the blessings of Judaism were to benefit us Jews only, most likely our strength to go on would give out. The extreme price which the world exacts from us for our Jewishness we can only pay because we are filled with the universal, all-embracing hope and consolation which the messianic idea, the hope for the redemption of all of mankind, gives us.

"THE AMERICAN WAY"

"The glory of the Bill of Rights is that it is a restraint upon government as well as upon individuals, that it protects the rights of the people against those who have been intrusted with power and who have betrayed their trust. And not only are our interests involved, not only is this bill of rights a sacred document of the American people, but when the time comes—as please God I am sure it will come—that the oppressed people of the world begin to fight their way back to civilization and away from the frightful isms which engulf them in misery and slavery, they will look to this bill of rights as embodying their hopes and ideals and will judge it according to the worth and the efficiency which we have by our acts and words given it."—Senator William E. Borah.

Benjamin De Casseres, well-known writer and critic, is a descendant of the family of Baruch Spinoza.

Why Did Sholem Asch Write 'The Nazarene'?

(Continued from Page 22)

tural pluralism, the clash of ideologies and the blending of individual and national differences into the kaleidoscope which we call life. Life is not a one-piece band nor even a string quartet of Judaism, Christianity, Mohammedanism and Buddhism. It is a symphony in which there is room even for the bass drum of Agnosticism. Every player in this symphony has a right to consider his instrument the best, the most essential; but he must realize that the others are equally necessary. There are times when the score of civilization calls for a solo, when one instrument supersedes another in time or in place. Generally, however, the best effect is achieved when they all play together.

Behold how simple all this is to Sholem Asch. Pan Viadomsky, the central figure of "The Nazarene," is the symbol of that portion of Christianity which is decidedly anti-Semitic. The Pan hates the Jews with a profound hatred. He would crush and humiliate them. He despises even those Jews upon whom he must depend for the fulfilment of certain tasks that he cannot perform himself. Towards the close of the book, Pan Viadomsky asks of his young Jewish secretary, "What was it took place there in the Temple court between Him and your rabbis? I was told that they reached an agreement concerning the first and most important commandment."

"Yes," answers his secretary, "the Rabbis and the Pharisees were in agreement that the first commandment was to love God, and immediately after it was the commandment to love one's neighbor. On these foundations stands the pillars of human faith."

"Yes," says Pan Viadomsky, "and then what happened?"

"They parted," answers the secretary, "on the matter of the method by which to reach this goal; but the goal was the same for both."

"It is always thus with you Jews," comments the Pan. "Never can you reach an agreement; and even when you come to an understanding, you still have no understanding. Who knows the ways of you Jews?"

Upon this conversation Asch comments as follow: "— and this was the last reproach which he cast at us. He fell into silence."

In other words, the Pan Viadomskys of Christendom would be perfectly satisfied to call an end to all hostilities and to silence forever all reproaches, if only we Jews could agree with them not alone on the foundations on which "stand the pillars of human faith," but even on the methods "by which to reach this goal." Stripped of all its artistic trappings, Sholem Asch has Christianity say to the Jew in this book, "Join us and become like us, and all will be well." It is a cordial and blanket invitation to religious assimilation and absorption.

What is the Jewish answer, according to Asch, to this invitation? Here it is, in his own language.

"Later, when the sun had fully arisen, and the warmth of its streamed into the room, little Blimele, the daughter of the tailor who lived in the janitor's apartment opposite Pan Viadomsky, entered. . . . Her eyes were fresh and clear, but still dipped in sleep, as if she had only just awakened . . . and in her hand she held a small bouquet of half-faded flowers. She said, in a singing childlike voice, 'We were at the Jewish cemetery yesterday, and we picked flowers . . . so Mamma told me to take some in to the sick man.'

"I took the handful of poor, half-faded Jewish flowers, and laid them on the calmed heart of Pan Viadomsky."

So this is the Jewish answer! The young generation, represented by Blimele, whose eyes are fresh and clear, and who has just awakened, is bringing flowers from the dead and desolate fields of Jewish life and laying them upon the calmed heart of Christianity. Is this your solution, Mr. Asch? Is this our answer to the invitation? Shall our answer to the R.S.V.P. of Christianity be, "We accept with thanks"?

This may be the wish of a disillusioned and frustrated Jewish intellectual. It cannot be the response of a healthy and dynamic people which believes in its destiny even as it remembers its history. A prophet of old had a better solution when he said, "Let each man walk in the name of his God, and we in the name of ours." These were the words of a Jewish prophet whose book might not have been the best-seller of its day. But the book still lives, and the prophetic ideals that it contains are as true today as they were when first pronounced. These ideals are basic to civilization and are revered by the Christian no less than by the Jew.—Outlook.

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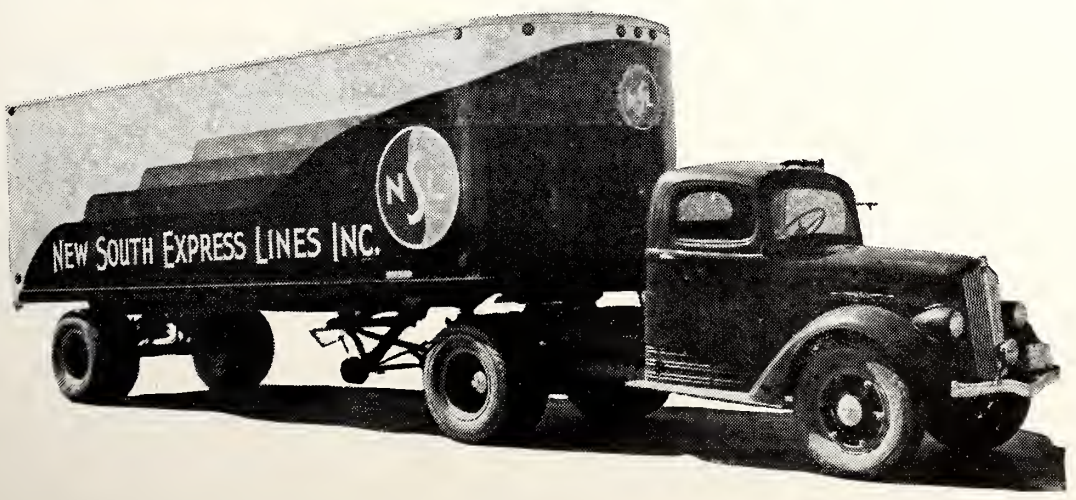
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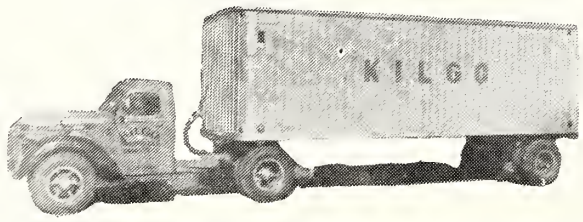
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Top Row, Left to Right—Mr. Norman Block, General Counsel, Greensboro, N. C.; Mr. H. W. Miller, Secretary, H. W. Miller Transfer Co., Durham, N. C.; Mr. B. D. Kelly, Vice-President, Kelly Motor Lines, Sumter, S. C.

HIGHWAYS FILL GAP LEFT WHEN RAILS QUIT SERVICE

So that state and federal officials may adapt motor facilities most efficiently to the country's transportation needs, a study of railroad abandonment cases is going on as part of highway planning

Data on 1,275 abandonment cases, involving 18,847 miles of railroad, have been abstracted by the Public Roads Administration from dockets and reports of the Interstate Commerce Commission. The information is being assembled by states, tabulated, mapped and in general prepared for use by state highway authorities.

In its annual report the Public Roads Administration points out that the studies are made to aid highway officials in planning activities, and to encourage their study of the causes for and effects of changing railroad patterns as they bear on the whole transportation problem.

To abandon service on any line, no matter how short, a railroad requires permission of the Interstate Commerce Commission. According to a study by the National Highway Users Conference, hundreds of abandonments have been permitted in recent years because motor highways have provided adequate alternative service where railroad operations were unprofitable.

Dublin.—The Jewish population of Eire totals 3,749, according to the latest census, representing an increase of 63 since 1926.

MODERN HIGHWAY TRANSPORTATION

(Continued from Page 29)

their welfare is the extremely detailed, highly divergent and sometimes obscure legislation aimed at the commercial motor vehicle. The motor truck's rise in the transportation sphere has changed the face of the economic map, knitting together the farm, the factory and the home, and benefiting all.

In a brief span of years, by affording boundless opportunity for initiative and enterprise, the motor truck industry has exercised a marked influence on America's trade and commerce To assure continuance of this progress, farmers, shippers, and consumers are fighting the growth of restrictive highway legislation which they recognize as a problem of national concern.

By doing the job cheaper and doing it better, motor trucks have battered down high transportation costs, thereby bringing many useful goods within reach of millions of families once doing without them. An industry of small enterprises for the most part—85% of the operators own only one truck—it has been instrumental in encouraging new sources for commodities and creating new markets for them.

So steadily have these restrictions on the flow of commerce over the highways been enacted that it would appear many laws were aimed only at reducing the competitive advantage afforded by motor trucks' more economical operation. Threats to free enterprise abound.

North Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$3,058,200*
Gasoline Taxes	6,392,484
Total State Taxes	$9,450,684

** Figures obtained from U. S. Bureau of Public Roads.*

Virginia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$1,827,500
Gasoline Tax	4,864,752
Total State Taxes	$6,692,252

'A Maginot Line' of Compassion

(Continued from Page 20)

through the Joint Distribution Committee, food, raiment, shelter and medical care are, as far as possible, provided for men, women and children in the war-ridden and hate-riven areas of Central and Eastern Europe, and wherever possible, assistance is given to refugees to emigrate and to find new homes. Secondly, through the National Refugee Service, help is extended to those who come to our own shores to adjust themselves as quickly as possibly to the American way of life, and to enable them to put at the service of our country whatever ability, gifts and talents they may possess—and many of them are richly endowed and will make valuable contributions to the life of America. Finally, through the United Palestine Appeal, assistance is given to the rebuilding of the land of Israel, as a new homeland for an ancient people, long denied a national home. Palestine, in the last few years, has been the largest haven of refuge for Jews who have been driven out upon the dark and broken roads of exile. For decades, now, and more especially in the last few years, Jews have been building in their ancestral home, a new and noble center of life and culture. They who have been building there upon the ruins of ages, planting flourishing colonies amidst the rack and desolation of the centuries, and founding towns and cities where the waste and dreary wilderness once was stretched. Five hundred thousand Jews have already found a new home there, and a new life and hope.

In the nigh universal black-out for mankind generally, and for our people particularly, the noble causes which are served by the United Jewish Appeal are bright lamps in the dark, which tell that life is still going on in the heart of the darkness, and that the creative mind and heart of Israel are still bent upon their eternal tasks, unbroken and undefeated. They are grateful reminders that we have not resigned ourselves to the triumph of the new barbarism. Neither mankind in its quest for freedom, and a kindly way of life, nor Israel, in its quest for freedom and the right to live, has reconciled itself to defeat. The darkness is here, of course, gross and almost impenetrable, but within that darkness still burn the inextinguishable fires of God.

THE RETURN

(Continued from Page 33)

"You cant be serions about joining the Temple?"

"I am!"

"But why . . . ?"

Robert burst in . . . "It's bad enough to discover that your grandfather was an East Side peddler . . ."

"Robert . . . !" He interrupted him, shocked and hurt.

"I'm sorry . . . I didn't mean that . . . I . . ."

"Don't apologize . . ."

Stewart, his second son, broke in. "but really, father . . . it's a bit too much . . . joining the Temple, I mean. Why have you waited all these years to tell us? It seems so unfair!"

"Perhaps it was unfair . . . But it was your mother's wish that none of you should know."

"But what about Sybil?" Robert interrupted. "How can I tell her . . ."

"Whatever you choose to tell your wives or children are your affairs. I wanted to know whether you would go with me or not . . ."

"Good God!" Stewart exclaimed, "you don't know what you're asking."

At that moment he felt suddenly as if he were among strangers . . . that these there people about him were not part of him. All the years that he had loved them . . . all the agonies he had endured during their various illnesses, all the memories he had cherished of their childhood . . . of the little feet that had run to him joyously when he came home at night . . . of the little hands that had embraced him . . . that had reached out for his hand when they were afraid of something . . . all these associations with them which had taken up almost all of his life seemed to vanish with Stewart's sentence . . .

He lifted his head and looked at them . . . almost as if they were strangers . . . as if he were seeing them for the first time. And then he said, "Perhaps I am asking too much . . . forgive me . . ." He left the room.

Charles shook himself back into the present. No . . . Rita, Stewart and Robert were not there. He was alone. This was all a bad dream . . . a dream which obsessed him . . . a dream which clung to him . . . a dream which visited him uninvited, unwelcome, every day . . . usually at this lonely hour of dusk.

There had been many more family conferences and discussions. But somehow he could not be shaken. He had determined by then that that was his only salvation . . . that he must spend the last few years of his life living in the way that would bring him the most happiness.

Rita had come to his study one night.

"Are you really going to continue to make an open issue of something that happened so long ago?"

"Not an open issue, Rita. But what is there to hide?"

"Then why don't you contribute to some charities . . . anything you want to . . . our friends wouldn't know of it and we could continue living as we do now——?"

"Rita, I realize it is hard for all of you . . . But there is nothing to be done about it . . . I feel I am doing the right thing . . . I am also interested in doing something for the stricken Jews, so I asked to be put on the committee. I feel I could do something with my leisure time . . ." He remembered putting his hand on her. "Don't worry . . . you are not to blame for having a father who was born a Jew. Can't your friends see that . . . can't they take you for what you are?"

He remembered the long silence that had followed . . . and then he had heard Rita's voice . . . "No, I can't help the fact that I was born . . . no one asks to be born."

He could hardly bear the hurt in her voice . . . at that moment it had such wistfulness in it. If he could only gather her in his arms as he had done when she was a child . . . tell her not to be afraid . . . things were not so dreadful . . . not worth this unhappy look in her eyes. But he could not. Rita had stood before him . . . almost close enough to touch. He could just reach out his hand . . . yet his hand remained on the desk . . . and he said as gently as he could:

"I want you to think about it, Rita, see it from my point of view . . . I wouldn't want you to endure some of the things I have seen girls like you suffer as refugees . . . too bewildered to know what was happening to them. It was harder for them, Rita, than for those who had always known they were Jews."

"It can't mean anything to us . . ."

"Thank God . . . not here . . . but what has happened there should bring Jews all over the world closer together."

She had left the room without another word.

And then he remembered still another incident.

Rita had said, one day: "I saw the Temple Bulletin in the mail this morning." He had noticed the strain in her voice.

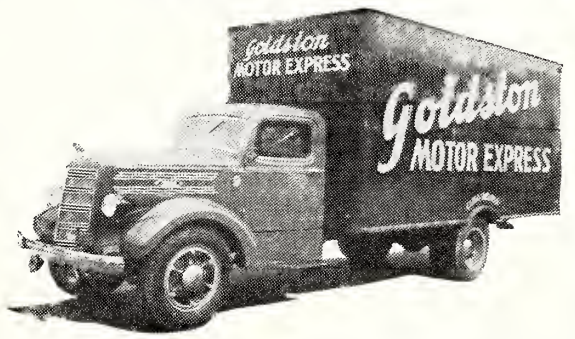
He had tried to answer calmly, "Oh, yes . . . I saw it . . ."

(Please Turn to Page 54)

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STUDENT LIFE AT THE HEBREW UNIVERSITY

By **SAMUEL GRAND**

Mr. Grand studied at Hebrew University as the recipient of the Lena Socolow Scholarship. He is principal of the Religious Schools of the Park Avenue Synagogue, New York, and instructor of Hebrew in New York's secondary schools.

THE term "university life" usually brings to mind pictures of fraternity house parties, of football games in million dollar stadiums, of freshman-sophomore battles, and bizarre visions of goldfish swallowers in sordid competition.

Students of the Hebrew University in Jerusalem are evidently made of sterner stuff. They are serious about their studies and spend most of their waking hours in reading and working. Their conversations on and off the campus relate to subjects of scholarship and to problems of national and international character.

Fifteen years after Hebrew University's founding, the students now number over 1,000. It is a cosmopolitan group. More than 20 countries are represented, including South Africa, Denmark, Egypt, the United States, the Soviet Union, Turkey, Holland and Manchukuo. The majority of the students, however, come from Germany, Poland, Czechoslovakia, and Palestine. Their difference in background, language and tradition make for a colorful and interesting campus. In spite of the varied national strains represented, Hebrew is the language of the classroom and the campus and it serves to unify the heterogeneous group.

The nature of the student clubs is a clear indication of the interests of the bulk of the student population. One would look in vain for Greek letter fraternities, for athletic teams and for the so-called intellectual societies. Instead, one finds such groups as the General Zionist Organization, the Labor Palestine bloc, and similar political and religious divisions. There is likewise a literary society which publishes a magazine containing articles of student and belletristic interest.

Since a majority of students at the Hebrew University are self-supporting, the mode of working one's way through school is their most pressing concern. No job is too menial, no hour is inconvenient. Students are engaged in occupations ranging from private tutoring to road-building. Janitorial positions at the University are rotated among students who are only too glad to get this form of employment. Many students are helping in the construction of the three new buildings going up on the campus.

The students' organization conducts an employment bureau to help students secure work. It likewise supervises the student loan fund which helps needy students to tide over difficult periods. The funds for this purpose are placed at the disposal of the students' organization by the University authorities. The University aids needy students by providing dormitory facilities and meals at very nominal prices —it makes no charge at all for food and shelter to those students who have been made destitute through the destruction of the Jewish communities of their native countries. These accommodations, helpful as they are, do not begin to meet the crying need for a student dormitory building.

Thrown on their own meager resources, many students band together in groups of five and six and develop what may be termed "city collectives." They pool their funds, buy simple furniture and rent a large apartment in the heart of Jerusalem. Here they follow the Kvutzah plan of sharing responsibilities and dividing the work of cooking, marketing, cleaning, etc.

What with attending classes, working and studying, there is not much time left for recreation. Moreover, practically every student is enrolled in the Haraga (the Defense Corps), which accounts for at least one evening a week. The two favorite pastimes engaged in by students are music and discussion. They attend the concerts of the Palestine Symphony Orchestra, often skimping on food in order to save money for a ticket. Friday night is invariably dedicated to music. But discussions are even more consuming in terms of time and enthusiasm. There is no end of lectures to attend on a Saturday afternoon. There is no subject too trivial or too important. Topics vary from vegetarianism to the place of Palestine in the present world crisis. A few small cafes have been selected by the students as their evening headquarters. Over tea and cookies all the problems of the University, Jerusalem, Palestine and the world are discussed pro and con. When the proprietor signifies his displeasure by turning out the lights, the students gather up the loose threads of their arguments and continue in someone's room.

RIGOROUS MEASURES AGAINST ANTI-SEMITISM

Brussels—The Chamber of Deputies applauded a demand by former Justice Minister Victor de Lavaleye that the Government take rigorous measures against anti-Semitic propaganda. The demand was voiced during a debate on "defense of national institutions and suppression of foreign propaganda."

GERMAN JEWS TO BE DEPORTED TO POLAND

London.—Reports that Jews in western Germany would be deported to Poland have stimulated a new stream of refugees into The Netherlands, the Daily Mail reported from The Hague.

Many of the refugees have family and business relations in Holland, enabling them to cross the frontier. Many others have been arrested by the German and the Dutch police and several of them have been sent back to Germany.

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Polish 'Black Book' Tells of Nazi Atrocities

The "Black Book" published yesterday is, according to the Polish Government announcement, to be followed by another book which will show later stages of the Nazi occupation. In the introduction, the Government states that much testimony in its possession could be published only when the war is over since publication now would endanger the relatives of informants still residing in Nazi-held territory.

In a preface to the book, Edouard Herriot, president of the French Chamber of Deputies, says: "We still believe that many consciences in Germany repudiate such infamies. We leave off reading filled with disgust and shame that in our epoch men who have practiced such crimes can still lead a people which pretends to be civilized."

In a press interview, Stanislas Stronski, Polish Vice-Premier, said the "Black Book" showed that from the first day of the war the Germans attacked women and children to break the spirit of the Polish nation. The book attempts to show Germany's "total warfare" to have comprised a series of atrocities, including bombardment of open towns, refugee trains and civilians generally.

One of the photographs shows bearded, elderly Jews being forced to dig ditches by armed Nazi soldiers.

Under the caption, "The Martyrized Jews," the book gives an eyewitness report of the massacre of 150 Jews in Przemysl before that city was turned over to Soviet Russia. The event occurred on September 26 and Jewish families were ordered to dig graves to bury their dead, the account states. It declares:

"The Germans were just going to abandon Przemysl to the Bolshevists. I saw about 150 Jews lined up in rows of four who were directed to the forest of Prakowce by German soldiers. They were forced to march with their hands crossed over their heads.

"In the evening of the same day all of them were executed by machine-guns near the hunting lodge of Kruchel Wielki. The following day, September 27, the German authorities informed the families of arrested Jews that they were permitted to visit these prisoners and that, above all, they should bring them something to eat.

"This authorization was received with joy. But when the poor people presented themselves at Kruchel Wielki the first thing that happened was that the provisions they had brought were taken away from them. After that they were given shovels and they were ordered to dig the graves of their next of kin, who had been shot the evening before.

"To avoid any misunderstanding I insist upon the fact that I myself saw the masses of arrested Jews maching with their hands crossed above their heads and that on September 27 I spoke to Jews who were engaged in digging graves. Of the 150 condemned only one escaped because, by the greatest of all miracles, he was only wounded in the ear.

"After the victims had been interred, at 10 o'clock in the morning the order was given to the Jews living in Przemysl to cross the San (River) and to enter the territory occupied by the Russians.

Polish communique charging seizure of girls in Polish cities said that no distinction was made as to racial origin of the victims.

According to the communique, Nazi patrols seized the women and delivered them to military barracks, where they were violated. The statement accused in particular the 228th regiment of German infantry and the 7th aviation regiment, both of which, it was said, had patrols engaged in hunting women in Warsaw streets.

The communique also charged that many victims were shipped in transports to the German western front and were permitted to return to Poland only when they became pregnant.

RABBI S. WRUBEL TO OPEN SUMMER CAMPS FOR BOYS AND GIRLS

Two summer camps to serve Southern Jewish children for the summer of 1940, was announced by Rabbi S. Wrubel, director of Camp Dellwood for girls, Waynesville, N. C., and Camp French Broad for boys, Brevard, N. C. Both camps are situated amidst the beauty and grandeur of the mountains of Western North Carolina.

Rabbi Wrubel has aranged a schedule for a complete, healthful activity and a diverse social program to stimulate the best fraternal spirit in the lives of the campers. Both camps open June 23 and operate through August 25.

For further detailed information and a descriptive booklet one may write to Rabbi S. Wrubel, Brevard, N. C.

HEILMANN, GERMAN SOCIALIST, DIES IN CONCENTRATION CAMP

Paris.—Ernst Heilmann, former Social Democrat leader in Prussia, has died in the Buchenwald concentration camp in Germany, it was learned from a reliable source.

Heilmann, who in pre-Hitler days was known as the "uncrowned king of Prussia," was imprisoned by the Nazis immediately after their accession to power. He was reported to have been cruelly tortured. Heilmann reportedly was shuttled from one concentration camp to another, spending time in Papenburg, Oranienburg, Dachan, and finally in Buchenwald, in all of which he was said to have been one of the main objects of torture at the hands of his Nazi guards.

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AMERICA AND THE WORLD CRISIS

(Continued from Page 19)

out for centuries, but eventually we must fall like Byzantium fell before the Turkish hordes in 1453.

Opposed as we are to Communism, it at least presented until recently a plausible program. It advocated the political dictatorship of the proletariat, class rule, or class government. It preached, though never practiced, economic equality, a common sharing in the national wealth. Communism went on the rocks of political reality and the psychologic and biologic make-up of man. The present Communistic regime in Russia is really a distortion, a crippled skeleton of its originators and ideologists. With the exception of Trotsky, all the nestors of Russian Communism have been murdered by Stalin.

What is in the diabolical mind of Hitler and its meaning for our world, for our Christian civilization, can best be obtained by a perusal of two books by Herman Rauschning. As President of the Danzig Senate, he was admitted for three years, until 1934, into the little circle of Hitler's confidants. He watched the Nazi leaders spin the wheel of tragedy which was so soon to entangle Europe. On the strength of what he had heard and seen and pondered, he wrote. "The Revolution of Nihilism," which not only foresaw the German-Russian pact with uncanny clearness but which has also pictured Hitler as a prophet of nihilistic revolution, consciously aiming at the downfall of all that we call western civilization. Time does not permit me to review even in bare outline Rauschning's book, which is considered the most trustworthy and penetrating analysis of Hitlerism Dr. Rauschning's second book, "The Voice of Destruction," is less penetrating but more shocking. It is a report, most of it in quotation marks, of his confidential talks with Hitler in 1932, 1933 and 1934, when democratic Europe still had no conception of what was in store. There is, of course, no way of checking the literal accuracy of every word attributed to Hitler, but Rauschning is more than a mere sensationalist and the stories he tells are so terrible they can not be ignored.

Indeed, subsequent happenings fully actualized Hitler's dreams, which only a few years ago appeared as chimerical and incredible. Hitler talked to Rauschning of colonizing Bohemia and Moravia with German peasants and transporting the Czechs to Russia; they are being transported from their homeland now. He boasted in his early years of how easy it would be to make the Austrians sweat, to take the softness out of them. He did demolish a highly cultured and dreamy little nation in the heart of Europe which possessed all the graces and charms of civilized life.

As long ago as 1934, Hitler told his incredulous guest, Herman Rauschning, that he would some day begin the systematic depopulation of the Slav territories to the east of Germany. He is doing it now by mass murder.

I am not indulging in flambuoyant propaganda. I know what I speak of. Hundreds of Polish Catholic priests have been murdered for the reason only that they were Poles, and hundreds of thousands of Jews have been uprooted and driven to starvation, insanity, and suicide, not as a tragic concomitant of social upheavals to be expected in large-scale wars, but as a deliberate policy of a political regime in the very heart of Europe.

Rauschning heard other grizzly threats and prophesies from Hitler's lips but they have not yet been fulfilled. Hitler talked about the lightning war in which he would destroy the west, establish German domination from Flanders to the Caucasus, and build a new Germanic religion in place of Christianity.

Of the Jews, he said:

"Ich werde die Juden nicht nur aus Deutschland ausrotten sondern aus ganz Europa."

(I will destroy the Jews not only of Germany but of all Europe.)

As citizens of a great democracy, as professing Christians, I ask you to ponder the implications of the resurgent paganism which is attempting to swallow the world. I ask you to formulate a proper attitude to the present world crisis, not in the light of official pronouncements of political neutrality, but in the light of ideals which we cherish and which we consider to constitute the bedrock of our national existence.

PALESTINIAN TROOPS PREPARED TO LEAVE FOR FRANCE

Jerusalem (Palcor Agency)—Nearly 1,000 Palestinians, Arabs and Jews, were inspected by Sir Harold MacMichael, High Commissioner, on a visit to the Sarafend military camp where the Palestinians are training as volunteers who joined the Auxiliary Military Pioneer Corps.

Seven hundred of the soldiers are soon to leave for France to join the Allied forces, which were previously enlarged by hundreds of Czech-Jewish volunteers who had registered in Palestine as part of a special legion.

The High Commissioner praised the smartness of the troops as he reviewed them and commended their efficiency, saying he knew that they would be a credit to the traditions of the British Army.

Edward S. Solomon was governor of Washington Territory from 1870 to 1874.

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HOLLYWOODLAND

By
By BETSY JANE BRASH
Special Hollywood Correspondent

JACK BENNY

JACK Benny, the Waukegan, Illinois boy who made good in the small towns as well as the big cities, thanks to screen and radio, started life on St. Valentine's Day—and turned into a comic Valentine!

The Paramount comedian star was born on February 14, as a Valentine's present to Mayer and Emma Kubelsky, who left Waukegan in favor of Chicago but later returned to Jack's birthplace, where he attended the Central grade school, and high school.

During vacations, Jack worked in his father's haberdashery business, but found it was not to his liking, so he bought a fiddle and started taking music lessons, later forming a small orchestra to play at school dances.

The lure of the theater got into his blood and he decided to take his orchestra into Waukegan's only theater, but only got as far as the front door. He was made the doorman. Then he tried the back door and was made property man. Finally he reached the orchestra pit and spent several months fiddling.

When the Waukegan theater closed of old age, Benny teamed up with a piano player and played in vaudeville for four years.

Then came the World War. Jack had always wanted to see the world from a porthole instead of a stage door, so he joined the navy—and was placed in the Navy Relief Society. His duties consisted of entertaining and thus making money for the sailors.

His first appearance was at the Great Lakes Naval Station. He played his violin for a show called "The Great Lakes Review." He fiddled and fiddled—and received plenty of applause—but no money.

In desperation, he put his fiddle under his arm and started to joke with the audience. Twenty minutes later he passed the cap for the second time. It was filled with money.

Returning to regular vaudeville after the war, Jack's violin spent most of its time under his arm instead of his chin. In time, he became one of the smartest monologists in the business.

January 12 is the red letter day in Benny's life, for it marked his marriage to Sadye Marks, of Los Angeles, who is known on the air as Mary Livingstone. She was non-professional, but now appears with her husband on vaudeville tours and radio programs, and also made her screen debut at Paramount in "This Way Please."

She made her radio debut on a night when one of the players failed to come to the station. Her part was only two lines. The next week she appeared on the air and then left the program. After waiting two weeks Benny's radio audience became impatient and bombarded him with letters demanding that Mary return to the air. She has never missed a program since.

Her pet name for Jack is Doll. To be different, Jack calls her—Doll.

In 1928, Benny was doing his vaudeville act in Los Angeles. Some studio executives of Metro-Goldwyn-Mayer, who were preparing to make a musical revue, noticed how clever this fellow was as a master of ceremonies.

A day later Jack Benny signed to play in one of Hollywood's first musical pictures, "The Hollywood Revue of 1929." He came through with flying colors, although it was his first screen appearance and he was teamed with a dozen of screenland's biggest names.

After finishing Earl Carroll's "Vanities" in New York, he made his unheralded entrance into radio. One night, a columnist invited him to appear on his program to give it a little variety.

He did—and a week later his name was on a long-term air contract. Now he has become the most popular figure on the air, according to all national polls.

Benny has an adopted daughter, Joan Naomi. She was adopted at the age of four months.

The comedian used to write all of his own gags, but since he is occupied with the radio, stage and screen, he has hired two writers, Bill Morrow and Ed Beloin, to work with him.



JACK "DOLL" BENNY

Jack says his radio rehearsals are the worst in the world. If they were good, he claims he would be worried about the regular broadcast. Hates to rehearse a program more than once because it loses its punch.

Benny is reputed to be one of the ---est-dressed men in Hollywood. He has more dress suits than business clothes.

England and some parts of the Continent have tasted his wit and are still yelping for an extra helping. His favorite word is "marvelous" and he is never seen without a cigar.

Jack Benny is known to his co-workers as a "swell guy."

He was first signed by Paramount in 1936 and since then has starred in five highly successful pictures, the most recent of which is "Man About Town." He is now working in "Buck Benny Rides Again."

Soon after receiving divorce from actor Herbert Marshall, Edna Best, British actress, joined up for life with Nat Wolff, Hollywood theatrical agent. She gave her age as 38, Wolff gave his as 40.

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Fritz Thyssen, Self-Exiled German Financier, Urges Overthrowing of Hitler

Buenos Aires.—Fritz Thyssen, German industrialist who was among the first to back Hitler and who is now a self-exiled in Switzerland, called upon the German people to overthrow the Nazi leader as a madman and an "enemy of Germany" who could lead the nation to ruin unless checked.

The call, voiced in a letter to the Argentinisches Tageblatt, German democratic newspaper here, warned that Hitler was "mentally sick and must not be followed."

Thyssen, who fled Germany shortly after the outbreak of the war, wrote:

"I know that millions of good Germans are oppressed with a terrible feeling of shame and despair. There is not a word of truth in what Hitler would have us believe in the bloodthirstiness of the French, the criminal sentiments of the Poles, and the perfidy and desire to destroy us on the part of the English, nor in the grandeur and magnificence of the Russians, whose regime Hitler used to compare to that of Sodom.

"Hitler is mentally sick and must not be followed. All the lies about Austria, Czecho-Slovakia, Poland, France, Great Britain, the United States, are worth as much as the justice of this war or the alliance with Stalin or Hitler's love for Mussolini. All these constitute cerebral paralysis—only it is Germany who will pay for this imbecility. Hitler is certain he will be hanged.

"I have been asked in these days: Yes, we will finish with Hitler, but what will come after? I reply: Justice demands punishment of the guilty. The peoples want tranquility and peace. They want no dictatorship, either of a part, the army, of one man, nor of young men in uniforms. Force must not replace joy. No more private army formations, no Blackshirts, or Gestapo, or pogroms, or concentration camps, or tortures! No more professors assenting to every crime against the European spirit of Christion civilization. And especially no more alliance with bolshevism.

"In their place we want a federated Germany, like Switzerland. We want the disarmament of Europe without ulterior motives of vengeance and victory. We have not conquered the Poles and Czechs. We can only oppress them temporarily.

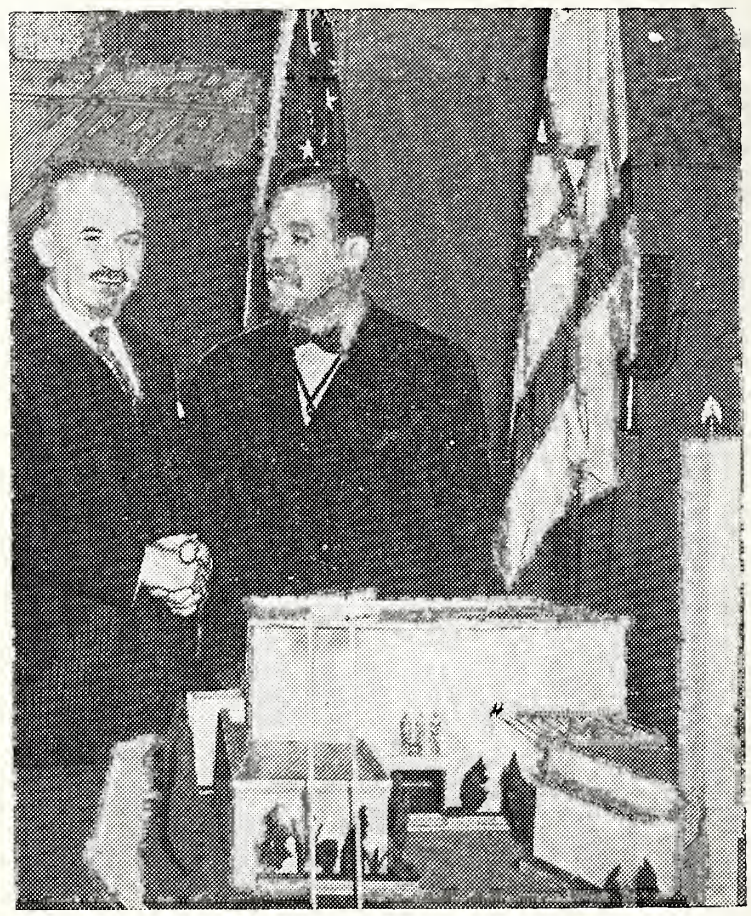
Thyssen said he had lost confidence in the leadership of the German Army when it agreed to the Russian alliance, called for a peace at any cost, declaring it would be "less heavy than the inevitable, terrible end," and concluded:

"But this peace cannot be concluded by Hitler or Von Brauchitsch, (Nazi Commander-in-Chief Walter Von Brauchitsch). Leaders of German economy and representatives of the workers must form a new Government and create a commission to negotiate peace terms. That is how peace is still possible without hunger or misery. Tomorrow will be too late. Workers! Unite against Hitler, enemy of Germany, to prevent the ruin of Germany."

To Do Relief Work in Europe

Washington. — Two American Red Cross delegates left Baltimore by Pan-American Clipper recently for Europe to act as special representatives in war relief work with the American Red Cross delegation which has headquarters in Geneva. They will strengthen the Red Cross representation in Nazi-occupied Poland, which now consists of two delegates.

Dr. Weizman Renews Contract for Pavilion



Standing behind a model of the Jewish Palestine Pavilion, Dr. Chaim Weizmann (left), president of the Jewish Agency for Palestine, and Grover Whalen, president of the World's Fair of 1940 in New York, shake hands after having signed a contract for renewed participation in the Fair by the Pavilion. The American and Palestine flags are part of the scene. The ceremony took place in New York City.

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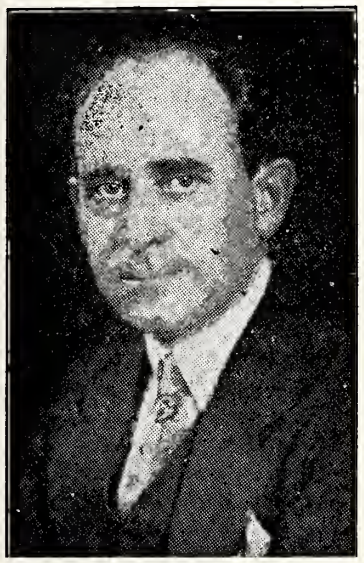
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Seaboard Zionist Convention To Be Held in Norfolk, Va., May 11-14

Rather than diminish the interest and determination of Zionists in their upbuilding efforts in Palestine, recent unwarranted action of Great Britain in restricting land purchase only intensified Zionist tempo.

The 18th annual Conference of the Seaboard Zionist Region meeting in Norfolk at a psychological moment will deal with this unsolicited action by Great Britain. Zionism will not be daunted by restrictions especially at this time when virtually hundreds of thousands of Nazi victims and war refugees look to that land as their only haven and place of refuge. This conference is dedicated to the pioneering spirit and heroism of Palestinian Jewry. Appropriate tribute will be paid by these sturdy Jewish pioneers at the conferenee sessions.



DANIEL ELLISON
President, Seaboard Zionist Region

Rabbi Stephan S. Wise, former president of the American Zionist Organization, who will deliver the key-note address at the conference banquet Sunday night, May 12, will dwell on recent developments in Palestine and will indicate the course of action which Zionist are to pursue.

Among other leaders who will participate in the three day Zionist meet will be the following: Henry Montor, Executive Vice Chairman of the United Jewish Appeal; Mendel N. Fisher, Executive Director of the Jewish National Fund; Rabbi Louis D. Mendoza, prominent spiritual leader of Norfolk; Daniel Ellison, Baltimore, President, Seaboard Zionist Region; Mrs. Raphael Tourover, Washington, President Seaboard Hadassah Region; Mrs. E. Jacob Filtzer, Baltimore, will represent National Hadassah; Miss Goldie Brenner, Newport News, President, Seaboard Junior Hadassah Region, and also National Vice President of that organization.

Commenting upon the recent restrictions on acquisition of land in Palestine, Mr. Ellison, President, had the following to say: "Zionists have kept their pledge with the Mandatory Power over Palestine. No one can accuse us of reniging on our word. Great Britain, especially at this time, when it is fighting against iniquity and injustice to smaller nations, should be the last power on earth to use methods of intimidation toward a homeless people. We shall continue to pursue our efforts in Palestine and trust that ultimately England will come around to our point of view."

Both Senior and Junior Hadassah as well as the Business and Professional Group of Hadassah, under their respective leaders will be given ample time to discuss their mutual problems at the Norfolk conference, as will the various youth organizations, including Avukah, Masada and Young Judaea. Other organizations and agencies, that will participate will be the Independent Order Brith Sholem; Order Sons of Zion, Zionist Districts and Units; Jewish National Fund Councils and United Palestine Appeal committees.



MRS. RAPHAEL TOUROVER
President, Seaboard Hadassah Region

The Conference which will open Saturday night with a cultural program and reception, at the Monticello Hotel, will continue Sunday and Monday, May 11, 12, 13, 1940.

Stimulate Industry in Hong Kong

London.—Influx of Jewish refugees to Hong Kong, British Crown Colony, has had a stimulating effeet on industry there. Eight faetories are engaged in produeing 300 patent preparations in the pharmaceutieal field, inelnding vitamin preparations for gastrie ulcers, anestheties, eardiac remedies, and dietetie solutions.

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NEWS OF THE WORLD

Jewish Life in Warsaw

Tel Aviv. (Palcor Agency).—The departure of persons holding Palestinian passports, who were on summer holiday in Poland and were trapped at the outbreak of war, was suspended at the end of November, when the Gestapo took special measures to round up all persons who were Palestinian citizens. The Jewish plight in the German-occupied area of Poland is without compare, and the treatment is even more fiendish than it ever was in the long and painful record of Jewish persecutions throughout history.

All Jewish males and females must wear the yellow badge in Lodz. In Warsaw, Jews over twelve must wear a white riband with a Magen David (Shield of David) on it, and they carry them proudly. Clothing and valuable objects may not be taken out, and only to or three nsed suits, a few linens and other daily essentials can be carried by travellers. All persons leaving Poland are carefully searched.

There were 53 Jewish residents of the Nalewki Street, the Jewish quarter of Warsaw, shot by the Gestapo following the murder of a Polish constable. The rumor was that a Jew had shot him and the inhabitants of one house were arrested and told that although they probably did not know the murderer, they were suspected of not assisting the German police and would be shot. And shot they were at once on the spot.

As far as possible, the Jewish residents of Warsaw try not to appear on the streets and live on a starvation diet. Meat is of course unobtainable owning to the absence of "Shechita" (ritual slaughtering). Bread is scarce. There are some Jewish restaurants where food can be purchased at Government-fixed prices. The large Jewish shops are closed as they were ransacked by the mobs or destroyed during the bombardments. The Great Synagogue has been destroyed, and the Jewish community library despoiled by the Nazis, who took off valuable books and manuscripts. There are practically no synagogues left in Warsaw, and small *minyanim* meet in houses. The Jewish community, headed by Engineer Tscherniakov, now totals 346,000 persons in Warsaw proper and the eastern suburb of Praga. The Community Council exists for the mere purpose of carrying out the Nazi commands, and recently had to collect a fine of 300,000 zlotys imposed owing to the murder of the Polish constable.

Although the Community Council provides 700 Jewish males daily for public works, such as clearing debris, etc., Nazi press-gangs roam the streets and pick up Jewish wayfarers. It has become almost a commonplace for Nazi police to knock at the doors and come in without further ado to search for arms. Actually they come to carry off what little valuables remain to the unfortunate Jews, and take the occupants to "teach them how to work." Some people never return and their fate remains unknown. The obvious Nazi intention is to grind the Jewish community into extinction, and brutality has become a system. In towns other than Warsaw even the Jewish women are carried off to do compulsory labor.

The masters of Warsaw are the Gestapo and the S. S. The latter have no limits to their savagery: they murder, shoot, arrest, rob, without let or hindrance. "We are Hitler's men and can do as we like," is their slogan. Some of their acts of brutality and sadism cannot even be described.

The attitude of the Polish population has changed for the better. The Germans are incensed, however, with the Polish intelligentsia, among whom they have not found anyone to head a puppet local government.

And so Poland has become a center of wandering peoples. The Jewish youth try to get into the Russian area; the Jews in the smaller villages and townships flee to Warsaw, as for example those of Radom, where a communal fine of 320,000 zlotys was levied by force; and the Jews in Warsaw sometimes go into the villages.

The American Joint Distribution Committee is continuing its valuable work, but the funds are insufficient, in spite of the great humanitarian task of maintaining free kitchens, distributing milk to children, and providing warm clothing. Polish Jewry is being stripped to the skin and is slowly dying of unbearable torments and tortures.

BRITISH NEWSPAPERS ATTACK COMMONS VOTE ON PALESTINE

London (Palcor Agency)—The British press, in comment upon the recent House of Commons debate which culminated in approval of the new land regulations in Palestine, expressed general criticism of the Government's attitude. The Daily Herald, Laborite newspaper, and the liberal Manchester Guardian were severe in their condemnation of the new measures; the semi-official London Times spoke of partition of Palestine as an eventual solution and land sales within a suggested "Jewish zone," while the Daily Telegraph was the only organ to uphold the Government without question.

The Daily Herald said editorially that the Labor motion which evoked such sharp debate brings little comfort to the Government, even though it was defeated. The Government, said the newspaper, has flouted the Mandates Commission and the League itself, and stands, moreover, accused of withholding from Parliament the facts essential to the consideration of the White Paper last year.

"It is unpleasant to point out these blunders of a Government which is leading the fight for sanctity of international obligations and democratic methods," the Daily Herald went on.

The Manchester Guardian this morning asserted, "Even if the Government were right and the land laws were necessary on economic grounds, a consideration which the Government did not substantiate, it still does not have moral grounds for enforcing the law."

The Government has produced no reason why Palestine should be brought up as a source of discord at this juncture, the Guardian continued. It criticized Colonial Secretary Malcolm MacDonald for lecturing the Mandates Commission, considering that he had done his utmost to persuade it to accept the view of the Government. The editorial concluded by questioning the necessity, the justice and the legality of the Government's action.

The Times, after generally favorable observations on the Government's move, said editorially that the land regulations are "clearly a step in the direction of partition. The Jews, being subjected to the limitations of partition, may reasonably claim its advantages within that small share of Palestine territory now marked out preeminently as their home. The Arabs, having secured themselves against the danger of unchecked Jewish immigration, would be responsible and would grant the Jews greater elasticity by admitting more newcomers for whom a home may now be found within the free areas of the country."

Continuing, the newspaper pointed out that the Mandate is eventually to be revised, and the extent of the revision is dependent upon a large

change in the Constitution. It concludes by insisting that there exists no other alternative than a Federal Constitution within which would be incorporated various races, including the Jews. The Times urges Britain and France to join in developing Syria, Palestine, and Transjordan.

JEWISH POPULATION IN GERMANY RAPIDLY DECREASING

Paris.—Germany's Jewish population is rapidly dying out, according to a report prepared by the Scientific Institute of the German Labor Front and published in Nazi newspapers.

The institute was instructed last month to prepare a "balance sheet" of accomplishments in the anti-Jewish drive "in order to know where we stand in the fight." The press describing the results as "very satisfactory."

The number of Jews has been reduced from 499,000 in 1933 to 185,000 in 1939, including about 77,000 males and 108,000 females. Biologically, the Reich Jewish population is already dead, the institute reports, since only ten per cent of the men and seven per cent of the women are of an age at which they can give birth.

Commenting on this report, the Nazi newspaper Der Weltkampf states:

"The aged Jews may await here the end of life. Racially they are already dead and need not be taken any longer under special observation. They no longer represent any enemy power although they are naturally under constant surveillance even at present.

"If there were no war at present, this active army of the Jewish enemy would have been even smaller. The war prevented the emigration of many who will undoubtedly emigrate soon after the war has ended."

Indicative of the fact that anti-Jewish measures are still being intensively enforced, the Juedisches Nachrichtenblatt, Nazi-supervised Jewish organ, publishes a warning to Jews not to forget to add "Israel" or "Sarah" to their names when applying for listing in the new Berlin telephone directory, as required by law.

Letters from Jews in the Reich reaching Jewish organization here via Belgium advise against sending food parcels to Jews in Germany or Austria because they are not fully delivered. One such letter, from Vienna, said:

"Please do not send any food parcels for the time being, especially no fats, as the customs house takes away all quantities exceeding one pound. We do not think that Jews abroad should support to be forced to support the Nazi welfare organizations or the Nazi party. I should rather prefer to starve.

"I do not wish any person willing to help me to be robbed. The Jews are anyhow getting smaller rations than the chosen people of the Aryan 'God-like' nation. It is the latter that should make the sacrifices for their compatriots. We Jews have sacrificed enough."

POPE NAMES JEW TO VATICAN POST

Rome. — Pope Pius has appointed Professor Boberto Almagia, a Jew, to restore ancient maps in the Vatican. Significance was seen in the appointment of Almagia, who had been forced by anti-Jewish measures to leave the Rome University faculty, just 12 hours before Italy's new anti-Jewish regulations went into effect.

FELIX WEINGARTNER TO CONDUCT PALESTINE SYMPHONY

Tel Aviv (Palcor Agency) — Felix Weingartner, the famous conductor, has been invited to Palestine by the Palestine Symphony Orchestra to conduct a series of concerts.

Born in Dalmatia, Weingartner was active in the musical life of Vienna for many years. On the advent of the Nazis in Austria he left the Reich and settled in Switzerland.

Mr. Weingartner has the distinction of being one of the surviving pupils of Franz Liszt, and was conductor of the Vienna State Opera during the period of its splendor. He is also the composer of several operas and symphonic arrangements.

GERMAN-JEWISH WEEKLY WARNS AGAINST SENDING HITLER FOOD PACKAGES

New York. — Declaring that food packages sent to Jews in Germany were in many cases diverted for German soldiers at the front, Der Aufban, New York German-Jewish weekly, asserts editorially that "to send food packages to Germany means to support Hitler."

The editorial, captioned "Hitler Food Package Plan," states that the Nazi government has organized the movement among Germans abroad to send food packages to the Reich in order to evade the Allied blockade.

OVATION FOR PALESTINE ORCHESTRA IN CAIRO

Cairo (Palcor Agency) — A distinguished audience gave a great ovation to the Palestine Symphony Orchestra as, with the participation of Bronislaw Huberman, its violinist-founder, it concluded a concert under the auspices of the Egyptian Red Cross for the aid of earthquake victims in Turkey.

Moslem, Christian and Jew were represented among the notables who crowded the concert hall to hear the performance given by refugees who, in Palestine, had created one of the world's foremost musical organizations.

DR. WISE'S SYNAGOGUE IS GIVEN NEW HOME

New York.—Plans of long standing to provide a home for Rabbi Stephen S. Wise's Free Synagogue have neared consummation. A large plot was dedicated as a "birthday gift" to Dr. Wise. The 33-year-old congregation has been holding its services in Carnegie Hall. A major part of the $500,000 building fund has been subscribed by members of the congregation.

Death Comes to Dr. Cyrus Adler

(Continued from Page 13)

the United States and of the world today in the loss of Dr. Cyrus Adler. He was a distinguished leader, a great educator, and an influence for the good of his race throughout the world. His achievements, however, were not limited to his fellow Jews. His services extended to all of mankind.

S. J. Stern, Chairman, North Carolina U. J. A.

American and world Jewry have sustained a great loss at a critical time at the passing of Dr. Cyrus Adler. He was by common consent regarded as one of the outstanding Jews of our time in this country; a sage, a scholar and diplomat, impressing his leadership with a dignity which commanded admiration and respect in all circles. Words do not easily express our loss and deep sorrow. But his philosophy in living is clear and noble and his memory will last to guide us, so that we may take heed of the noble heritage he left us.

Rabbi Fred I Rypins

The news of Dr. Cyrus Adler's death came as a shock. Although he was not strong physically, his mind seemed as alert and active as a person many years his junior.

In late years, he had played an important part in bringing together different factions in American Israel, and his influence along these lines will be greatly missed. May his memory be for a blessing.

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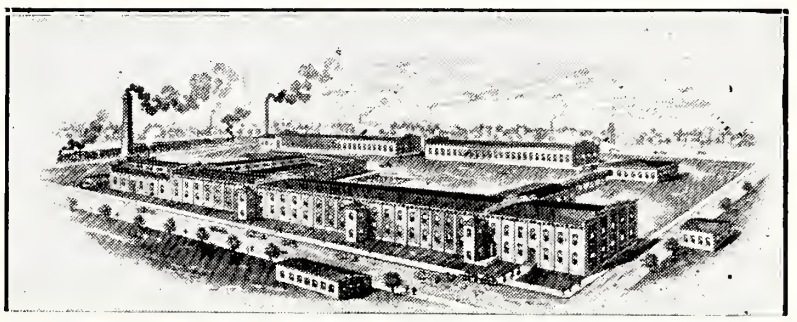
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FRIENDS OF DEMOCRACY LEAD FIGHT ON PRIEST

Kansas City, Mo.—A nationwide effort to nullify the influence of Father Charles E. Coughlin has been launched here by Friends of Democracy, Inc.

Dr. L. M. Birkhead, national director, announced the start of an extensive distribution of a 28-page pamphlet entitled "Father Coughlin: Self-Condemned."

Mr. Birkhead stated the effort would be made simultaneously from his organization's headquarters here and from eastern regional offices at 103 Park Avenue, New York.

In a number of charges against Father Coughlin, the pamphlet, which bears the impront of Friends of Democracy, Inc., as publisher and distributor, presents documentary evidence in the form of photostatic reproductions of material taken largely from the ragio priest's magazine, "Social Justice," and from his printed radio addresses to substantiate its allegations.

Specifically, the pamphlet charges that Father Coughlin has "exploited his priesthood to transfer the prestige of the Roman Cathoic Church to his own ideas." It also alleges that "by his rash and violent utterances, Father Coughlin has provoked an increasing wave of anti-Catholic sentiment" throughout the country.

The pamphlet states that Father Coughlin, as editor of "Social Justice," has "time and again filled its pages with notorious fabrications, proven forgeries and patent plagiarisms."

Among the other charges listed, Father Coughlin is said to have "used the airways for the purpose of making declarations inciting to riot and revolution" and for "vicious assaults on minority gorups." In another section of the pamphlet, the radio priest's connection with the Christian Front is described as "inextricable."

"As a leader," the pamphlet states, "Father Coughlin has provided inspiration and direction to the 'Christian Front,' a group now charged with conspiracy by the Federal Government."

The pamphlet also makes special mention of the fact that Father Coughlin has been supported by groups identified with the ideology of Nazi Germany.

"As a leader," it continues, "Father Coughlin has won the approbation of official Nazi Germany, the ravager of Catholic Poland and Catholic Austria and by whom he is looked upon as America's No. 1 hero."

Making a special appeal to the Catholic Clergy in the United States, the pamphlet assails Father Coughlin for his friendship and collaboration with "vicious anti-Catholic elements," alleging the latter to be Edward James Smythe, head of the Protestant War Veterans, Col. E. N. Sanctuary, head of the American Christian Defenders, George Deatherage, head of Knights of the White Camellia, William Dudley Pelley, Silvershirt leader, and H. D. Kissenger, Kansas City attorney and member of the editorial staff of the "Monitor," notorious anti-Catholic paper.

Simultaneously with the release of the pamphlet, Mr. Birkhead said:

"For a long time, I, personally, and members of the National Committee of the Friends of Democracy have been genuinely alarmed over the increase of anti-Catholic sentiment in the United States. As an organization, we have been devoted, since our inception, to the defense of democratic processes in this country, and we believe part of that defense consists in preserving minority rights. This is one of the reasons we have been so vigorous in our opposition to anti-Semitism. Now, however, we find that an equally heinous development has been occurring with respect to the Catholic minority.

"A careful survey and alalysis of this developing movement against the Catholics has disclosed that, paradoxically enough, Father Coughlin, a Catholic priest, is largely if not solely responsible for it."

THE HONEST ENGLISH SENTIMENT

London.—Complete independence for Palestine, the Transjordan and Syria is demanded in a pamphlet, "Peace Now," just issued by the War Registers' International, of which George Lansbury is chairman.

Declaring it absurd for the British to object to Palestine independence over a problem "which they themselves created and cintinue to complicate," the pamphlet states:

"The Jewish problem is fraught with great difficulty. It must not be allied to British imperialism. Now homes in vast unoccupied areas of the world must be provided for the Jewish people which will relieve the pressure on and slacken the pace of colonization in Palestine.

"Britain is already committed to giving Palestine self-government. The proposed delay will by no means make peaceful change easier."

The pamphlet places prime responsibility for solution of the refugee problem upon the thinly-populated self-governing communities including the United States, Canada, Australia and New Zealand. It warns that resettling of refugees is only a palliative, while the real problem is to cultivate better relations with neighbors so as not to make lives of the refugees unbearable.

A leaflet included in the pamphlet apologizes to "those who have suffered terrible persecution, many of whom are living in foreign countries as refugees" who may view the present peace effort with dismay as long as the dictatorships are unbroken.

"You have a right to blame us," the leaflet declares. "We bow our heads in shame before you for our part in allowing the tragedy in your life and the lives of so many millions ever to have taken place." The war being totalitarian, however, the leaflet concludes, it is progressively destroying all liberty.

PLIGHT OF JEWS IN ITALY

Rome.—Some 3,000 of the 4,000 German and Austrian Jews in Italy are now dependent upon welfare assistance, and it is expected that their number will rise to 3,500 in a very short time. The outbreak of the war resulted in the stranding of hundreds of refugees who had planned to sail from Italian ports and who were unable to do so when shipping was halted. The regulations prohibiting refugees from engaging in employment have resulted, not only in their utter impoverishment, but in illness and demoralization as well.

The situation of the native Italian Jews has deteriorated sharply since the enactment of racial legislation on March 1, 1940. Jews born in Italy are restricted in their property holdings; they are not allowed to engage in commercial enterprises; and all state employees have been dismissed. Professional occupations, such as medicine, law, pharmacy, etc., have been barred to them. As a result, the possibility of securing local contributions for refugee aid has dwindled. An interesting sidelight is the report that 15% of the Italian Jews have been converted to Christianity during the past year in an effort to escape the racial restrictions and to enable their children to go to Catholic schools and live normal lives.

ANTI-SEMITIC PAPERS SILENCED

Brussels.—Three anti-Semitic newspapers published and distributed in Belgium have been suppressed by the Government, it was announced here. Authorities stated that the banned papers constituted "a bad influence on the army and the population."

DR. ELIAS L. SOLOMON

The Biography of An Era

By RICHARD K. MANOFF

This is an interview written for The American Jewish Times about one of the country's most famous Jewish personalities. The career of Dr. Elias L. Solomon mirrors the career of the American Jewish community in recent years. His story is the story of important events, of beloved people—many of whom are now gone.—The Editor.

ONE DAY in 1907—it was the occasion of an important religious holiday—a shy young man of twenty-eight entered the very old and very famous Kehilath Israel Congregation in the Bronx section of New York City and hesitated at the door before proceeding down the aisle to his place.

No one knew it, but our shy young man was the Synagogue's new rabbi. He was to achieve great prominence in the American Jewish community in the years to come, but at that moment the brightness of his future offered little comfort to the flustered rabbinic as he gathered the tatters of his young courage about him and started his expedition to the pulpit.

With every step his bravado faltered. At the pulpit, he paused for a moment, glanced about quickly, and silently and inconspicuously glided into the first vacant seat he saw.

Dr. Elias L. Solomon had started his rabbinical career in the Great Metropolis!

When he tells the story today, Dr. Solomon has a twinkle in his eye and amusement on all his features.

"After a while," he says, concluding the story, "they began to look for the rabbi—for me—and there I was in the first row, knowing I belonged up there on the platform and too shy to mount the steps."

Fortunately, the incident had a happy ending. The strong arm of the Synagogue President accomplished what Dr. Solomon's youthful courage had failed to do. The services were begun and so was the rich career of one of America's most noted and respected rabbinical leaders.

As you sit with Dr. Solomon, your eyes are lured to his face by his soft, even-tempered voice that throws a hush about the rest of the room and captivates your attention completely. Your mind travels back to antiquity to the days of the prophets.

Not that Dr. Solomon is a prophet or lays claim to any special powers. But his chiselled face—his sharp fine nose, his bright quick eyes, his closely cropped white beard which reaches a sharp point a little beneath his chin—recalls the people of the Bible.

My impression is not singular. In 1929, Dr. Cyrus Adler, in awarding Dr. Solomon the honorary degree of Doctor of Divinity after twenty-five years in the rabbinate, referred to him as the "Minister of Peace." The famous President of the Jewish Theological Seminary of America was speaking of Dr. Solomon's many visits to Christian and Jewish communities in the interest of better interfaith relations.

Dr. Solomon's earliest and, perhaps, his fondest memories are those of the beloved and universally revered religious leader of Jewry, Dr. Solomon Schechter.

"It was in 1904," Dr. Solomon recounts, "when I was graduated from the Seminary. Dr. Schechter had come to New York from Cambridge University in England to reorganize the Seminary together with Louis Marshall, Judge Mayer Sulzberger, Jacob H. Schiff and many others who are famous in American Jewish history. Mine was his first graduating class. There were four of us, and, naturally, our love and respect for Dr. Schechter, and his fondness for us, were very strong."

"Of the four of us, only two of us are now alive, myself and Dr. Charles I. Hoffman. Yes, we were all very fond of the 'old man'."

At Schechter's death, Dr. Solomon delivered the eulogy.

"Every effort that I have undertaken," Dr. Solomon avers, "since my graduation days, has been weighed and considered by me in terms of what Dr. Schechter would have advised. I knew him well and loved him deeply. I know how he thought and acted. He was my model then. I still try to live up to his lofty ideals."

Upon graduation Dr. Solomon went to Perth Amboy, N. J., his first pulpit. From there he moved on to Paterson to become the Superintendent of the Miriam Barnert Memorial School.

And then he was called to Kehilath Israel in the Bronx.

The young "modest" rabbi who started his career in New York by shying at his pulpit, was soon the object of nationwide religious interest. At that time the Bronx was splitting the seams



DR. ELIAS L. SOLOMON

of its swaddling clothes. It was really growing and at a breakneck pace. At Kehilath Israel were prominent leaders in American Jewry. There was David H. Lieberman, one of the founders of the American Jewish Committee and Treasurer of the Zionist Organization in America; Elias Lewin-Epstein, founder of one of the earliest colonies in Palestine Rechaviah; and many others.

Kehilath Israel became a model congregation—the first in the country. Dr. Solomon's joy was unbounded when one day his friend and teacher, Solomon Schechter, joined it.

From then on their efforts were closely allied. In 1913, Solomon Schechter performed what will always be considered one of his most notable works—the founding of the United Synagogue of America.

"Dr. Schechter founded the United Synagogue," Dr. Solomon explains, "because he had a burning desire to accomplish a work of permanent benefit to American Jews—an institution for the promotion of traditional Judaism."

Dr. Schechter was president until 1915 when Dr. Adler took the reins. In 1924 Dr. Solomon took over.

Today Dr. Solomon is Honorary President of the United Synagogue, and Louis J. Moss of Brooklyn, N. Y., mem-

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NAZI PLANS FOR POLAND

While very little direct news has come out of German-occupied Poland, the official statements issued by German spokesmen as to the ultimate fate of that territory make it obvious that the announced scheme of re-settlements is nothing but a systematic program for the extermination of the Polish people in general and the Jews in particular.

Whatever the slogans under which this campaign is being conducted, the fact remains that some 19 million Poles are or will be exposed to death either by execution, starvation, or disease.

The re-settlement scheme is based on an assumption that Germans of all parts of the world are to come home to the Reich. But the Germans in this case are those people of German origin who have lived for centuries in Esthonia, Latvia, Russia, Rumania, Hungary and Jugoslavia. The Reich to which they are expected to come is the newly-conquered Poland, temporarily occupied by German troops.

The Polish area occupied by Germany today amounts to approximately 200,000 square kilometers, inhabited by 19 million people. Only 900,000 of these people are of German origin. They alone will be permitted to remain in their homes; the remaining 18 million will be forced to move to make room for the Latvians, Estonians, Russians, Rumanians, and Hungarians who are to take their places.

Where are these people to move? A large part of the total territory occupied by the German troops, namely, all of the Western provinces of Poland, have been annexed outright to the Reich. This area included a population of approximately 8 million people, of whom only 10 per cent—the Germans—will be permitted to remain. Result: approximately 7 million people are to be forcibly evacuated.

The remainder of Poland, consisting roughly of the provinces of Warsaw, Lublin, and Krakow, with a population of 11 million, has been proclaimed as the "Government General," the exact status of which is yet unknown. This area is to form a reservation for the Polish people. This will also include a reservation for Jews from Germany, Austria, and Czechoslovakia. Thus an additional 8 million people will occupy this 100,000 kilometer area.

This area is cut off from the rich agricultural provinces to the west and the industrial regions to the south, and hence can have no economic existence of its own. Reports indicate that at least 50 per cent of the homes in this area have been destroyed and the majority of the population have been rendered homeless. The additional 8 million people who will be forced in this area must face starvation. Not more than a small fraction of these people can hope to survive.

The German answer has already been given: "The Vistula is big enough," writes the "Warshauer Zeitung," the official organ of the army of occupation. "They can drown if they want to, or starve, because that is exactly what they are expected to do. The mistakes of the German, Russian and Ausrto-Hungarian empires which left Polish hope alive for more than a century and finally led to the resurrection of the Polish state are not to be repeated."

Germany must deprive Poland of those elements which might lead its fight for independence—the intellectuals. Already the entire faculty of the University of Krakow—some 160 professors — are reported to have been transported to concentration camps. The general population will be decimated by starvation, execution and disease. A similar scheme to this one fostered by the Nazis was broached by Germany on July 5, 1918, by the commander-in-chief of the German armies, Field Marshal Von Hindenburg. At that time only the defeat of Germany prevented its execution. Von Hindenburg said, "It is necessary once and for all to remove all basis for Polish ambitions."

Thus the German plan of 1940 is the plan of 1918 in a revised form unhampered by public scruples.

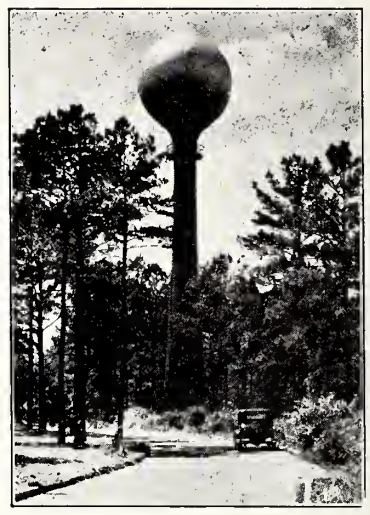


In Greater Germany and in war-torn Poland grief-stricken mothers are praying that their children may be taken away from them to some other land where they may never see them again but where they will know that their children will face a future of hope rather than misery and starvation.

JEWS OF FINLAND

When Finland won her independence from Russian rule after the Revolution, the Jews who had suffered great handicaps in that country were granted liberty and equality with all other citizens. As soon as this occurred the Jews formed centers and began the process of Hebrew education which had been hitherto denied them. There are three synagogues, four Hebrew schools and 27 organizations. A boy scout movement among the Jewish youth has flourished. The two spiritual leaders are Dr. I. Engel and Dr. S. Jacobson. The Jewish population does not exceed 2,000 located in Helsinki. In the past conflict it goes without saying that Jews were one hundred per cent loyal to the Finnish Government and many served in the army of defense.

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JEWISH FARMERS MAKE PROGRESS

Refugees Entering Farming

DR. Gabriel Davidson, executive head of the Jewish Agricultural Society, has just issued the society's 40th annual report. It deals with the society's labors to strengthen and enlarge the Jewish farming class. The report states that: "Today there are, according to fairly authentic estimates, approximately 100,000 Jews wresting a living in whole or in part from American soil. Their farms are on the whole well equipped and well stocked, and will stand favorable comparison with the average run of American farms. Jewish farmers are to be found in almost every State in the Union, are engaged in every branch of agriculture practiced in the United States, and as a class are forging ahead in step with the march of scientific progress."

The society guides and aids Jews who desire to go into farming. Last year 1,558 songht the society's services and 173 families, comprising about 800 individuals, were settled on farms in six states. The report points out that the new settlers were placed on farms that "are well located, on good highways and have modern appurtenances," and that the new settlers "are men of good type who bring to the farm an earnestness, intelligence and understanding that should spell success."

The report also tells of the work the society is doing to rehabilitate farm-minded refugees. 135 refugee families have been established on farms and almost 200 refugee individuals were placed in farm jobs. The society guided the refugee families in the selection of their farms and helped many to finance their purchases. $134,000 has already been granted in loans to refugee farmers. Recently the society established a refugee training farm where a short, rudimentary course in farming is given. And in stressing the value of settling refugees on farms, Dr. Davidson points out that "there are some refugees who will be better off on the farm than anywhere else. No effort should be spared to settle those who possess the qualifications which give fair promise of success. There is, too, a broader significance. In placing refugees in productive occupations without adding to the competitive strain of city economy, we are constrained to believe that we are contributing a meed of service to the geenral welfare."

Since its founding the society has granted 13,066 loans aggregating $7,909,000 to Jewish farmers in 40 states. Last year 418 loans were made to farmers in 12 states. This financial service provides the Jewish farmer with a source of credit not readily obtainable elsewhere. Farm loans are made on smaller margins of equity than are usually accepted by loaning agencies and their repayment is spread over a long number of years.

The society's Agricultural Education Department maintains a staff of agricultural experts who bring to the Jewish farmer agricultural information on every conceivable branch of farming. During 1939 these extension experts made 3,222 farm visits, held 116 meetings and demonstrations attended by over 5,000 farmers. In addition, advice and aid were given to 3,269 who sought individual consultation at the society's central office. Under its auspices, Jewish farm youth conferences, and interstate conferences of farmers were held. The society conducts agricultural night classes for farm aspirants and publishes the Jewish Farmer, the pioneer Yiddish agricultural magazine.

The society's Farm Employment Department has secured farm employment for 18,717 Jewish young men since its establishment in 1908. This

(Please Turn to Page 50)

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900 Jews Freeze to Death on Route to Lublin Reservation

Paris.—Le Matin reported that 900 Jews from the Koenigsberg district of Germany who were expelled to Poland were later found frozen to death en route to the Lublin Jewish "reservation."

In a dispatch from the Swiss-German frontier, the newspaper said that the Jews, including women and children, were ordered to leave their homes without advance notice and without being permitted to take any of their belongings.

The deportees were crowded into a cattle train and shipped to Lublin, the dispatch said. On the way, however, they were transferred form the train to unheated barns for the night, despite the bitterly cold weather. Next morning all 900 were found frozen to death, according to the report.

Other reports told of expulsion of Jews from towns in Nazi-occupied Poland. In most cases the expelled are no longer transported in cattle trains but are forced to walk dozens of miles, accompanied by Nazi guards.

Five thousand Jews were expelled in this way from the town of Alexander near Lodz. Led by the famous "Alexander rabbi," they were forced to walk in the direction of Warsaw. Three thousand were expelled on foot from Konitantin.

The entire Jewish population of Tushin near Lodz were forced to walk 40 kilometers, driven by German soldiers, and then were told they could proceed "wherever your feet will carry you." None was permitted to take any of his belongings with him or to stop on the road to rest. Many fell sick on the way, some of them dying as a result.

In Lodz, where expulsions were said to be continuing, the Gestapo was reported to have begun a practice of taking the wealthier Jews to the "Gestapo home" on subjecting them to long and rigorous examinations on charges of possessing undeclared foreign currency. Among those so treated were Wolf Pakula, former millionaire industrialist, and Wladyslaw Baumgarten, a banker, who committed suicide by taking poison after being forced, among other things, to eat excrement from a Gestapo lavatory.

At the same time, German soldiers in Lodz continued to seize Jewish girls and carry them away to military brothels. None of the girls who disappeared from the streets ever returned home and their families found it impossible to locate them.

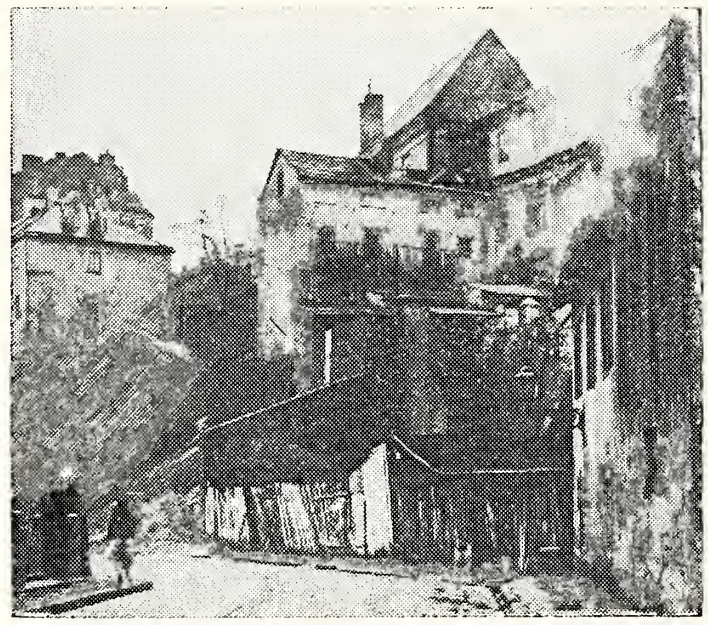
In Warsaw, the jails were reported to be crowded with 8,000 Jews and 4,000 Poles arrested by the Gestapo after the assassination of a Pole who had acted as a Gestapo informer. The Pole was reported to have been killed by a Jew named Andri Kot for advising the Gestapo of the location of a secret Polish radio station.

The station was discovered by the Gestapo in a ruined building on Zlota street and six persons found there were executed. Kot disappeared after the assassination of the informer, whereupon Engineer Cherniakoff, head of the Warsaw Jewish community, was summoned to Gestapo headquarters, held for eight hours and threatened with serious reprisals against the Jewish population unless Kot was delivered to the authorities.

Cherniakoff was released after proving that Kot, although the son of a prominent Warsaw Jewish merchant, was himself not Jewish and was not listed in the register of the Jewish community, having become converted to Catholicism two years ago.

The 12,000 arrested included many rabbis and priests.

In Mlava near Warsaw it was reported that the Nazis had issued an order compelling Jews to wear numbers like those of prisoners. The Jewish population there was subjected to a special registration during which each person was given a numeral.



The Lublin Reservation where Hitler wants to concentrate Central European Jewry.

JEWISH FARMERS MAKE PROGRESS

(Continued from Page 49)

service affords young Jews the opportunity of acquiring agricultural training by actual work on farms. Last year jobs on farms were found for 237. The records show that some of these bought farms after a period of service.

Dr. Davidson concludes the report with the following: "Without making any extravagant claim, we are justified in saying that many thousands of Jews living on farms throughout the land have bettered their condition because of our activity. We have helped to build in various parts active, thriving Jewish farm communities that add a happy blend to the Armerican farm scene. By proving that the Jew can become a farmer, and if given the opportunity does become a farmer, we have met a challenge that has been hurled against us down through the centuries."

DR. ELIAS L. SOLOMON

(Continued from Page 47)

ber of the Executive Committee of the American Jewish Committee, is President.

"But this Honorary Presidency business is buncombe," Dr. Solomon frowns. Who wants honorary this's and that's? There's work to be done and I want no sideline position. So as Honorary President I'm still active because I can't be otherwise."

Dr. Solomon is the National Chairman of the United Synagogue's National Committee to Strengthen Religious Life, which is made up of more than 1,200 prominent Jewish laymen and rabbis from all over the country. It has just launched a vast three-point program for American Jewish communities. But Dr. Solomon explains it clearly and simply:

"People should recognize the tremendous importance of organizations like the United Synagogue. Especially in the face of danger that now threatens everything for which Judaism stands.

"Take the three-point program of the United Synagogue"—and here he gestures with a toss of his arm and his head—"It aims to strengthen the outlying Jewish communities which need guidance and help in order to put into effect the aims of Judaism. Secondly, it aims to promote Jewish education, without which Judaism cannot thrive. Thirdly, the great need for cooperation with our Christian brethren in the promotion of the ideals of religion, human brotherhood and world peace make our program of vital importance."

But, Dr. Solomon, just how and why is all this necessary?

'Why is this necessary?" His forehead is arched. "Just look arund you. Look at the devastation that is being wreaked against the culture and progress of ages throughout the world. Can there be any doubt that religious principles have been tossed aside for crass material gains.

"At no time in recent history has there been as burning a need for a revitalization of religion as the present."

Of course, you have plans and ideas for putting this three-point program into work?

"Certainly. Certainly. Our main task is to strengthen the influence of the synagogue in the average American community. You must remember that a strong synagogue predisposes a vital and active religious life; a weak one leaves a community listless and uninterested. This being so, the United Synagogue is prepared to render material aid and expert guidance to those congregations throughout the country that are in need of this kind of aid. And there are plenty of them. Many synagogues are floundering about in a sea of financial troubles, sinking deeper and deeper with every day. Such institutions need the help of the United Synagogue which has rescued more than one synagogue from a financial debacle.

"On the other hand," he continues, "you will find that in many, many communities there is a serious disorganization in the sense that little effort has been taken to develop the auxiliary groups in the synagogue, such as young people's clubs, men's clubs, adolescent groups, etc. The experience of the United Synagogue in this direction can be brought into prompt action. These groups are of vital importance to any synagogue and we know this and are striving to create them in every institution.

"Then there is the matter of religious educaion. You know," he says softly, shaking his head slowly from side to side, "that is where we find a lot of work must be done. The young people are so important to the future of Jewish life in America, and yet they are so neglected. The United Synagogue is determined that all synagogues now without the spiritual guidance of a rabbi shall be aided in obtaining one. It is also felt that religious education should be fostered within the individual synagogue. Toward this end we are publishing curricula and syllabi which are available for those congregations that need them. Text-books and other educational materials are also being distributed.

"In the field of inter-faith relations the United Synagogue is working to arrange for cooperation with Christian organizations sharing a common purpose. In order to make democracy a vital concept in American life, in order to tighten the bonds that bind one man to another despite his religious creed, we urge the fullest cooperation with our Christian friends."

But Dr. Solomon, isn't this rather a tall order? Do you think that the Jews in America will help you make the program a success?

"I can never lose sight of the vision that Professor Schechter cherished—a united Israel in America, laboring zealously for the perpetuation of our noble ideals for the benefit of our own posterity and of the country at large."

This is his answer. And as he speaks it, a feeling sweeps over you that he means it. And that he'll accomplish this aim with singular success.

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. . . 'AND I WILL TAKE AWAY ALL THY TIN'

By DR. GEORGE N. SHUSTER

Addressing a meeting of the Institute of Interdenominational Studies at the Jewish Theological Seminary of America, Dr. Shuster, formerly editor of Commonweal, the outstanding Catholic weekly, stressed the importance of a deeper religious consciousness for the youth of today as a foundation for maintaining the ideals of a living democracy. Dr. Shuster here presents this poignant, literary analysis of the American spiritual temper.—THE EDITOR.

I HAVE been deeply moved by a passage in Hermann Rauschnigg's "Voice of Destruction" which describes how he, aware at last of the true significance of the Nazi outlook, turned by chance to the New Testament and to the Second Letter of St. Paul to Timothy, reading there: "But they shall proceed no further; for their folly shall be manifest to all men." This is the chapter in which Paul, having looked deep into the wickedness of man and conceded, almost despairingly, that the hearts of many are hardened and that the lot of them who serve the Lord may be almost crushingly difficult, suddenly has a flash of insight into the truth that perversion is always unmasked in the end as foolishness, because truth will not be gainsaid.

It is impossible for us to explain the turbulence of contemporary hatred of religious values on any other basis than St. Paul chose. For the values of faith are not utilitarian or even philosophic values, though utility and philosophy derive from them. They are the flashes of fire that leap out when the two poles of the universe as we know it, namely, God and man, are in immediate contact. We may of course apprehend the Divine less directly—through the ordered design of nature, or through the beneficence of the good life if that is practiced by the individual or society, or through the sense of glory which the revelation of beauty brings with it. But these values are only the secondary treasures of the religious quest. Faith is always revelation, always immediacy. Moses symbolized the transcendental character of the discovery of the Divine by saying that he had gone to the summit of Mt. Sinai and found there the tablets of the Law.

Accordingly, one cannot help being disturbed when one sees the extent to which awareness of what religion actually is vanished in our land. True enough, these United Sttaes are still impulsively generous, filled with eagerness to right wrongs, faithful to the laws of ethical hygiene. I know that it has once again become the custom to denounce the younger generation. These children of ours are said to be radical and disrespectful of authority, vapid and materialistic and selfish. For my part I must say that I have not found them so. They are often unwise in the same strange ways that Americans historically speaking have been unwise. Rashness, a zest for guzzling down blinding sensations in an instant—these are some of the faults of our youth as they have been faults of our people. And they are not serious. What is serious is that youth by and large does not know what religion is.

How should they know something that has so largely disappeared from the school, the public forum, the occupational area, and the home? There are no religious insignia or functions in our work shops, markets, and factories. No playhouse or music hall shows even the barest trace of a religious impression. The faith of more than six thousand years of the Judaeo-Christian dispensation seldom appears in the press, in literature, in art, or in education as concerned with anything more virile than begetting a moral maxim or a building or a drive for funds. For millions who have not cut adrift from them entirely, church and synagogue are merely institutions to which one gives but does not quite give up. That these places are temples of the Most High God is lost upon throngs of young people, who think of them as stuffy places to which one goes out of a vague sense of duty and not in search of high adventures.

Now I say all this is alarming because it means that the two poles of the universe are by and large no longer in conscious contact. People are still nice—they probably have never been nicer. They are healthy—doubtless they have never been healthier. They are comfortable—when have they ever been more comfortable? Yes, they are like the leaves of a tree that has been cut off at the roots and which spends its vitality in one last splurge. I do not wish to startle you, but let us look quite realistically into what this means. We need not be very greatly disturbed by certain overt parallels between the general cultural situation here and abroad. Yes, we have spawned a corps of would-be dictators, of preachers of hate, of believers in progress through revolutionary violence, of dead-beats and blackguards in political and cultural life. These manifestations are, however, not dangerous for the simple reason that they are imitations. The man who shakes us to our foundations will be, if come he must, no cheap copy of somebody else. I doubt whether he will wear a mustache, or harangue large crowds, or even display a protruding chin. He will probably look like the grocer down at the corner, and he may sound as normal as the Saturday Evening Post.

No, what made Hitler was not principle but a vacuum. The German world round about him was by and large a nice, healthy, comfortable world. And a world to which nothing else mattered much except the preservation of as large an amount of these ultimates of niceness, health, and comfort as fate would permit. When the citizen was told that he must stand for liberty and honor, for faith in good and fidelity to the rights of man, he asked himself how much those rights would cost. Shortly after the Fuehrer came to power, I met a friend of mine on a street in Berlin. He was ostentatiously wearing the Party badge. After I had persisted in demanding how he came to do such a thing, he finally drove me out into the country to a place where no one else could hear, and confessed that his reason for joining up was purely an opportunistic one. "It has taken me all my life to amass what I've got," he said. "Do you think I'll be fool enough to surrender it now?" Well, he has since surrendered it all. It has been taken from him, pfennig by pfennig, bauble by bauble. He is a beggar who sold his soul without even getting a mortgage on the mess of pottage. And he is one among tens upon tens of thousands, Christians and liberals, Aryans and Jews. For there were Jews, too, who thought they could remain nice and healthy and comfortable, if only they were good as Hitler understood the word good.

There was in this society which collapsed at a wave of the Nazi wand a great deal that came from the United States. American ideas of industrial management and organization. People built American swimming-pools and equipped hotels with American appurtenances. The Nazis consciously adopted American advertising methods and political ruses. But what they did not copy was the au-

(Please Turn to Page 55)

A Regrettable Incident

A warning to the Jewish population not to support the American League to Combat Anti-Semitism, conducted by D. Selig Margolies, has been issued by the General Jewish Council, comprising the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, and the Jewish Labor Committee.

After investigating the activities and personnel of this organization, the General Jewish Council reports that in its opinion the League is not equipped to accomplish the tasks it has undertaken, that its work is likely to do more harm than good, and that it does not deserve the support of Jews who are interested in meeting the problem of anti-Semitism in a sound and effective manner.

Ivestigation has shown that Mr. Margolies is the founder, president, treasurer and executive director of his League, the Council's report states, and that its whole leadership is in the hands of one person. The only other two members of the board of directors are shown to be Mr. Margolies' sister and another relative. Very few of the 2,500 "members" of the League claimed by Mr. Margolies take any active part in its affairs, according to the Council's report, while every person contributing as much as $1.00 is considered a "member" unless he returns his membership card.

Describing Mr. Margolies' methods of soliciting funds as "questionable," the Council condemned his attempt to play upon the fears of the Jewish community and cited the alleged circulation by the League of 250,000 copies of a pamphlet, "Prelude to Pogroms," as an example.

"This pamphlet is obviously designed to arouse fears of violent anti-Semitic activities in this country and thus to induce contributions to the League by the panic-stricken," the Council's report states. "The Council is convinced not only that such appeals serve no useful purpose, but that they are positively harmful. While it is essential that the facts with regard to the character and extent of anti-Semitism in America be made known to Jew and non-Jew alike, it is inexcusable to distort or exaggerate them. The situation can only be made worse by the creation of panic and hysteria."

Mr. Margolies, according to the Council's report, has also made many exaggerated and unsupported statements about the activities of his League; has disregarded the work of old and experienced organizations in this field; and, in his constant effort to be "combative," has acted unwisely in many cases.

"The most flagrant of Mr. Margolies' actions," the report states, "and one which shows how seriously his individualistic enterprise can misrepresent the position of people for whom he does not speak, is his espousal of the cause of the seventeen members of the Christian Front who have been indicted for conspiracy."

Expressing no opinion on the guilt or innocence of the seventeen indicted men, the Council points to the impropriety of Mr. Margolies' attempt to influence the result of their trial in advance. As an example of his tactics, the Council points out that Mr. Margolies has claimed credit for his League's action in denouncing Father Coughlin as a politician and an opportunist; but that only two weeks after it had held a "Stop Coughlin" meeting, the League wired Father Coughlin that it was "100% for acquittal" of the arrested men, and that the telegram concluded with the words: "seek your valued cooperation."

"In the judgment of the Council," the report concluded, "the League is ill-equipped for the task it has assumed, its actions are often ill-considered and capable of doing more harm than good, and it does not deserve the support of those who are interested in a sound and basic attack on the forces that produce anti-Semitism."

JUNIOR HADASSAH'S CAMPAIGN FOR REFUGEE CHILDREN

To help transfer Jewish children from Central and Eastern Europe to Palestine, Junior Hadassah began its second annual campaign. Jewish young people throughout the country will be asked to contribute a minimum of 36 cents.

The drive will be in behalf of the Youth Aliyah movement, which, under the direction of Miss Henrietta Szold, founder of Hadassah, has transported 6,000 boys and girls to Palestine during the past six years. Junior Hadassah is the sole American youth agency of the child immigration and settlement project.

The Junior Hadassah campaign will be conducted by Mrs. Claire G. Jacobson, national chairman of the Youth Aliyah committee, who has sent thousands of coin envelopes to the 250 units of the organization, which, in turn, through the local chairmen, will distribute them among Junior Hadassah members and others. Mrs. Jacobson explained that all contributions to the Youth Aliyah Fund of Junior Hadassah are sent without any deduction whatever to the Youth Aliyah headquarters in Jerusalem. All administrative cost is provided for by membership dues.

"There is only one group of people that can make it possible for the children of Nazi terror to find normal life again," Mrs. Jacobson said. "That group is American Jewry, for totalitarian decree and war have cut off help from other Jewish populations. And it is especially to the youth of America, the youth that knows freedom and opportunity, that the persecuted young people of Europe turn for help.

"In the Palestinian agricultural settlements and trade centers of Palestine the refugee children are given a regular academic education and vocational training for a period of two, and in some cases, three years. In work and play they mingle with the young Palestinians and quickly become Palestinian themselves. They soon forget their harrowing experiences and find joy in companionship, work, and study in a land and among people that love them."

Mrs. Jacobson pointed out that among the settlements in which Youth Aliyah children live is Meier Shfeyah, the juvenile village maintained by Junior Hadassah, which admitted 25 Rumanian boys and girls last year and is expecting another 25 more young exiles soon. It costs $360 to maintain and educate a child for two years in a farm colony, and $500 for the same period in a trade school.

Many members of Junior Hadassah and other youth organizations, Mrs. Jacobson said, are forming "Minyanim," groups of ten persons, each "minyan" undertaking to raise $360 for the support of one child rescued from Europe's war and terror.

CHIEF RABBI OF PALESTINE APPEALS TO ARCHBISHOP OF CANTERBURY

Jerusalem.—An appeal to the Archbishop of Canterbury to do his "utmost to remove a crying wrong," the Palestine land ordinance, was dispatched by Chief Rabbi Isaac Herzog following his arrival by plane from a visit to England.

Dr. Herzog termed the ordinance, which restricts Jewish land purchase in Palestine, "a terrible blow to Israel, denying us equal rights, dooming us to a ghetto in the land divinely promised to Israel, and vitiating the Biblical prophecy."

Hollywood. — Artie Shaw, former King of Swing, and actress Lana Turner eloped by plane from Hollywood to Las Vegas, Nev., and got married at 4 a.m. by a justice of the peace.

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THE RETURN

(Continued from Page 37)

"Why must you do that?" She faced him. "Can't you realize how I felt when I passed the Temple with some friends and they said, 'Is this the Temple your father joined, Rita?' Why are you so cruel . . . can't you see the humiliation, the strain of it all? Why must you do this?"

"I feel that I must, because I feel," he watched her unhappy face . . . "I wish I could explain it to you, then perhaps you could understand that I must do what I am doing . . ."

"You must continue . . . ?" Her voice had questioned hopelessly. "Then I may expect that there will be more committees . . . more publicity . . . and even the observing of Jewish holidays . . . all that?"

"All that . . ." It had all seemed so useless . . . quarreling with his own child . . . his little Rita, who had cuddled up so many times on his lap . . . her soft little hands touching his cheek. It was all wrong. He had to make her see his point of view . . . he had to make her understand.

"Father . . ."

He heard Rita's quivering voice.

"I can't remain here . . . I shall stay with Robert until I make other plans."

He had tried to hide his bewilderment. He had never expected this to happen. "Does my becoming a Jew hurt you so much . . . that we . . ." He broke off.

She had nodded and had left the room.

And so the loneliness had continued. Many of his new friends had been quick to receive him. His children and grandchildren would come to visit him. But he was not happy. He knew that they no longer belonged in the same world. They just came to do their duty. There was always a strained atmosphere when they came. Rita seemed more affected than the rest of them. She seldom came to see him.

He had become more absorbed in philanthropic work. That occupied him and kept his mind off the terrible loneliness that had come into his life. It was in the evenings that he felt this isolation most. It seemed so strange to come home to a quiet house.

The bell rang. Charles was startled and brought back from his memories. He was surprised to see his oldest grandson come into the room. Lee was nineteen, and when the storm broke he had just returned from college. He had come to his grandfather, paying his respects as he usually did. He had stayed only a few minutes. If he knew then of the change of circumstances he had given no indication of it. He had left after a few minutes of casual conversation with a promise to return soon.

Charles had often wondered about Lee . . . just what he thought about it. Could this unexpected visit have anything to do with it?

"Well, grandfather," he greeted him, "so you're still the enemy?" he asked laughingly.

Charles was surprised at what he said. Had he, too, come to reproach him . . . and from what angle?

"I never considered myself an enemy, Lee."

"I suppose not . . . but your children do." He came a little closer and sat down. "But honestly, don't you think that they are all overdoing their parts . . . acting like characters in a melodrama . . ."

"Well . . ."

"It's quite ridiculous . . . what difference could it possibly make to them?"

"It did in Germany and Austria."

"Yes, but conditions there affected other liberal-minded people as well . . . not only Jews, you know."

Charles leaned back . . . could it be that all this business of heritage did not mean so much to the younger generation . . . could it mean that it affected him less than the others?

He spoke slowly and watched Lee's face. "Then you don't mind . . . ?"

"Mind . . . why should I mind? I admit it was a bit of a shock at first . . . but when I thought about it, it did not seem to matter either way much." He leaned forward. "But after I talked it over with a friend of mine I decided that it didn't matter at all except . . ." He broke off.

Charles leaned forward as if to encourage him. "Yes . . . ?"

"Except if such a situation as what had happened there would occur in this country . . . not that it's likely to happen . . . but in case . . ."

"What then, Lee?" It seemed to Charles that everything in the world depended on the few unuttered words on Lee's lips.

Lee got up and walked to the window. "Well, it would help to know what you are!" He turned and faced his grandfather.

Charles looked at him bewildered. "You mean that . . . ?" He could not go on.

"Of course . . . isn't my grandfather a Jew and hasn't he done one of the bravest things a human being could do? Haven't you given up everyone you loved just because you thought it was right?"

Charles looked at him. If he could only make the boy understand what those words meant to him . . . how they moved him at this moment as he was never moved before!

Lee watched him and sensed what he was going through. Perhaps a little later they could talk about it, but not now . . . the air was too thick . . . as if all the repressed emotions of

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. . . 'And I Will Take Away All Thy Tin'

(Continued from Page 52)

spoke through Hitler—the voice that struck like lightning when man's spirit—cut adrift from the Divine—suddenly made contact with everlasting mundane Evil. It was just as if electric wires installed to furnish light had suddenly jarred loose and kindled a flame to burn down the dwelling. Again Berchtesgaen was a symbol, as Sinai had been. Thence came the awful words which have spelled doom to so much of the European world that we have known. There was to be an end of reason and kindness, of service to the weak and thrifty management of goods. But above all there was to be an end of fealty to the God of Jews and Christians. Paul, who had been blinded on the road to Damascus, was to be superceded now by Adolf, who had peered into the sombre valleys of Valhalla.

Yes, some of the men and women about him still believed in the God of the Jews and Christians. His glory was above them as they were cut down and left to rot in the latrines of concentration camps. I remember an old Jewish couple who had conducted a little tobacco shop I patronized. They were driven from place to place; they became the poorest of the poor; they died of their hardships as so many died. But wherever they went, they kept the law of their fathers and suffered no food that was unclean to pass their lips. I have known martyrs, Catholic and Protestant, whose memory will be sacred forevermore. But round about them were men of substance and of position, of some power and more responsibility, who looked on while the others perished. They had neither compassion nor conscience, neither prudence nor insight into truth. There was nothing for which they were worthy to die because there was nothing for which they lived. Yes, I have known religious publishing houses—God save the mark—who bargained for protection by publishing Nazi books. I have known clerics who preached sermons eulogizing Hitler in order to save their funds. But why should one go on? Anyone who lived through that farcical debacle knows what it means to live without God in the world—to live without anything which is infinitely greater than oneself; to live on the strength of the fat one can add to one's carcass; yes, to live more basely still, thentic voice of the false prophet who for the money one has amassed in the strange belief that there is eternity in bank-accounts.

Now the similarity between the situation just described and some aspects of life here seems to be portentious. Round about us are many who feel that salvation will come through stopping one's ears against the terrifying din that echoes from abroad; who pin their faith on physical distance, reckoning that an ocean can really sunder them from humanity who will not admit that any well-being ought to interest them save the well-being of Americans; and who dismiss the task of tormenting thought about what is happening with vague references to terms which no longer have any meaning. Refugees from a dozen lands starve in prisons worse than those Vincent saw when he visited the jails of Tartary. But what are refugees to many of us but an added burden to the taxpayer? When something one hears in the news stirs one's slumbering ethical life, one says of course that it is all "propaganda." Finns died in the snows defending their country, their identity, their freedom, and their faith against a tyrannical invader. We dared not even admit to ourselves that in order to fight, the Finns must have weapons. Poland is a shambles, but one looks the other way when there is mention of Poland. One disposes of Hitler by references to the possible emergence of Goering as the leader of Germany, conveniently forgetting all that one has ever known about Goering.

But in the age-old Judaeo-Christian faith, man is one of the twin poles of the universe. He is the creature God wished him to become. And from the beginning our faith has said that whatever is done to any man anywhere must be a sacred deed. Long ago Isaiah wrote: "A man shall be more precious than gold, yea, a man than the finest of gold." When we have found our faith again, we Americans, we shall remember that. And if we do not find it, losing it instead, Isaiah will be our prophet, too: "And I will turn my hand to thee, and I will cleanse away thy dross, and I will take away all thy tin."

THE RETURN

(Continued from Page 54)

his grandfather and himself had suddenly filled the room. He didn't think it could affect him like this . . . all this tenseness. He had to get out . . . he had to think of this sudden stirring he felt within him . . . something that seemed too hard to cope with at this moment. He looked at his watch and put a strained lightness into his voice. "I must run along . . . there's some sort of party . . ."

Charles nodded. "Run along . . ." he had to say something light . . . he couldn't show how he felt. "You must not be late."

Lee came closer. "I'll be back in a day or so . . . there are some things I want you to tell me . . . the things I could do . . ." He broke off. "I'm especially keen on hearing about some of the refugees you met."

"I'll be glad . . ."

"Good night . . ."

"Good night, Lee"

The door closed and Charles was alone again. He sat for a long time thinking. A happy smile touched his lips. He looked about him. The fire was growing low. The shadows of the evening were creeping into the room. This was usually the loneliest time of the day for him. But this evening he did not feel lonely. He was conscious of a strange feeling of compensation . . . a compensation that brought with it an assurance that what he had done was right . . . and that he need never regret his return to his people. He leaned back in his comfortable chair and gazed into the dying embers. It seemed to him as if, after a very long journey, he had come home . . .

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

JUNE 1940

THEY ARE NOT ALIEN TO US
By
GENERAL HUGH S. JOHNSON

THE ETERNAL MIRACLE
By
DR. ISRAEL GOLDSTEIN

THE JEWS IN CHINA
By
JOE I. SARGON

WHAT THE SALUTE TO THE FLAG MEANS
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HON. ALEXANDER WILEY

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THE JEW AS SOLDIER
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NEWS OF THE WORLD

ORGANIZATION AND PERSONAL NEWS



Main Street Leaguers are out on Their usual training grounds!

• It's spring and baseball time—not only for the big leaguers, but for our local street corner clubs.

No, of course, they shouldn't be playing there, but they will—despite the perennial hickory stick.

22% of the pedestrians killed in traffic accidents are under 15 years of age and one out of every ten pedestrian accidents is caused by children playing in the streets.

Attractive playgrounds and play yards encourage children to keep off the streets and sportsmanlike driving at speeds not too fast to stop quickly helps to decrease accidents to children on the city streets.

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | JUNE, 1940 | NUMBER 9

EDITORIALS

Julius W. Cone

Together with the entire community we mourn the death of Julius W. Cone and with bowed heads we place our wreath of tribute upon his bier.

His long and rich career in business, philanthropy and civic life is known to everyone throughout the South. He represented the second generation of America. With almost nothing his forbears came to these shores in search of a new life—with almost nothing but imagination, industry and ambition, they have built a dynasty, not only of wealth, but of altruism and virtue.

Because of Julius Cone's position and influence and the possibility of further service to which the community had come to expect from him, his death is a calamity not merely for the Jewish institutions with which he was associated, but for all creeds and races.

Baruch dayan emes—May his memory be blessed!

SHOVOUS—The Feast of Weeks

In these days when war fills half the world and war news the other half, the festival of Shovous, or the Feast of Weeks, which begins with services on the evening of June 11 will be especially significant. It commemorates the Confirmation of the Jewish people in their faith under the leadership of Moses.

Originally Shovous was a festival celebrating the end of the grain harvest in Palestine but since the destruction of the Temple in the year 70 of the Common Era, it became primarily a feast of commemoration of the Giving of the Law to Moses on Mount Sinai.

Shovous is called "Feast of Weeks" because it falls seven weeks after Passover which marks the beginning of the harvest season.

In the 19th century, Reform Jews introduced the Confirmation Ceremony into the Shovous service. This ceremony, now followed in many Conservative Synagogues as well, is a formal Confirmation of both boys and girls in their faith.

Greenery used to decorate home and synagogue on Shovous is reminiscent of the original agricultural character of the holiday.

The Book of Ruth, one of the most beautiful love stories in all literature is read in the Synagogue Service for Shovous.

"Aryanism" for Convenience

Notes for a study of insanity in the totalitarian theory of Racialism:

Rudolph Hess, Hitler's deputy, in a May Day speech: "C. J. Hambro, president of the Norwegian Parliament, is of Jewish origin and his real name is Hamburger, which explains why he wanted to draw Norway into the war against the Reich."

In Italy, whose dark-skinned population has been made "Aryan" by decree of Premier Benito Mussolini, the newspaper *Regime Fascista* demands the suppression of *L'Osservatoro Romano,* organ of the Vatican, stating that it is "manifestly a mouthpiece of the Jews."

Emil Hacha, President of the Bohemia-Moravia "Protectorate," is empowered to create "Honorary Aryans." But, according to Hitler, "Aryanism" is something one is endowed with at birth.

The Fifth Column in America

Nazi Germany's successful thrust against the low countries can be attributed to a great extent to the treacherous and demoralizing tactics employed by the Fifth Column. It is this very Fifth Column that precipitated the downfall of Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, and Belgium, and it is this new 20th century cunning phenomena that is equally active in this country.

The United States is not at war at the present time and we fervently hope that we will not be forced to take up arms in this world conflict. We can, recent developments prove that we will, assist the Allies with planes, munition, food supplies and all other necessary war materials, without actually participating in the war.

It seems but a short while ago that the small neutral democracies in Europe hoped to escape war by remaining neutral. What followed is history. America, geographically, finds herself in the same situation. True, danger of aggression by a totalitarian country is not immediate, but should England and France lose the war, then we would be faced with the formidable forces of Nazi aggressors.

Whether or not we will enter this war, one thing, however, is certain—we must not depend on miracles. We must be ready and prepared in every conceivable way against any possible danger.

In a state such as this, happily enough, the Republican and Democratic political ideologies give way to a solidarity and unity which in the end will prove to the advantage of the great masses, and the country at large.

The necessary appropriation for maximum protection will be approved by both House and Senate. We must, however, take all precautionary measures to paralyze the activities of the Fifth Column, whose chief aim is to undermine our Democracy. They are much more active than we know or care to admit.

As Americans, we are against harnessing free speech and free press during peace time. The right of each citizen to freely express his views is a fundamental principle of Democracy; one of our inalienable rights of Americanism. As long as we are not at war, we must recognize the right of the Communist, Fascist and Nazi to speak and write as he pleases as long as he does not advocate the overthrow of our government. But the Fifth Column in this country is not satified with propaganda alone. It is no longer a secret that Nazis and Communists in this country are under direct supervision of Hitler's Gestapo and Stalin's O. G. P. U.

At the Dies committee hearing it was clearly established that the Communist Party and the Nazi Bund are no longer purely political organizations, but a spy ring, with agents active in every phase of our social and political structure.

The activities of the Fifth Column in America, continue unhampered. It is the duty of the government, of every civic and patriotic organization, of every individual to be on the look-out and to establish legal means to paralyze the subversive treacherous plans of Hitler's Fifth Column in America.

THE AMERICAN JEWISH TIMES invites correspondence on subjects of interest, but disclaims responsibility for an indorsement of the views expressed by the writers.

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THEY ARE NOT ALIEN TO US

By GENERAL HUGH S. JOHNSON

The former administrator of the NRA and noted newspaper columnist states in vigorous and deeply moving words his sympathy for Jews in lands of oppression, sounding a clarion call for the fullest support of the United Appeal for Refugees and Overseas Needs by Americans of all creeds.

SINCE the savage yellow hordes of Ghengis Khan swept like a blight from the China Sea to the Danube River, leaving behind them great pyramids of skulls and acres of smoking ruins, the world has never seen any such Christless example of "man's inhumanity to man" as the deluge of slaughter and torture that darkens Europe and threatens civilization today.

In the comfort and safety of our distance and detachment, it seems to us incredible. The horrible news of much of it is obscured by censorship but enough leaks through from returning eye-witnesses to arouse in us such emotions of contempt and indignation as make it hard to refrain from crying havoc and urging flaming national action.



GENERAL HUGH S. JOHNSON

Yet this, no responsible American who is aware of all the forces working in this detestable complex, can do. This country has been and still remains the only safe refuge on the globe for the victims of such insensate prejudice and cruelty. It is better not merely for our 130,000,000 people but for the whole world that we keep it so and not risk the last best hope on earth by entangling it in the complex double crossing, deceitful maze of either European diplomacy or European war. It is better for us and it is necessary for us to draw closer to each other in one compact front and so perfect the defenses of this hemisphere that we can keep this pestilence of the Old World out of it—come what may.

That is easy to say but it is hard to take especially by those who are tied by bonds of blood, race or religion to unfortunates dear to them who are caught in that terrible trap. The impulse is strong, human and understandable to urge national aggressvie action for the sake of the particular kindred which is ours. This is supposed to be our weakness. We come from so many diverse peoples that it is sometimes said that we are necessarily a nation of divided loyalties.

It is not true. We proved in the World War that it is not true. We are proving it again today and this time no group among us is proving it in a test more poignant than that of Americans of Jewish origin, whether of our pre-Revolutionary stock—of whom we have not a few—or recent immigrants whose immediate family ties are much closer and hence more strong.

For never in the whole long bloody history of the persecution of the Jews has anything been seen to approximate this extermination by slaughter, exile, famine, deprivation and disease that the Nazis have imposed in every country, starting with their own, spreading to the conquered countries of Czechoslovakia and Austria and reaching an apex of bloody barbarism in Poland.

God knows what has happened there. It is a certainty that mankind in the mass and possibly by the millions has been driven foodless, and without shelter into congested, impoverished, stripped and barren areas to starve, freeze or perish by disease and without regard to age, sex or physical condition.

If I were an American Jew it would be an almost overwhelming impulse with me to seek to bring the majesty and the strength of my country into this conflict to the rescue of my people. I have never heard a Jewish voice raised to urge that. The record of this restraint is the highest proof that could be made of the loyalty, honor and patriotism of Americans of Jewish extraction.

It is a high example to others in this country who, having no such restraint, from their sympathies, indignation or opinion, plead everything from contributions from the United States Treasury to military or naval action. Any such thing urged through Government action is an attempt to force other people who may not agree with them to do, and pay, and sacrifice, and perhaps die, for something which these opinionated people are unwilling to do individually but are quite prepared to make their countrymen do collectively.

It has always seemed to me that there is an excellent alternative for them. If they want to fight, there are many foreign legions where they can do so. If they want to pay, they can also do that to their heart's content. In neither case will they involve their country.

This is precisely the course which Americans of Jewish extraction have taken with such patriotic self-restraint and sacrifice of natural human sympathy and emotion. They have set out here to raise in this United Jewish Appeal for Refugees and Overseas Needs, for which I am speaking with all my heart, a sum unprecedented as a goal for popular subscription.

It can come only at considerable sacrifice—but if we could see, we could not suffer the sight, of the myriad human agonies it is designed in pitifully small part to relieve. They are so ghastly that it would seem sensational merely to enumerate them much more so to describe them as some of them have been described to me. Babies freezing and starving at their mother's dry and famished breasts. Families brutally torn apart and banished with no hope in this life of reunion or even knowledge of each other's fate. Hordes of helpless people forced by bayonets into open cattle cars in the dead of bitter winter without food or adequate clothing or warmth—with no other destination or supply than open fields and gutted towns crowded to suffocation with human beings not less miserable. These are not driblets of people in exceptional cases. They are whole populations—hundreds of thousands if not of millions.

These people are not alien to us. They are of the race which gave us our religion—not only the Old Testament but the mother of our Lord Jesus Christ. They thus gave us all the pillars of our faith and when I say "our faith" I say "our civilization"—the Ten Commandments, the Golden Rule and the Sermon on the Mount—the fundamentals of democracy, decency, fairness and charity throughout the human race. Men and women of their people also gave the world some of its most profound philosophy, its highest art, its most beautiful music and poetry, a basis of its laws and more than its share of the advance in science alike in industry and in the healing arts of medicine and surgery. No, they are not alien to us. In that and in many other senses they are our own.

These are the people whom we are being asked in some small measure to try to save from a fraction of the agony of attempted extermination by a deliberate release upon them of all Four Horsemen of the Apocalypse—destruction by famine, freezing, disease and violent death.

There have been great human catastrophes, due to war and acts of God—famine, flood, fire, earthquake and pestilence. There has never been an appeal to the American people in any such disaster anywhere in the world that went unheeded. I may add that in our own few unfortunate cataclysms the world has been equally generous with us. $7,000,000 from popular subscription came to the relief of sufferers from the earthquake and fire that partly destroyed San Francisco in 1906. Add all of these disasters together and the sum of human misery would be but a fraction of the mass of anguish which American Jews are being asked to help assuage.

There is not an American of any race or religion who can square with our history and our faith and his conscience a failure to respond to the extent of all he can spare consistent with his obligations to his own family and dependents.

There is little surcease from this suffering apart from what Americans of every race and creed can give. We, almost alone among the tortured nations of the world, are left with any substance to do anything. In gratitude to God that multiplies our obligation to give generously and to remember what Jesus said: "I was an hungered and ye gave me meat, thirsty and ye gave me drink . . . a stranger and ye took me in, naked and ye clothed me . . . sick and ye visited me . . . in prison and ye came unto me. . . . Inasmuch as ye have done it unto me one of the least of these my brethren, ye have done it unto me."

CATHOLIC SCHOOL BOY WINS REGIONAL ORATORY CONTEST WITH DECLAMATION ON JEWS

St. Paul, Minn.—David Utz, 16-year-old Catholic high school boy from Rochester, Minn., who won a regional oratorical contest with an address on "The Worth of the Jew," in which he lauded the accomplishments of the Jewish people and their contributions to humanity, while denouncing their persecutors, was honored at exercises unique in Minnesota when the three St. Paul chapters of Aleph Zadik Aleph and the St. Paul B'nai B'rith lodge had him as their guest of honor at a public meeting in the Jewish Educational Center.

Utz, whose father is assistant manager of the Mayo Clinic at Rochester, repeated his prize-winning oration before an overflow audience of Christians and Jews. He received an unprecedented ovation from those who succeeded in getting into the Center, while more than 1,000 other people clamored for admission outside, where police had to be called to regulate traffic.

SALOMON NOMINATED FOR HALL OF FAME

Haym Salomon, Jewish patriot of the American Revolution, was recently nominated for the Hall of Fame for Great Americans, it was announced today by the Patriotic Foundation of Chicago, whose activity on behalf of Haym Salomon has gained him national recognition.

Mr. Harold O. Voorhis, secretary of New York University, advised the foundation that Salomon was among the distinguished Americans proposed for permanent enshrinement in the American Hall of Fame.

"We are very pleased to learn of this," declared Mr. Barnet Hodes, co-chairman of the Patriotic Foundation. "And we take a justifiable pride in the fact that it has been largely through our efforts that the American public has been made more conscious of Salomon's contribution toward the building of colonial America."

THE ETERNAL MIRACLE

By DR. ISRAEL GOLDSTEIN

Last month marked the opening of the New York World's Fair 1940. As during the 1939 season, the Palestine Pavilion, depicting the transformation of the Holy Land by Jewish settlers, forms an integral part of the exposition. Dr. Israel Goldstein, who in addition to being the President of the Jewish National Fund in America serves as Chairman of the Pavilion's Board of Directors, here tells our readers of the added significance of the Palestine exhibit in this year of war and widespread desolation.—THE EDITOR.

TRAGIC indeed is the Jewish panorama today. In many lands the long-threatening storm has broken, in other countries the dark clouds grow daily more menacing. As the European war extends in its scope and draws an increasing number of nations into its destructive maelstrom the plight of the Jews in the regions overrun by the Nazi hordes becomes unbearable. Whereas a year ago we heard the cries of some hundreds of thousands of victimes of the Nazi terror, our hearts today are wrung by the wails of millions who must bear, in addition to that terror, the brunt of the famine and pestilence and other horrors which are the inevitable concomitants of war. In lamenting mison these millions plead for rescue from lands where once they lived and worked in harmony with their fellow countrymen, but where they now are unwanted for anything but the role of scapegoat.

Although there is a certain danger of the war spreading to the Near East the Jewish work of building the Homeland in Palestine goes on at an increasing pace to keep step with the ever-growing need for a place of refuge from persecution. It is for the future, a future of peace and prosperity in a world restored to sanity, that the Chalutzim in Palestine are working with such undaunted zeal. Undismayed by the brown shadow which overnight wipes out small nations, the heroic Jewish poineers in Eretz Israel continue their labors to establish a permanent home for themselves and their oppressed brethren. In the gathering darkness of the world situation Palestine continues to shine bright and steadfast, a symbol of man's eternal hope for a better future.

It is true that we who cherish the cause of Eretz Israel have strong grievances against the British government insofar as its Palestine policy is concerned, and particularly against the incredibly obstructionist tactics of the British Colonial Office with regard to Eretz Israel. But although the British attitude has considerably hampered the work of making Palestine a haven for the many, many thousands who under other circumstances might already have found shelter there, the upbuilding of the country and the rescue of Jews who are now making that land their own has continued despite all obstacles.

Eretz Israel has not ceased growing, but has continued to expand and develop in the year that has passed since the Palestine Pavilion at the New York World's Fair first opened its doors at a memorable dedication ceremony witnessed by hundreds of thousands. New colonies have sprung up, peopled by new settlers. New land has been acquired as the inalienable property of the Jewish people. In spite of the unsettled condition of the world new industries have arisen and the old ones have continued their steady development. With heroic perseverance the people of Palestine have kept in view their goal of establishing there a land where the persecuted may find freedom once more, a country where all men shall be as brothers, each cooperating with the others for the good of all.

This heroic perseverance in the face of hindrance and even actual menace is one of the most beautiful chapters in the history of Palestine. Preparations are necessarily being made by the Chalutzim for the defense of their country against a not unexpected attack by the disturbers of the world's peace. Yet the unfortunate necessity of keeping their swords sharpened has not lessened the Jewish pioneers' diligence with their plowshares. Throughout this fateful year they have continued to wrest new territory from the wilderness, to provide room and shelter and sustenance for themselves and for those of their brethren who have succeeded in escaping from the hell of Central Europe to the asylum of the Holy Land.

The 1940 Palestine Pavilion will portray these recent achievements of the intrepid Chalutzim. Scores of new exhibits depicting the advances made in the past twelve months have been added to the hundreds which last year gave to millions of visitors, Christians and Jews alike, so inspiring a view of what our pioneers accomplished in Eretz Israel in a few brief decades. And this year, with the Jewish emergency in Central Europe grown more acute because of its extension to so large a proportion of the Jews of what was Poland, the solution to which the Palestine Pavilion points is of even more vital significance than in 1939.

While none can claim that even under the most favorable circumstances Palestine would at this time be able to provide all the millions of Jewish war refugees with the new homes their plight demands, the mere fact of the enormous development Palestine has undergone through the efforts of some hundreds of thousands of refugees from persecution is an unmistakable indication of the direction which rescue efforts must take. Projects for the colonization of large masses of uprooted Jews in some underpopulated region have naturally become a subject of constant discussion. Governmental circles of some Latin American countries, for example, have intimated that their nations might be willing to provide new homes for Jewish refugees provided some guarantee could be given that these newcomers would devote themselves to agricultural pursuits, a field in which these countries need additional labor, instead of congregating in cities already overcrowded with professional and business men and white-collar workers.

It is in this connection that the success of Jewish agricultural colonization in Palestine transcends in importance its meaning and value for Eretz Israel itself, and becomes a great object lesson of enormous significance for the entire refugee problem. For it is not merely the redemption of a long-neglected wilderness which is the miracle of modern Palestine. The salient aspect of the successful agricultural revivification of our Holy Land is the transformation of city dwellers into tillers of the soil.

By bringing to the World's Fair visible, tangible proof of the feasibility of this transformation the Palestine Pavilion makes a great contribution to the ultimate solution of the problem of the millions of homeless Jews of Europe.

The sponsors of the Pavilion, fully aware of their grave responsibility to make this message of Jewish constructive ability and peaceful, forward-looking labor known to the world, have this year thrown wide open the doors of every section of the Pavilion. There will be no need for any tickets or certificates whatsoever for admission to any part of the exhibit. The beautiful dioramas designed by Lee Simonson, which last year were acclaimed as the most artistic at the Fair, will be accessible to all free of charge. Every Fair visitor will be able to see without cost how the malarial swamps of the Emek Jezreel have been transformed by Jewish pioneers into fertile fields and orchards, how the bare sand dunes of Tel Aviv were built up by Jewish toil into a thriving city, and other changes wrought in Eretz Israel by Jewish labor and faith and hope.



Main Entrance Palestine Pavilion

Statues Represent Learning, Industry and Agriculture—Emblems, Tribe of Israel

Two and a half million people, about three hundred thousand of them Christians, viewed the Palestine Pavilion at the World's Fair in 1939 and came away with a better understanding of the character and capabilities of the Jewish people and of their aims and aspirations in the Holy Land. It is the fervent hope of the sponsors of the Pavilion that the 1940 season will be instrumental in bringing before public opinion in this country—and in this entire hemisphere—the only possible solution of the urgent problem of the Jewish war refugees of Central Europe.

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WHAT THE SALUTE TO THE FLAG MEANS!

By **HON. ALEXANDER WILEY**

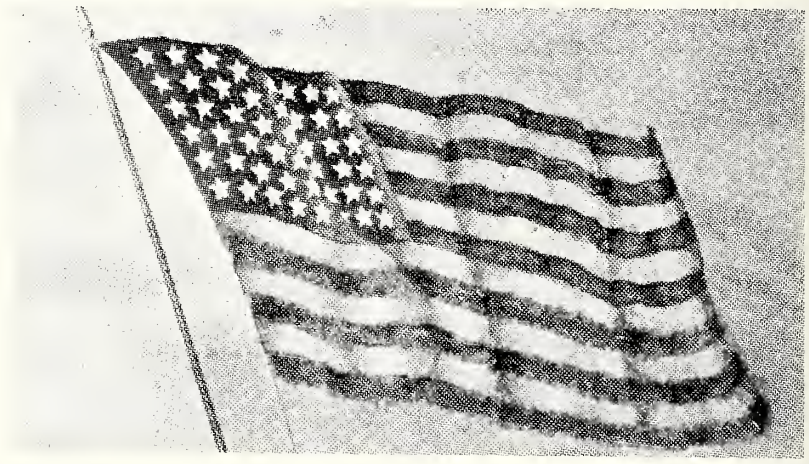
United States Senator from Wisconsin

Several weeks ago it was my privilege, with many other Senators, to witness a great parade. It was Army Day. I stood in the shadow of the Capitol of the United States and saw 25,000 persons march by. I can never look at a parade such as this, with American flags waving in the breeze, with men in uniform, without feeling a thrill. It takes me back through the years to many similar experiences. When I was a mere boy I saw the veterans of the Civil War march by in closed ranks. Most of them have gone into the Great Beyond. It takes me back, also, to the days of the war with Spain; and, of course, it brings up the stirring martial days of our war with Germany, and parades of veterans since those days.

But, while this magnificent array of men and equipment, women and high school lads in uniform marched by me, there was one discordant note in the whole picture. Every time a flag went by, I saluted; but I noticed that some men who stood by me did not salute. There were two young men, who looked to me to be about 20 or 21 years of age, standing near me. I said to them, "Were you never taught to salute the flag of your country as it went by?" They said "No" I said: "Well, it is never too late to begin"; but there was no response to my suggestion. They simply stood and with stony faces, apparently unaffected by the sight, continued to watch the various groups go by.

After this experience I looked up and down the crowd on both sides of the thoroughfare as far as I could see. I was pleased to notice that as the flag went by, men here and there doffed their hats—that is, some did—and some saluted; but a number, it appeared to me, did not do so. I was happy to notice that every Washington policeman I saw saluted and stood at attention as the flag went by. I was happy to notice that every man in uniform who was not in the parade, but was on the side lines, stood at attention and saluted. I was happy to see two Congressmen salute, and I saw school children stand at attention and salute; and one particular little incident came to my attention when I say a little lad three years old, who was standing with his father, salute as the flag went by.

I know that it is not a major offense to fail to salute the flag of one's country. Perhaps, in many instances, it was a clear case of intentional neglect. Perhaps, in other instances, it was due to ignorance of what was proper. But, saluting the flag is but a symbol of a frame of mind. By the very act of saluting one pledges himself to maintain inviolate the American freedoms, the great values which were handed down to all of us by those who have gone before, which we have done nothing to bring into existence, but which, if we are true Americans, we will do whatever is necessary to preserve intact so that we can hand them down unimpaired to the generations that are to come after us.



One Nation Indivisible, with Liberty and Justice for All

I do not want America to become a great military nation; I do not want America to be dominated by a military class; but I do want my children so to love this country that they will be ready to ward off all enemies, foreign and domestic.

When I saluted the flag, as did others, I also saluted the man who carried it and the men who were undergoing training and becoming the first line of defense if the occasion should ever arise to protect my America. I saluted also the veterans of former days, the living and the dead who gave, as Lincoln said, "their last full measure of devotion" to preserve this nation.

I shall continue as I was taught to do away back in my school days, always to stand at attention and salute when the flag goes by. I still get a thrill out of the act. It is my hope that when I see the next parade—perhaps on Memorial Day—I shall see more people stand at attention and give the salute; for, to me, the salute is a symbol of something else, and that is that the man or woman

(Please Turn to Page 10)

THE JEWS IN CHINA

By JOE I. SARGON
Editor of The Jewish Tribune, Bombay, India

IN the course of the last two years the Jewish population of China has increased by leaps and bounds and today it is estimated that there are more than 36,000 Jews in that country. Prior to this the largest number resided at Harbin—about 8,000—but now pride of place goes to Shanghai, where it is estimated that there are more than 21,000, of whom 15,000 are recent refugee arrivals from Germany and Austria. Other large communities may be found in Tientsin and Mukden where they number 3,500 and 1,000 respectively.

The community in Shanghai is the oldest. It has been gradually growing in numbers. The earliest members of this community came from Iraq and India. They were engaged in the opium trade, then legal, and made fortunes. With the subsequent migration of Jews from Russia, their number was considerably enhanced, but they lived as two distinct groups known as Sephardi and Ashkenazi.

Shanghai is divided into three parts—the French Concession which is governed by the French Consul General and Commission; the International Settlement which is controlled by the Municipal Council and the Consular body, and Greater Shanghai which is predominantly Chinese and now under Japanese occupation. Most of the Jews have always lived in the International Settlement.

I could not help but notice the tremendous difference since my last visit to Shanghai about 15 years ago. I was surprised to see the appalling state of the city. There seemed to be so much need and poverty in a one-time flourishing city known as "The Paris of the East." The ravages of war had left fearful marks and the masses seemed to be in a states of destitution and misery, their plight being greatly aggravated by the increasing refugee problem. The city is no longer as clean as it used to be and there is always a feeling of danger to life and security. The Chinese dollar has depreciated considerably. It is now possible to get 16 Shanghai dollars for one gold dollar; formerly 1 gold dollar was equal to 2 Shanghai dollars. While on the one hand there is a serious unemployment problem on the other hand living expenses have soared.

The Jews of Shanghai have made many important contributions to the development of that city. They are actively engaged in banking, in industry and other commercial enterprises. The famous House of Sassoons, the Rothschilds of the East, here also play an important role. They own many cotton mills and have erected some of the finest buildings in Shanghai. This ancient house which is held in high esteem both by Jew and Gentile alike, has a very romantic history. The family made its fortune as a result of trade with China more than 200 years ago and it is not at all surprising that it has vast interests in that country. Their history is too well known to need repetition. The present head of the family, Sir Victor Sassoon, known as the "richest man in China," plays a dominant role in Shanghai's commercial life. He takes a very close interest in alleviating the German-Jewish refugee plight in Shanghai and has made contributions of great value. Recently he donated 1,000,000 Shanghai dollars to the British Great War Fund.

Another name well known in Shanghai is that of the millionaire Hardoon, who on his death a few years ago left his fortune to his Chinese wife and a score of adopted children of all races and colors, a legal battle for which is still being waged in a Shanghai court. The family of the Kadoories, with that well known philanthropist Sir Elly Kadoories at its head, is also well known for its phinalthropy.

Communal life in Shanghai seems to be fairly well organized. The Jews can boast of a beautiful synagogue, the "Ohel Rachel," presented to the community by the late Sir Jacob Sassoon. There is also a Hebrew School where Jewish boys and girls receive fine training on modern lines. The community is fortunate in having the services of the Rev. Mendel Brown, who ably serves its spiritual and educational requirements. Mr. Brown has been with the community for a number of years and much has been achieved under his guidance.

No account of Shanghai Jewry would be complete without mention of that exponent of traditional Judaism and Zionism, "Israel's Messenger," now in its 35th year. Many notable leaders in American Jewish life spoke to me in terms of the highest praise when I was in the States of the services rendered by its founder-editor, N. E. B. Ezra. It is indeed gratifying to be able to record that the paper is being carried on with the same energy by his widow.

There are two papers also published in Shanghai which serve the Jewish community; these are printed in German and have been founded by newly arrived refugees. The Revisionists have a paper of their own which they print in English and Russian.

What was of the greatest interest to me was my visit to the refugee camps with the president of the Refugee Committee, Mr. Speelman. This gentleman, who is a banker, together with his colleagues on the Committee, devote a great deal of their time and money in ameliorating and re-adjusting the lives of many hundreds of refugees from Greater Germany.

Among the refugees there were quite a number whom I recognized, having met them when they passed through Bombay. They were still trying to reconstruct their lives. This much is certain: there is urgent need for funds otherwise the Refugee Committee will no longer be able to grapple with an increasingly difficult and serious situation.

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The Jews In China

(Continued from Page 7)

Shanghai has received more than 15,000 Jewish refugees from Greater Germany and in these camps accommodation is provided for 7,500. Food is prepared for 2,000 every day except Saturdays and the rest receive a special allowance for the purchase of food from outside.

Most of these camps are in Hongkew, the Chinese area under Japanese control. Formerly they were warehouses, but these now have been placed at the disposal of the Refugee Committee by Sir Victor Sassoon, who pays regular visits. Prior to this the refugees lived on the streets and had to beg for food. In some of these camps could be seen the destruction wrought by bombing operations of the Japanese from the air about two years ago. These camps look like barracks. They are kept neat and tidy and resemble small colonies. They are provided with dormitories, bathrooms, hospitals, dispensaries, kitchens, etc. The rooms are so large that there is space for more than 100 beds. The services of fully-qualified doctors and of trained nurses are always available. A recent addition is a confinement ward for expectant mothers. The visitor cannot help but feel impressed with the excellent sanitary conditions.

The educational needs of the children are also well cared for. Schools are provided where more than 600 refugee children receive education.

Among the refugees there are a number of musicians and it has been found possible to form a fine orchestra. There are also a number of engineers who have gotten together and have worked on different projects to improve these camps.

It is distressing the see the sad plight of these refugees but nonetheless they are glad to be away from Germany, from persecution, in spite of their uncertain future. A few of them have been absorbed in the life of the country but there are many who are unable to find any form of employment in a city teeming with thousands of Chinese refugees and so much poverty.

And yet more Jewish refugees continue to come from Greater Germany, but not in the same numbers as in previous years. During the past two months there has been an average of 40 refugees per month. The only country in the world that was open to them has recently introduced restrictions. They cannot now go to Shanghai unless they have a sum of money as required by the authorities. Those who are in the country are facing a great problem. The Shanghai Refugee Committee has a formidable task before it and looks for assistance from Jewries in other parts of the world.

HENRI BERGSON IS AWARDED GOLD MEDAL

Paris. — Henri Bergson, celebrated French philosopher and winner of the 1927 Nobel Prize in Literature, received the 1940 Nicholas Murray Butler Gold Medal of Columbia University. M. Bergson, 81, was honored in recognition of his book, "Two Sources of Morality and Religion."

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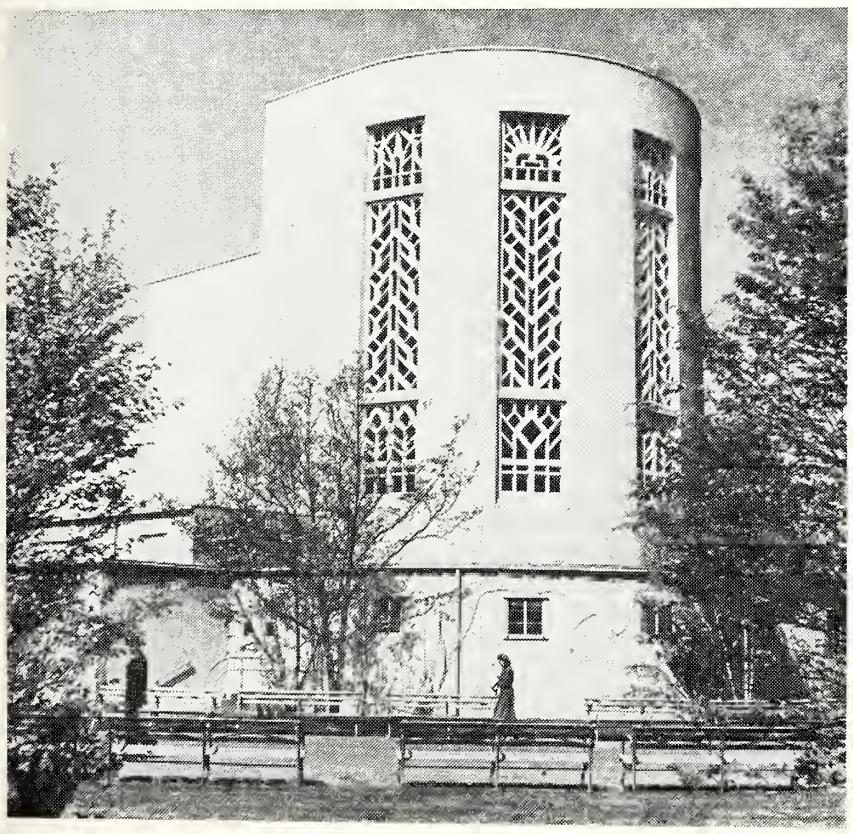
The Temple of Religion

New York World's Fair 1940

By* WILLIAM CHURCH OSBORN, *President

This is the story of the growth of an idea. When the Fair of the World of Tomorrow was starting, the idea arose that religion should have a place in it. The idea grew and became a symbol of the common worship of our Creator. Again it grew and became a recognition of the truth that a common religious spirit must be the greatest element of unity in our national life. As the idea developed in its fullness, expressed in our word, "For all who worship God and prize religious freedom," there grew with it the conception of a joint agreement on the part of the great religious faiths of the country to participate in the development of a suitable building and

Today, in an important location, on a site given by the Fair authorities, there stands the Temple of Religion. It is a building with lofty heights, beautiful fittings and excellent acoustics, seating 1,500 persons. This building is approached through a garden, on each side of which are cloistered arcades decorated with mural paintings. The entrance is around a fountain and pool surrounded by a hedge of cedars which effectively screen the quiet of the garden from the gaze of the casual passer-by. The whole gives a beautiful effect of peace and beauty and tends to lift the mind from the turmoil of the Fair to the higher things of the Spirit.



Exterior View of Temple of Religion

grounds fitly to embody the intent of the idea. Many eyebrows were lifted and many doubts expressed of the possibility of getting a joinder of Catholic, Jew, and Protestant in a common enterprise. Yet the idea prevailed and the leaders and laymen alike of the great religious faiths pushed forward the plan to make the idea visible. Mayor LaGuardia heralded it as a great municipal enterprise and said that "it would give a soul to the Fair." People of all sorts and conditions subscribed, to an estimated number of 25,000 or 30,000.

Messrs. Alfred Easton Poor, Oliver Reagan, and Clarence S. Stein were engaged as architects. Mr. John W. Haussermann, Jr., loaned a splendid organ. Mr. John Gilland Brunini acted as a most interested and efficient director, and the work grew slowly but surely under the guiding impulse of the idea.

In these surroundings meetings of a religious and musical character are constantly being held by persons of all forms of religious belief. There is a noon-day hour of music at 12:30. There is an evening hour of music, prayer, and an address at 6, and there are almost daily meetings of different organizations in the afternoon and in the evenings. In addition, great numbers of people pass through the Temple and its grounds and receive an impression, short in time, but, we hope, lasting in permanence.

Such is the history of an idea starting from humble beginnings, going on through the difficulties and harassments of raising money and preparing suitable plans and finally working out triumphantly into a unified, harmonious and adequate expression of the central theme of the religious life in the worship of the Divine Being and

(Please Turn to Page 10)

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What the Salute to the Flag Means

(Continued from Page 6)

who gives it is conscious of being an American, conscious that citizenship in this nation invokes duties and obligations as well as freedoms and privileges.

In practically all of the schools throughout the land the following pledge is taught:

I pledge allegiance to the flag of
the United States of America,
And to the Republic for which it
stands,
One Nation indivisible,
With liberty and justice for all.

I love to see children, Boy Scouts, and grown-ups, when the occasion calls for it, stand at attention and take this pledge.

You will notice, that the pledge reads; "I pledge allegiance to the flag of the United States of America"—not a foreign flag, not foreign "isms" or ideologies, but the flag of the United States, which is a symbol of all that is best in America.

In the pledge there is also contained the statement, "I pledge allegiance to the Republic for which this flag stands." That is it. It is a Republic. It is not a Fascist or a Communist or a Nazi state. It is a republic, with its checks and balances. It is a republic, with an executive limited in function, a judiciary limited in function and a legislature limited in function, a republic where the residue of power is lodged in the people. It is "One Nation, indivisible, with liberty and justice for all."

I remember that a child of mine, when a youngster, came home one day, with her eyes shining, and said to her mother: "I know what the flag is. It's not just made up of colors—red, while, and blue; but, Mother, our teacher says you're in that flag, and dad's in that flag, and I'm in that flag." That teacher had "gotten something across" to the child, something very important, something that it would be well for all who claim to be Americans fully to understand.

Subscribe to
The American Jewish Times.

The Temple of Religion

(Continued from Page 9)

a reaffirmation of the fundamental American belief in freedom of religion and the tolerance of the religious views of others, as fundamental to the basic Constitution of the United States.

Today, as never before in the memory of anyone now living, the world is torn by enmities, hatred, violence, persecutions; even in the United States the divisive influences of jarring groups and the numbers of those who disregard the injunction, "Love thy neighbor as thyself," are much in evidence. The truth of religion is challenged in great nations, the rulers of which are endeavoring to destroy the religious life of their people.

The religious leaders of New York and the laymen cooperating with them have set, in the World's Fair, a notable challenge to these destroying elements. There is ample evidence in the presence at the Temple of increasing numbers of serious and thoughtful people, that this challenge is supported by all who give serious thought to the personal values of the religious life and to the public values of tolerance and unity of spirit.

The Temple has been built by voluntary subscriptions to the Temple of Religion, Inc., whose directors are laymen of the three faiths major in numbers. Enquiries may be addressed to Temple of Religion, Inc., World's Fair.

The directors of the Temple of Religion expressed their thanks to all who have contributed to this result, and ask all who sympathize with the idea to come to the Temple. There they may find rest and peace and "restore the soul" after over-absorption in material things. There they may lift up their spirits toward the Divine. There they may renew the love of their neighbors.

The Temple welcomes ALL WHO WORSHIP GOD AND PRIZE RELIGIOUS FREEDOM. May those who come make a prayer for Peace and for Our Country.

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THE FUNCTION OF RELIGION IN CIVILIZATION

By **DR. ROBERT N. SERLE**
General Secretary, Greater New York Federation of Churches

"We must live forever as a nation of free men or die by suicide."

Let this warning, challenging word of Abraham Lincoln's be a text for what I have to say this evening.

At this moment our attention is being forcibly attracted to the terrible events which are transpiring on the continent of Europe. It is natural that it should be so but it will be tragic if we allow ourselves to believe that the major threat to our democratic way of life lies over there.

Mr. Lincoln used the line that I have quoted above to conclude a message in which he first asserted that the United States could be impervious to external assault but that our liberties, if imperilled, would be so from within.

And so as I speak to you tonight of religion and democracy I am thinking primarily of our own land and our own people. I am not an isolatoinist —neither am I an interventionist. I am firmly convinced that America's important mission to the world lies not in participation in war but rather in first making its democratic way of life as effective and attractive as it possibly can be made and at the same time gathering its energies for the tasks of mercy and of reconstruction which the war and its aftermath will demand.

How shall we best serve democracy?

First, obviously by understanding what it is and what it aims to become.

Democracy in essence is not a system but an attitude—this attitude upon which all our democracy depends is not a philosophic concept—it is not the gift of the Greek thinkers—it comes directly out of the Judeo-Christian ethic.

It is the ascription to the human individual of a dignity—a value—an integrity as a child of God.

In Judaism—in Christianity and in our American Declaration of Independence—this dignity of man is conceived of as driving from God—"nature and nature's God" is the Jeffersonian phrase.

Joseph Stalin and Adolf Hitler recognize this as a fact even if our complacent collegians and our wealthy plutocrats do not for Joseph Stalin and Adolf Hitler realize that they must destroy religion if they are to succeed in reducing man to the status which they desire—namely, that of a pawn for a tyrant's will.

It follows therefore that if we are to serve and to preserve democracy—we must in our individual lives draw in its essence from the source, which is God and His will and power.

Let there be a word of warning here. There has always lurked in the religion the danger of institutionalism —the making of that which we call the church or the synagogue and end in itself. When that happens, when men serve the churches rather than God and His will then the institution of religion becomes the worst enemy of religion—for the thing which it represents to the world so misrepresents as to hide from man which alone can make him free.

We, who call ourselves religious people might be religious people and not church members.

In the third place if we would serve democracy we must take that God-given principle of individual human dignity and apply it constantly to all of life. Not only have we only partially achieved democracy but we have imperilled it by our indifference to social evils and to human conditions which degrade life.

Consider our toleration of unemployment as an economic accident rather than a frightful social sin-economic slavery.

Consider our discrimination against the Negro—our denial to him of basic human rights.

Think of the slums—of the sharecropper—of migratory workers—of crime—of juvenile delinquency which ought to be entitled adult neglect.

Think of political corruption—of industrial strife—the denial to the laborer of his dignity as a member of the family of industry.

Those and such as these are the sources of peril to American democracy. The unfullfilled promises of "life, liberty and the pursuit of happiness."

Let the men of religion take the lead in righting these wrongs. If the forces of love and good will do not take the initiative—those of hate and bitterness and strife will do so.

Democracy taught by religion proclaims that society owes to every man a respect for his personality—but and note this—in return it rightfully demands of every man a full measure of responsibility on his part toward society.

SYNAGOGUE IN POZAN HAS BEEN CONVERTED INTO NAZI SWIMMING POOL

Paris.—The German newspaper Ostdeutscher Beobachter reports that a synagogue in Pozan, Nazi-Poland, is being converted into a swiming pool by the Nazi authorities. Three Stars of David recently were taken from the cupola of the synagogue for conversion into war materials. According to the newspaper, storm troopers who took the ornaments down had to be restrained from completely destroying the synagogue.

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NEWS OF THE WORLD

Jewish Born Italian Priest Dies

Amsterdam.—Father Edgar Nortara, Italian Jewish-born priest, whose abduction as a child by Papal Guards in 1850 created an international sensational, died in Liege, Belgium, at the age of 89.

The Nortara case, which created a sensation at the time both in Europe and America, stirred the entire Jewish world, and it gave the strongest impetus to the formation of the Alliance Israelite Universelle, protective Jewish organization, formed in 1860.

Sir Moses Montefiore, the famous philanthropist, went to Rome on a special mission to the Pope, and Catholic sovereigns, such as Francis Joseph of Austria and Napoleon III of France, wrote personal letters to the Pope advising him not to defy the public opinion of Europe.

Dr. Gotthard Deutsch, writing in the Jewish Encyclopedia on the subject, says that the Nortara case undoubtedly contributed in some measure to the downfall of the Papal States, and it was reported on good authority, he adds, that Pope Pius IX, whose name the young convert (Dom Pio) adopted, said to him in 1867: "I have bought thee, my son, for the Church at a very high price."

Edgar Mortara was a Jewish child, who was, in 1858, forcibly removed from the custody of his parents by Papal Guards in Bologna. According to the Jewish Encyclopedia, the most probable version of what happened is that Anna Merisi, a servant at one time in the employ of the Mortara family, confessed to a priest that about four years before the abduction, when the child was very ill, she had secretly baptized him in order to save his soul, if he should die.

For some time, this version goes, the servant had concealed the fact, but her conscience gave her no rest, and so she was driven to make the confession. The priest to whom she confessed reported the matter to Rome, and the Congregation of the Inquisition gave orders that the child be taken forcibly from his parents and that he be educated as a Christian. While the Church deprecated forcible baptism, it held the sacrosanct character of the sacrament, if duly performed, made the recipient ipso facto a member of the Christian community.

A force of Papal soldiers, commanded by a Swiss officer, went to the house of the Nortara family June 23, 1858, at 10 o'clock at night and showed an order for the arrest of Edgar Nortara. The parents thought that there was a mistake, and said that Edgar was but a child of six years. The guards replied that the order was from the Holy See. All efforts to obtain his release were without avail.

TEL AVIV PORT IN 1939

Tel Aviv (Palcor Agency)—No less than 850 vessels registered at Tel Aviv port from January 1st to December 31, 1939, representing a tonnage of 1,600,000. Imports amounted to 150,000 tons, while exports were 5,000 tons of general merchandise and 50,000 tons of citrus fruits. The ships represented 28 different lines, including a Japanese. In accordance with the agreement between Palestine and Turkey, Turkish ships will in the future call at Tel Aviv.

There were 14,000 incoming passengers and 500 outgoing travelers during the year. Citrus exports dropped appreciably compared with the previous year. Tel Aviv handled 34% of all Palestinian fruit, or 762,000 cases, by January, 1939; whereas by January, 1940, only 47,000 cases, or 18% of Palestinian citrus exports were handled. Owing to bad weather during the year, ships carrying 30,000 tons of goods had to go on to Haifa.

Tel Aviv cleared over 4,000 tons of mail during the year. The personnel at the port consisted of 320 permanent workers, 280 semi-permanent, and 100 casual laborers. The number of foremen and clerks was 50.

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REFUGEES INTERNED IN FRANCE

Paris.—While it would require too much space to engage in detailed descriptions of the situations in each of the refugee countries, it may be of interest to cite a few highlights in some of the refugee lands, as indicative of the conditions which exist generally.

In France, for instance, where approximately 15,000 male German Jews between the ages of 15 and 60 have been interned as enemy aliens, great suffering has resulted from the inadequate facilities of the makeshift camps which house these refugees. In most cases lighting, heating, ventilation and sanitary conditions are primitive. While there is sufficient food, there is great need for warm clothing, bedding and blankets, as well as additional medical aid. Since the outbreak of the war, the J. D. C. has expended large sums in order to meet these needs. A special committee is operating with J. D. C. funds and has taken steps in a number of directions to alleviate the situation of these interned men. Through its intervention, refugees over the age of 50 have been released, and those who are prepared to emigrate immediately are assisted in doing so.

Perhaps even more serious is the plight of the many refugee families whose breadwinners have been interned. In most cases they are left completely destitute, and have placed a heavy burden on the local refugee aid committee. With grants made available by the J. D. C., the Ose is caring for about 1,300 refugee children, both those who are in France without their parents, and those who have been evacuated from Paris and other large cities to the provinces.

SADISTIC ORGIES IN WARSAW

Trieste.—The Nazis were reported recently to have developed a new wrinkle in anti-Jewish sadism in Warsaw, taking the form of a "White Lady" who roams the streets striking Jews in the face with a steel-lined glove.

The "White Lady," so named because she is clad in white from head to foot, is followed on her trips through the streets of the former Polish capital by a group of Nazis.

Jews who dare to resist the "White Lady's" assaults are mercilessly beaten by the Nazi escort. The Germans reportedly are hiring more such "White Ladies" from the Warsaw underworld and it is believed that women have even been brought from Germany for this purpose.

Meanwhile, reports of rape of Jewish women in Warsaw continued to reach here. Young Jewesses are being seized daily in the streets of the city on the pretext of impressment for forced labor. They return home days later relating harrowing experiences in Nazi brothels.

The Nazi chief of Kielce, acting on the theory that every Jew has some merchandise, has ordered all Jewish merchants brought to Gestapo headquarters where they are beaten until the "confess," it was learned here. The merchants then buy some merchandise with their last funds and surrender it as "hidden goods."

B'NAI B'RITH TO PRODUCE PATRIOTIC MOVIE SHORTS

Los Angeles.—Patriotic movie shorts have been introduced into the curricula of ten Los Angeles public schools as the basis for an experimental course of patriotic instruction to supplement class-room study of American history, following months of negotiations between a special Americanism Committee of the Officers' Conference of the Southern California B'nai B'rith lodges and the Board of Education of the City of Los Angeles. The 23 lodges represented in the conference have agreed to make available to the Board of Education, without cost, the films and equipment with which to project them in school auditoriums in conjunction with class-room study.

This Americanism project is estimated to involve an expenditure of $2,500 for the balance of the current school year. If the experimental course in the ten schools where it is being tried out succeeds—and the Board of Education's visual education division is confident it will—the program is regarded as certain to become city- and state-wide, with the full support of B'nai B'rith. Ultimately, it is hoped that this program will become nation-wide in scope.

Famous Medical Scientist Dies

Paris.—Professor Alexander Bezredka, famous medical scientist, member of the Pasteur Institute and former assistant to Professor Metchnikoff, died yesterday of cancer at his Paris home. He was 66 years old.

Professor Bezredka was active in Jewish life and was president of the World OZE Union, organization for the protection of Jewish health. Born in Odessa, Russia, he came to France 45 years ago.

Organize Refugee Camp in Switzerland

Geneva.—In accordance with a proposal by the Department of Public Economy, the Swiss Federal Council has decided to grant the credits necessary for organization of a labor camp for refugees. The refugees will be employed in construction of roads while efforts are being made to facilitate their emigration.

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The Jew As Soldier

Part of an Essay
By Mark Twain

This part of an essay was submitted to us by Mr. Mano Swartz, who discovered it recently in an 1898 issue of Harper's. Mr. Swartz is one of the leading figures in the cultural and civic life of Baltimore, Md.—The Editor.

When I published the above article in Harper's Monthly, I was ignorant—like the rest of the Christian world—of the fact that the Jew had a record as a soldier. I have since seen the official statistics, and I find that he furnished soldiers and high officers to the Revolutionary, the War of 1812, and the Mexican War. In the Civil War, he was represented in the armies and navies of both the North and the South by 10 per cent. of his numerical strength—the same percentage that was furnished by the Christian populations of the two sections. This large fact means more than it seems to mean: for it means that the Jew's patriotism was not merely level with the Christian's but overpassed it. When the Christian volunteer arrived in camp he got a welcome and aplause, but as a rule the Jew got a snub. His company was not desired, and he was made to feel it. That he nevertheless conquered his wounded pride and sacrificed both that and his blood for his flag raises the average and quality of his patriotism above the Christian's. His record for capacity, for fidelity, and for gallant soldiership in the field is as good as any one's. This is true of the Jewish private soldiers and the Jewish generals alike. Major-General O. O. Howard speaks of one of his Jewish staff-officers as being "of the bravest and best"; of another, killed at Chancellorsville, as being "a true friend and a brave officer"; he highly praises two of his Jewish brigadier-generals; finally, he uses these strong words: "Intrinsically there are no more patriotic men to be found in the country than those who claim to be of Hebrew descent, and who served with me in parallel commands or more directly under my instructions."

Fourteen Jewish Confederate and Union families contributed, between them, fifty-one soldiers to the war. Among these, a father and three sons; and another, a father and four sons.

In the above article I was not able to endorse the common reproach that the Jew is willing to feed upon a country but not to fight for it, because I did not know whether it was true or false. I supposed it to be true, but it is not allowable to endorse wandering maxims upon supposition—except when one is trying to make out a case. That slur upon the Jew cannot hold up its head in presence of the figures of the War Department. It has done its work, and done it long and faithfully, and with high approval; it ought to be pensioned off now, and retired from active service.

Betty Allen, a Broadway actress, says that she will be married to Hank Greenberg, the ball player, when her present marriage to a musician will be annulled in court.

SENATOR WILLIAM KING DENOUNCES HATRED

New York.—Not the Polish Jews, but the civilization which permitted the surgence of hatred should wear a yellow badge of shame, Senator William H King, of Utah, declared last night before two audiences at the Hotels Commodore and Astor, totaling some 5,000 persons, who attended the "Third Seder," of the National Labor Committee for Palestine.

The seder, admission to which required each person to raise $20, grossed about $100,000 for labor projects in Palestine, it was announced by Secretary Isaac Hamlin.

Declaring that America faced the challenge of fighting off a Nazi "propaganda war" which had been brought to "our own front door," Senator King asserted: "Throughout the past seven years we have witnessed a ruthless but carefully calculated campaign to dismember small countries through the use of racial and religions prejudices as the Trojan horse. The Jewish people in Germany and other parts of Europe were unhappily cast in the role of the first victims."

In Nazi-occupied Poland, the Senator said, "all Jews are compelled to wear an armlet or a yellow badge on their clothing as a mark of degradation and shame. But as a Christian I cannot help but feel that not the Jews but the civilization which has permitted the resurgence of medievalism and brute hatred in our day should wear that yellow badge. The Jews in Poland are wearing the yellow badge for every enlightened man and woman who has failed to cry out against the heinous injustice which has brought an innocent people to the verge of extermination."

Referring to the Palestine land restrictions, he said: "I cannot understand how, at a time when Palestine must be prepared to provide a home for tens of thousands of Jews from Central and Eastern Europe, any government can promulgate laws that would in any way interfere with this urgent activity."

Other speakers were Dr. Stephen S. Wise, Joseph Schlossberg, Morris Feinstone, Israel Mereminski, Louis Lipsky, Chaim Greenberg, David Pinski, Louis Segal, Baruch Zuckerman and Alexander Kahn.

U. S. MUST DEFEAT ANTI-SEMITIC "SCUM," HOOVER TELLS B. B.

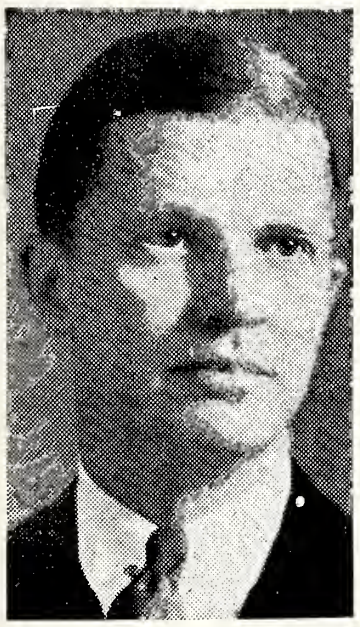
Boston.—Denunciation of anti-Semitic and subversive elements, and praise of the B'nai B'rith's Americanism program and character-building agencies such as the Hillel Foundation and the Aleph Zadik Aleph, were voiced by Director J. Edgar Hoover of the Federal Bureau of Investigation, addressing a banquet featuring the 88th annual convention of B'nai B'rith, District 1, which includes 143 lodges in Canada, New York, and New England.

With more than 2,000 delegates and guests listening, Hoover blasted those who use the Constitution as a part of their "international confidence games" under which they may hide while seeking to "rob us of our heritage."

BEVERLY C. MOORE GUEST SPEAKER AT B'NAI B'RITH LUNCHEON

Beverley C. Moore, candidate for the Democratic Nomination to the House of Representatives of the North Carolina General Assembly, spoke to the B'nai B'rith at its weekly luncheon meeting at the O. Henry Hotel, May 15, 1940. The subject was the political situation in Guilford County.

Intelligently and stimulatingly, Mr. Moore reviewed the history of the activities of the Democratic party in Guilford county for the period of the



BEVERLY C. MOORE, A.B., LL.B.

Chairman of Sixth Congressional District Young Democratic Clubs; former Judge Pro-Tem Municipal-County Court, past president of Young Democratic Club of Guilford County.

past 12 years, explaining the machinery of the party and the various issues which had arisen during that time. He described how the party functions through precinct meetings, precinct executive committees, the county executive committee consisting of the precinct chairmen and the county chairman. He said that control of the county executive committee was of vital importance, not only to efficient party control, but also to democratic processes of government. Much public interest was manifest in the recent precinct meetings and Guilford County Democratic convention, which interest the speaker attributed to a movement among the people to urge them to take a larger part in their governmental affairs. It was pointed out that honesty in elections and efficiency in government increases in direct proportion to the active participation of the people in the processes of government, that what is known as good government cannot be attained unless people in general respond more enthusiastically to the issues of the day and the functions of the political party to which they belong.

Beverly C. Moore was born and educated in Greensboro. He received his A.B. degree from the University of North Carolina and his LL.B. from Yale University. He is the proverbial local boy who made good in his own home town, and, no doubt, will do better as time goes on. His entire personality reflects strength of character, intelligence and honesty — all vital characteristics essential to political leadership.

"AMERICA'S RESPONSIBILITY FOR ACHIEVING WORLD PEACE"

The Carolina Institute of International Relations, under the auspices of the American Friends Service Committee and the University of North Carolina at Chapel Hill, will present a series of lectures during the week of June 23-29.

"America's Responsibility for Achieving World Peace" will be the general topic for the lectures and discussions in which the following experts will participate:

P. W. Martin, member of staff, International Labour Office, Geneva, Switzerland.

Anne Seesholtz, Washington, D. C., formerly National Student Secretary of the Y. W. C. A. in China, now traveling in Asia for the Fellowship of Reconciliation.

Enrique S. de Lozada, Professor of Political Science, Williams College, formerly with the Bolivian Diplomatic Service and stationed at several European and South American capitals.

Elbert Russell, Dean of the School of Religion, Duke University.

Wallace McClure, Assistant Chief of the Treaty Division, Department of State, Washington, D. C.

E. Raymond Wilson, Associate Secretary, Peace Section of the American Friends Service Committee, Philadelphia, Pa.

Keener C. Frazer, Professor of Political Science, University of North Carolina, and Executive Secretary, the Southern Council on International Relations.

The daily program will consist of morning lecture and discussion periods, afternoon conferences, and evening lectures followed by a public forum. Recreational and social activities will be arranged for Institute members. Special libraries will be provided. The Institute is financed by voluntary contributions and registration fees. The total cost of accommodations at the university dormitory, meals at the university dining hall cafeteria, and registration, for the seven-day period, is $15. The registration fee for one day's attendance at the Institute is $1.

For further information, write to Helen T. Binford, Field Secretary, Guilford College, N. C.

BARON ROTHSCHILD DONATES 100,000 FRANCS TO FRENCH ORT

Paris.—A donation of 100,000 francs by Baron Robert de Rothschild was announced here today as the French ORT Federation, organization for the retaining of Jews, launched its funds campaign with a reception at the home of Baron Pierre Guinzbourg. Deputy Francois de Tessan, chairman of the Parliamentary ORT Committee, presided.

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WBIG Vital Factor to Greensboro Schools

The Radio Education Organization in the schools of Greensboro has had a period of remarkable activity this year, as is shown in the report of Herbert Hucks, Jr., director of radio edueation, to City Superintendent B. L. Smith. Regular broadcasts have been presented in the Thursday night broadcasts at 8:30 over radio station WBIG.

"All teachers of the Greensboro schools are supplied with manuals from the American school of the air and material for them is used daily in the classrooms," the report states. The number of persons appearing on the programs sponsored by radio education over the period covered by the report, February 15 to March 28, inclusive, was 2,053. The number directly concerned, listeners, reached well into the tens of thousands, since elementary junior and senior high schools, white and Negro, were all concerned by the radio programs from the recommended listening service of the schools.

Types of programs given by the radio education division of the Greensboro public school system ranged from a play in commemoration of Negro history week through activities of student cooperative government, seenes and skits in French, a health play, check up of activities, orchestra and glee club programs, and those of religious and patriotic nature.

With reference to programs for the rest of the school year, which will greatly increase the number of those on the offerings through WBIG, Greensboro, 12 programs of lectures, debates, and glee clubs will be given on Tuesdays, with four programs on "consumer education" during April. Continuing efforts to make the various schools more conscious of the value of certain radio programs, pamphlets, articles, and bulletins from Columbia Broadcasting system and radio station WBIG, together and singly, were distributed among teachers for distribution by radio chairman in each of the schools, white and Negro.

The report gives in detail an account of the articles and publications used, and tells of correspondence by the director with various radio educational leaders of section, state and nation, and the hope is expressed "that due emphasis can be continued to be given the better types of radio programs—those programs which are usefnl in the educational field."

Appreciation to school leaders and educational officials as well as to Major Edney Ridge, director, and the staff at WBIG, the radio education organization owes continued thanks for the many aids given to the schools and for the time given on the air for the presentation of the weekly programs, especially for those added from time to time,' is given in the conclusion of the report, which is indicative of the wide and growing interest in radio education on the part of officials of the Greater Greensboro school district, one of the largest in numbers in North Carolina.

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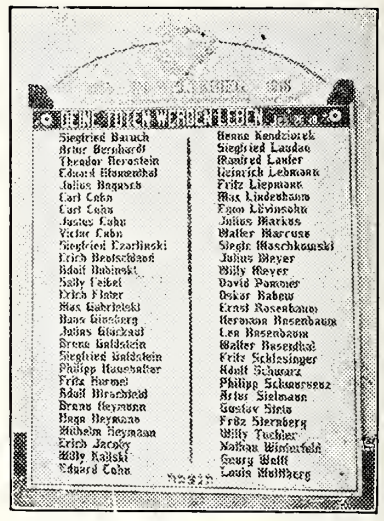
President Franklin D. Roosevelt said in his tribute:

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Tragic Death in Palestine

Jerusalem.—The first death arising from the reaction to the Palestine land ordinanee was recorded here recently.

The victom was Menachem Prives, 18-year-old student of the Mizrachi Teachers' College. He was injured in demonstrations against the measure which restricts sale of land to Jews.

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Organization and Personal News

Births

Sanford, N. C.—Mr. and Mrs. Melvin Harris announce the birth of a daughter, Barbara Ann, on Thursday, March 28th. Mrs. Harris is the former Miss Gladys Stein of Fayetteville.

Durham, N. C.—A son, Kenneth Lee, was born to Mr. and Mrs. Sam Eisenberg on March 11, 1940. Rabbi Michael Zev of Raleigh performed the Briss ceremony. Mrs. Eisenberg was formerly Miss Esther Rnbenstein of Edgefield, S. C.

Greensboro, N. C.—Mr. and Mrs. Arthur Bernholtz announce the birth of a son, Steven Allen on March 17th, 1940. Rabbi Michael Zev of Raleigh and Rabbi Kagan of Greensboro performed the ceremony.

Burlington, N. C — A son, Allan David, was born to Mr. and Mrs. Harry Rosenberg on March 25th at Dr. Troxler's Hospital. The Briss ceremony was performed by Rabbi Zev of Raleigh.

Lynchburg, Va. — Mr. and Mrs. Harry Segal announce the birth of a daughter at the Virginia Baptist Hospital.

Greenville, S. C.—A son was born to Mr. and Mrs. Herbert Katz on Friday, March 29th. Mrs. Katz is the former Miss Charlotte Katz.

Bar-Mitzvahs

Greenville, S. C —Marion Zaglin, son of Mrs. C. Zaglin, was bar-mitzvah on Thursday, March 21st, at Beth Israel Synagogue. Rabbi Jacob L. Holzman officiated. A reception was held following the services.

Engagements

Winston-Salem, N. C.—Mr. and Mrs. N. Berlin announce the engagement of their daughter, Elsie, to Jack J. Lipsitz of Baltimore, Md.

Charleston, S. C.—Dr and Mrs. Irving Kleinzahler announce the engagement of their daughter, Marcelle, to Mr. Max Furchgott, son of Mr. and Mrs. Arthur Furchgott, also of Charleston.

Asheville, N. C.—Announcement has been made of the engagement of Miss Mae Frances Sprintz of Crab Orchard, Ky., to Mr. Melvin Scher of Asheville.

Weddings

Greenville, S. C.—Mr. and Mrs. I. N. Saul announce the marriage of their daughter, Judith Merel, on Saturday evening, March 9th, 1940, to Mr. Brandt Levy. Mr. Levy is the son of Mr. and Mrs. Phillip E. Levy of this city.

Asheville, N. C. — Announcements have been received of the marriage of Miss Ethel Hechter of Asheville to Mr. Samuel Litman of Baltimore, Md.

Obituary

Greensboro, N. C.—The community suffered a great loss in the death of Mr. Julius W. Cone, on Friday evening, May 17th. Mr. Cone, member of one of the south's outstanding Jewish families, had not been well for some time, but for a week previons to his death had become seriously ill. A native of Baltimore, Md., Mr. Cone spent many years in Greensboro where he was an executive of the Cone enterprises. His philanthropy and generous interest in his own community and the welfare of all the needy have become well known Mr. Cone is survived by his wife,, Mrs. Laura W. Cone and a son and daughter, in addition to numerous other relatives.

Hendersonville, N. C.—Hendersonvills monrns the death of Mrs. Rebecca Patterson Brenner, who passed away on April 30 following a lengthy illness. Funeral services were held at the Agudus Israel Synagogue on May 1 with Rabbi Robert P. Jacobs and Rabbi A. N. Wachtfogel of Asheville conducting. Internment followed in the Jewish cemetery at West Asheville.

Mrs. Brenner came to this country abont 34 years ago from Russia. Until her illness a few months ago, she was associated with her husband, Mr. Nathan Brenner in managing The Fashion Shop. She was not only an active member of the Hadassah, but she was interested in the community welfare as a whole. She will be remembered for her sweet disposition and her fine sense of humor.

She is survived by her husband, one son, Edward Brenner of Hendersonville, and a daughter, Mrs. Julius Garber of Batesburg, formerly Miss Bessie Brenner. A brother, H. Patterson, resides here, and a sister, Mrs. Sarah Fixman, resides in that part of Poland which is now Russia.

Lynchburg, Va.—Mrs. Minnie Temko, who had been ill for some time, passed away at the home of her daughter, Mrs A. M. Schewel. Mrs. Temko, formerly of Greensboro, N. C., where she had many friends, had been making her home with Mrs. Schewel for several years. The burial took place in Greensboro at the Jewish cemetery there.

ASHEVILLE, N. C.

The National Council of Jewish Women had a luncheon-meeting Friday, May 10th, at the George Vanderbilt Hotel, with Mrs. S. H. Rogovin, presiding.

Mrs. Robert P. Jacobs gave the invocation and Mrs. Charlotte Klinger, formerly of Vienna and now of Brevard, rendered several piano solos during the luncheon.

During the business meeting annual reports were heard from the following officers and chairmen: Vice-President, Mrs. Al J. Goodman; Second Vice-President, Mrs. I. Fagan; Treasurer, Mrs. H. D. Blomberg; Auditor, Mrs. Joseph Dave; Peace, Mrs. Joseph Sternberg; Service to Foreign Born, Mrs. Phillip Zageir; Naturalization, Mrs. Fred Pearlman; Membership, Mrs. Coleman Zageir; Social Service, Mrs. Robert Persky; Social Legislation, Mrs. M. Lipinsky; Program, Mrs. A. J. Hirsch.

Mrs. Hirsch introduced the guest speaker, Miss Dora Tannenbaum, Field Secretary for the National Council of Jewish Women, New York, who gave a very informative and inspiring talk.

Mrs. Rogovin thanked her executive board for their co-peration and loyalty during the past year and invited the

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members and their friends to an "At Home" that evening in honor of Miss Tannenbaum.

Mrs. Gustav Lichtenfels, President of the North Carolina Association of Jewish Women was hostess to a Tea on Saturday afternoon, May 11th, at the Clubhouse for Women. At this time Mrs. Lichtenfels and Mrs. Robert P. Jacobs gave reports of the recent conference of the North Carolina Association of Jewish Women and Men at Raleigh, N. C.

Mrs. Morris Cafritz, of Washington, D. C., Chairman of District No. 8, National Federation of Temple Sisterhoods was introduced by Mrs. Lichtenfels at which time Mrs. Cafritz told something of the Sisterhood in the Nation's Capital. Mrs. Cafritz occupied the pulpit of Temple Beth-Ha-Tephillah on Friday evening speaking on behalf of Temple Sisterhoods.

Receiving at the tea were: Mrs. Lichtenfels, Mrs. Morris Cafritz, of Washington, Miss Dora Tannenbaum of New York City, and Presidents of the following Asheville organizations: Sisterhood, Mrs. S. Robinson; Cheerio Club, Mrs. Phillip Ness; Ladies' Auxiliary, Mrs. I. Fagan; Hadassah, Mrs. W. Michalove; Tau Gamma Sorority, Miss Sara Sheptowich; also Mrs. Robert P. Jacobs. Mrs. Al J. Goodman was at the punch bowl. Flags and Azalea were used to decorate the tea table.

The first Father-Son Banquet, sponsored by the AZA and B'nai B'rith organizations was held on Monday, May 13th at the S & W Cafeteria banquet hall with Mr. Leo Finkelstein, toastmaster.

Mrs. S. Robinson, president of the Temple Sisterhood, was hostess on Tuesday afternoon, May 7th, to members of the Sisterhood and other friends at her home on Forest Hill Drive. Assisting Mrs. Robinson was the following: Mrs. I. Gradman, Mrs. Hyman Dave and Mrs. Henry Hudson. Bridge and Mah Jong were played.

Mrs Frank Marder and Mrs. David Marder were joint hostesses to a Game-Medley at the former's home on Griffing Boulevard, on the evening of April 30th for the benefit of Hadassah.

—Mrs. Clara S. Goodman, Reporter.

COLUMBIA, S. C.

The Annual Convention of the South Carolina Federation of the National Federation of Temple Sisterhoods came to a close Monday afternoon in the Hotel Columbia, Columbia, S. C. Mrs. Jacob Raison of Charleston presided at the meeting. Rabbi Sidney Ballon of Columbia gave the invocation.

This year a Past Presidents' Club was organized and Mrs. Henry Hirshman of Charleston is the first president. The following are members and past president of the State Federation: Mrs. Irving Rittenberg, Sumter; Mrs. J. M. Cohen, Columbia; Mrs. M. S. Lumiansky, Darlington; Mrs. Henry Hirshman, Charleston; Mrs. Leon Schlosburg, Camden; Mrs. D. A. Cohen, Darlington; and Mrs. S. C. Brown, Charleston.

The major project of the State Federation for the year has been accomplished. The first complete scholarship of $350.00 to the Hebrew Union Scholarship and Education Fund has been raised and this year it is being sent in memory of Mrs. M. H. Nathans of Charleston, who was the founder and first president of the S. C. Federation of Temple Sisterhoods.

A copy of the resolutions that were adopted in memory of Mrs. M. H. Nathans was sent to her family.

At the luncheon a dramatic monologue was given by the very talented Fay Ball Alexander on the life of Penia Moise, blind composer of Jewish hymns. Fay Alexander is a graduate of the Theatre Guild Dramatic School in New York and a member of the Town Theatre of Columbia. Mrs. W. J. Gooding, Jr. sang some of the

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hymns composed by Penia Moise and Mrs. Curran Jones was the accompanist. Rabbi S. Shillman of Sumter asked the blessing over the luncheon.

A Children's contest was held throughout the state for the best essay written on Jewish ceremonies and the prizes were awarded to Joan Cahn of Bishopville and Hilda Caroliner of Dillon. Both children were guests at the Convention.

The Darlington, S. C. Sisterhood invited the Federation to their city next year for the Convention and the invitation was accepted.

Mrs. Julian Hennig and Mrs. Lois Simmons, Columbia, are Vice-President of the National Federation and President of the Columbia Sisterhood respectively.

—Mrs. Chas. Reyner, Reporter.

DURHAM, N. C.

The first week in April, Senior Hadassah sponsored a Donor Banquet, the proceeds of which went to Youth Aliyah, Hadassah project in Palestine. A novel feature of the evening was a series of moving pictures, showing the varions activities of Youth Aliyah. Rabbi William Greenberg of Charlotte was principal speaker.

On Monday, May 6th, Misses Peggy, Sadie and Pat Silver were hostesses to Junior Hadassah at their home on Minerva Avenue. The following slate of officers for the coming year was presented by the nominating committee and accepted by the club:

President, Sara Munich; First Vice-president, Florence Jaffe; Second Vice-President, Rose Munich; Recording Secretary, Ruth Jaffee; Corresponding Secretary, Sophia Margolias; Treasurer, Gertrude Sawilowsky; Publicity Chairman, Beatrice Mellon.

On April 18th, Junior Hadassah, in conjunction with A. Z. A., young men's auxiliary of the B'nai B'rith sponsored a dance, "The Matzo Ball" at the City Armory. A large crowd from neighboring towns attended the affair.

The Mother's Day program, an annual affair of Junior Hadassah was held at the Beth-El Synagogue on Wednesday, May 8th. The organization presented to the Shul a portrait painted by Mr. Nathan Ornoff, son of Mr. and Mrs. I. Ornoff of this city. The gift was received by Mrs. Sol Zuckerman, President of Ladies' Aid. Miss Gertrude Sawilowsky was chairman of the affair.

Misses Eva and Doris Nachamson, students at New York University, have been selected to appear in a musicale presented by the dramatic department of the University. The production will be directed by Mr. Milton Berle.

—Rose Munich, Reporter.

FAYETTEVILLE, N. C.

On May 5, 1940, the Unity Club of Fayetteville invited the Jewish Youth Organizations of Eastern North Carolina and the Unity Club of Florence, S. C. to attend a convention-buffet supper social.

The meeting was called to order by President, Dr. F. F. Coblenz, of Unity Club of Fayetteville. Rabbi Benjamin Kaminetzky gave the invocation after a few words of welcome by Dr. Coblenz. Mr. Ed Fleishman, president of the Fayetteville Synagogue, welcomed the gathering in behalf of the congregation.

Mr. Julian Harris presented Rabbi Joseph Weiss, of Goldsboro, who gave a very inspiring talk on Jewish Youth.

After representatives had given their viewpoints on subsequent meetings of this sort and the benediction by Rabbi Kaminetzky, the meeting was adjourned to "Twin Gables" where a buffet-supper and social then followed.

Of the sixty-five guests of the Unity Club present, the following groups were represented: Raleigh, Goldsboro, Wilson, Wilmington, Durham, Fayetteville, and Florence, S. C.

It has been decided that Fayetteville will be the clearing house for choosing of clubs and dates for future meetings of this type; and the Jay Club of Wilmington is expected to issue an invitation for such a meeting in June.

All present voted the evening a tremendous success.

—Florence Fleishman and Julian B. Harris, Reporters.

GREENSBORO, N. C.

Two hundred and twenty-five men, women and children turned out on Sunday afternoon, May 12th for a picnic and general gala day, sponsored by the Council-Sisterhood. The affair, which was held at the Cone Cabin, was successful from every standpoint. Mrs. Henry Schafer and her assistants on the finance committee were in charge of arrangements for the affair.

The annual luncheon meeting of the Council-Sisterhood was held on Monday, May 6th in the Temple assembly room. Before a beautifully appointed table, Mrs. A. F. Klein, re-elected president for a second term, conducted the business part of the meeting, which consisted of annual reports from all standing committees. After the president read her report for the year, the meeting was turned over to Mrs. J. R. Oettinger who was in charge of the entertainment part of the program. Miss Marian Tatum of the faculty of Woman's College, and also assistant director of the "Play-Likers," dramatic organization, presented four members of the "Play-Likers" in a one act play "Chloe," which was enthusiastically received by the audience Mrs. Cyril Jacobs and her hospitality committee were in charge of arrangements for the luncheon. The slate of officers for the coming year, as announced, is as follows: President, Mrs. A. F. Klein; Vice-President, Mrs. Herbert Falk; Recording Secretary, Mrs. Sol Weinstein; Corresponding Secretary, Mrs. Max Klein; Treasurer, Mrs. I. Lewin; Auditor, Mrs. S. Schiffman.

Confirmation services for the class of 1940 were held on Sunday evening, May 26th in the Temple. The members of the class, consisting of eight boys and eight girls took part in the services, which were very impressive and which were led by Rabbi Rypins. The class consisted of the following:

Mildred Sternberger, Marylin Silverstein, Bella Prince, Jeanette Sloan, Doris Lewin, Charlotte Robbins, Sheila Kaplan, Arnold Marks, Jerome Hyman, Marvin Sands, Martin Bernstein, Everett Saslow, Sillus Michalove, Buddy Weil, and Seymour Levin, from Burlington.

On Friday evening, May 24th, after the regular service in the Temple, prayer books were presented to each of the confirmants by Mrs. A. F. Klein, representing the Council-Sisterhood.

The newly organized Junior Hadassah held its regular meeting on Thursday evening, May 23rd, at which time the president, Marjorie Silbiger brought a report of the recent convention in Norfolk and urged the group to greater activity as inspired by the reports of the splendid work being done by various other chapters who reported at the convention. Plans were laid for a membership drive and money raising projects for the fall.

Before disbanding for the summer, the Council-Sisterhood held its annual Executive Board meeting on Wednes-

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day, May 22nd in the Temple assembly room. This meeting is held every year after the new officers are installed for the following year and consists of members of old and new committees. Plans were discussed for the work to begin in October and several projects during the summer. Mrs. A. F. Klein, president, was in the chair.

Miss Elizabeth Sternberger spent several days with her parents, arriving by plane especially to be at home for her birthday. Miss Sternberger graduates in June from Stoneleigh College in Massachusetts.

Mrs. Max Zager and Mrs. Henry Schafer, both of whom recently underwent appendectomies, are now at home and recuperating very nicely.

Miss Minora Pearson of Kinston, N. C. is visiting with Edna Levine.

GREENVILLE, S. C.

George Chaplin, city editor of the Greenville Piedmont, is one of fifteen newspapermen who have been awarded Nieman fellowships for study at Harvard University, the most coveted scholarship award in the field of journalism.

In January of this year Mr. Chaplin received the Junior Chamber of Commerce distinguished service award given annually to the Greenvillian under thirty-five who has rendered the most meritorious service to the city during the past year. This award was based on his work in promoting the campaign whereby Greenville obtained two iron lungs; in securing nation-wide publicity for the National Cotton festival, and for efforts in the smoke abatement program.

In addition to his duties with the Piedmont, Mr. Chaplin has served for several years as the Associated Press day-time correspondent in Greenville; he has prepared much material for Time magazine, and many of his articles on the South have appeared in outstanding metropolitan newspapers.

Mr. Chaplin is the son of Mr. and Mrs. Morris Chaplin. In 1937 the South Carolina journalist married Miss Esta Solomon of Charleston.

HENDERSONVILLE, N. C.

Mr. and Mrs. Leonard Lewis of Birmingham, Ala., spent a few days with the former's parents, Mr. and Mrs. A. Lewis.

Mr. M. Fred is in Somerset, Ky., where he went especially to be present at the announcement party of his granddaughter, Miss May Frances Sprintz, who will wed Mr. Melvin Scherr of Asheville. Miss Sprintz is the niece of Mesdames H. Patterson and Alex Patterson of this city.

Mrs. G. Margolis accompanied her son Robert to New York City, where he sailed for Switzerland to resume his medical studies. The European war prevented him from going to Scotland where he studied formerly.

Mr. and Mrs. D. Sherman of Lewistown, Pa., enroute home from Florida, spent some time with Mr. Sherman's uncle, Mr. and Mrs. Louis Sherman.

The Hadassah held its monthly meeting at the home of Mrs. A. Lewis and officers for the ensuing year were

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elected. Mrs. George Hymans was elected president; Mrs. Edward Patterson, vice-president; and Mrs. Sam Kalin, secretary and treasurer.

Mr. and Mrs. N. Patla and Miss Ann Cooley have returned from Charleston, where they attended the engagement party of Miss Madeline Karesh to Mr. Harry Cooley. Mr. Cooley is the brother of Miss Cooley and Mrs. Patla.

Mr. and Mrs. A. Horowitz have returned from Florida to reopen their boarding house for the tourist season.

Mr. Joe Mottsman, a sophomore at Biltmore College in Asheville, was picked by the faculty to make an address at the final exercises.

Mrs. M. Markowitz of Greensboro came to attend the funeral of Mrs. N. Brenner.

—Mrs. Louis Sherman, Reporter.

LYNCHBURG, VA.

Installation of officers for the Agudath Sholom Sisterhood for the next year was held on Tuesday, May 7th at the Community Center. Mrs. Ben Schewel acted as installing officer. Those installed were Mrs. Sidney Blum, President; Mrs. I. P. Oppleman, Vice-President; Mrs A. M. Schewel, Secretary; and Mrs. Phil Goldstein, Treasurer.

Four Jewish boys and girls of E. C. Glass High School have been selected into the Quill and Scroll Honor Society. They are Mary Hiller, Paula Levy, Henry Schewel and Lois Lichtenstein. Miss Hiller and Mr. Schewel, have also been recently elected into the National Honor Society, which is the highest honor a senior can obtain.

The Annual Sisterhood Sabbath was conducted at the Synagogue on Friday evening, March 22nd, in which members of the Sisterhood conducted the service. Members taking part were Mrs. A. M. Schewel, Mrs. H. Schamberg, Mrs. Sidney Blum, Mrs. Harry Berman, Mrs. Fred Motz, and Mrs. Isadore Franzblau. Mrs. Franzblau delivered the sermon on the subject "Esther."

A bingo party was given at the Community Center on Monday, April 15th, under the sponsorship of the Sisterhood. Refreshments were served the guests.

—Lois Lichtenstein, Reporter.

RALEIGH, N. C.

The Sisterhood of Temple Beth Or, held its May meeting at the home of Mrs Chas. Kohn. The President, Mrs. B. G. Goldberg, was in the chair. Mrs. Morris Cafritz, of Washington, D. C., District Sisterhood president, was guest speaker. Other guests were Mrs. Gustav Lichtenfels of Asheville, N. C., and Mrs. N. A. Edwards, of Goldsboro, N. C.

The Hadassah held its Annual Linen Shower at its last meeting which met with Mrs. Ernest Neiman at her home. There was a most gracious response.

Mrs. B. G. Goldberg has returned from Richmond, Va., accompanied by her mother, Mrs. Lober.

Mrs. I. Reinheimer has returned from a week's visit with Mr. and Mrs. M. E. Bloch, in New York.

Mrs. Sidney Wollman who spent some time with her mother in New York, has returned to Raleigh.

Mr. and Mrs. Bertram H Bloch of Burlington, N. C., were in Raleigh with their grandfather, Mr. William Reinheimer, on his 90th birthday.

Mr. Leo Ullman and Miss Marion Heller, of Richmond, Va., were guests of the Sol Hanfts, on Hillcrest Road.

—Mrs. I. Reinheimer, Reporter.

ROCKY MOUNT, N. C.

The Beth-El Sisterhood held its regular meeting at the home of Mrs S. Justa. Members from Enfield, Williamston and Windsor attended. Rabbi Weiss of Goldsboro was the speaker on the program.

Mr. and Mrs. Julius Klitzner have returned from New York where they went especially to spend the Passover holidays with relatives.

Mrs. Eli Epstein and granddaughter Marjory Belle are visiting Dr. and Mrs. Joe Epstein in Philadelphia, Pa.

Mr. and Mrs. Leon Epstein have returned from a trip to Scranton and New York.

Mrs. M. E. Weinstein was in New York on a business trip.

Mrs. I. Weinstein and son, Joseph Fay, of Lumberton, have returned to their home after spending a week with Mrs. Weinstein's mother, Mrs. Joseph Gold.

Mrs. Norman Gold has returned from Lumberton where she was the guest of relatives for some time.

Mr. and Mrs. Harry Singer of Washington, D. C. were week-end guests of Mr. and Mrs. Norman Gold.

Miss Isabelle Coplon of Greensboro spent several days with her parents, Mr. and Mrs. A. Coplon.

Mrs. Moe Shapiro of Winston-Salem was the guest of her sister Mrs. S. A. Temko.

Mr. Irving Starr of Petersburg, Va. was a week-end visitor of Mr. Lawrence Gold.

Mr. Norman Gold is conducting Friday night services which are being held in the Masonic Temple regularly.

—Mrs. Joseph Gold, Reporter.

SPARTANBURG, S. C.

The Spartanburg Congregation of Temple B'nai Israel has engaged Dr. Rosenberg, a German-Jewish refugee, as spiritual leader for the community. Dr. Rosenberg was a Cantor and Bible teacher in Germany before his synagogue was burned under the Hitler regime. Dr. Rosenberg has been in

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this country only five weeks. Regular Friday night services are being held here and an active Sunday school is in progress.

Spartanburg Jewry had the pleasure of hearing Dr. Baruch Braunstein, world traveler and lecturer, at the Temple on Wednesday, April 17th. Dr. Braunstein spoke on behalf of the United Palestine Appeal.

The regular monthly meeting of Spartanburg Lodge B'nai B'rith was held in the club rooms of the Temple with the President, Mr. Herbert Shapiro, presiding. Mr. Abe Smith, Abe Feinstein, and L. Cohen were elected as delegates to the District No. 5 B'nai B'rith Convention in Roanoke, Va. on May 19th-20th. Two new members, Mr. R. Gilpin and Mr. L. Cohen of Forest City, N. C. were welcomed into the lodge.

Carnival night was observed by local B'nai B'rith members on Tuesday evening, April 16th in the recreation room of the Temple. Invitations were mailed to many out of town people and a large crowd is expected as these affairs always prove very entertaining and enjoyable.

—Sarah Hecklin, Reporter

WILMINGTON, N. C.

Rabbi Mordecai M. Thurman, one of the state's most active Rabbis, has been busily engaged during the month of May, in addition to his regular duties, delivering lectures before the following groups: The Rotary Club, Warsaw, N. C.; Wallace Baptist Church, Wallace, N. C.; Kiwanis Club, Jacksonville, N. C.; Woman's Club, Southport, N. C.; Rotary Club, Whiteville, N. C.; Methodist Church, Whiteville, N. C.; East Carolina Teachers College, Greenville, and WPA Banquet, in Wilmington.

WINSTON-SALEM, N. C.

The regular meeting of the Council of Jewish Women was held at the home of Mrs. I. Cohen on May 6.

Mrs. I. Cohen presided over the meeting. Mrs. E. Katzin, secretary, read the minutes of the previous meeting and Mrs. Charles H. Sosnik gave the treasurer's report.

The major portion of the evening was devoted to the election of officers. They are as follows: President, Mrs. M. Wainer; Secretary (corresponding), Mrs. Eli Katzin; Recording Secretary, Mrs. I. Julian; Treasurer, Mrs. Hannah Siff.

Mrs. Wainer announced plans for a Cabaret that is to be given May 21st at the B'nai B'rith Club Rooms. Local talent will be used as entertainment for the affair.

The annual luncheon of the Council will be held June 4th, with Miss Tannabaum, the field representative as guest speaker.

After the meeting was adjourned, a social hour was held in which the hostess served delicious refreshments.

The Winston-Salem Chapter of the Council of Jewish Juniors held their regular meeting at the home of Mrs. Robert Eisenberg.

Miss Marian Sosnik, president, presided over the meeting and Miss Gertrude Sosnik, secretary, read the minutes of the previous meeting. Miss Hannah Smulin gave the annual treasurer's report.

The major portion of the meeting was devoted to the election of officers. The following officers were elected: President, Miss Hannah Smulin; Vice-President, Miss Rose Lefkowitz; Secretary, Miss Sylvia Berlin; Treasurer, Miss Reba Hersh.

Miss Tannabaum, the field representative of the Council will be the guest speaker at a dinner meeting of the Junior Council on June 3rd. The meeting is to be held in the Reynolds Grill. Invitations will also be extended to the Senior Council.

Plans for the Mid-Atlantic states convention to be held in Charleston,

THE ROANOKE TIMES

THE ROANOKE WORLD-NEWS

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S. C. in November were discussed briefly.

After the meeting was adjourned, a social hour was held in which members played Mah Jong.

The Jewish Ladies' Aid Society gave a benefit dinner at the Synagogue on May 14th. A lovely crowd was in attendance and the dinner was served by the women of the organization.

The Jewish Ladies' Aid Society held their regular meeting at the home of Mrs. P. Kolodny on May 14th. Mrs. S. Katzin, Vice-President, presided over the meeting.

An election of officers was held and the following officers were elected: President, Mrs. M. Harris; Vice-President, Mrs. M. Horwitz; Corresponding Secretary, Mrs. I. Paris; Recording Secretary, Mrs. B. Silverstein; Treasurer, Mrs. L. Reznick.

As the closing event of the year, it was decided that a "Tacky" party would be given for the organization—some time in June.

The guest speaker for the evening was Rabbi Paretsky.

After the meeting was adjourned, a social hour was held which was enjoyed by all.

—Sylvia Berlin, Reporter.



Professor Louis Finkelstein

LOUIS FINKELSTEIN ELECTED PRESIDENT OF JEWISH THEOLOGICAL SEMINARY OF AMERICA

New York.—The Board of Directors of the Jewish Theological Seminary of America, meeting at the Seminary recently, elected Professor Louis Finkelstein to succeed Dr. Cyrus Adler as president of the Seminary. Dr. Finkelstein, who has been Provost of the Seminary since 1937, will serve as acting president for the remainder of the year and will assume the office of president at the opening of the fall semester in October.

Professor Finkelstein will be the fourth president of the Seminary, Dr. Adler's predecessors having been Dr. Sabato Morais (1886-1897), the founder of the institution, and Dr. Solomon Schechter (1902-1915).

Dr. Finkelstein was born in Cincinnati, Ohio, on June 14, 1895. He is a graduate of the Seminary and holds degrees from the College of the City of New York and Columbia University. He served in the rabbinate for 12 years.

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

JULY 1940

THE RED CROSS AGAINST THE IRON CROSS



In Europe armed hordes have been pushing through neutral borders dealing death and destruction among civilians and defending forces alike, violating every fundamental principle of civilization, human decency and conscience. In America another mobilization is pushed forward, also occasioned by war, but expressing the highest ideals which bind men together—the unselfish willingness to help our poor fellow-men in distress.

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In the Old North State's "Clean Up or Close Up" Campaign

Twelve months ago the North Carolina beer industry went into action to commence weeding out those relatively few beer retailers who, by practices unbecoming good citizens, tended to bring reproach on the great law-abiding majority. "Clean Up or Close Up" was the ultimatum issued them and we feel that our action results speak for themselves.

To date, 78 beer licenses have been revoked—revoked because 78 beer dealers used their licenses to shield illegal activities. Thus are being removed the bad spots that, left alone, would smear the reputation of the thousands who operate within the bounds of decency and ethical business conduct.

As a new year begins, this committee states anew its determination to carry forward aggressively its now well-established program . . . and asks continuance of your alertness to patronize only decent, reputable beer outlets.

Brewers and North Carolina Beer Distributors Committee

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 5 | JULY, 1940 | NUMBER 10

EDITORIALS

How America Can Help

A late issue of *The Nation* contains a concrete proposal on how the United States can be of assistance in the current crisis which is so worthwhile that we reprint it as an editorial. *The Nation* says:

"Supplies and money may salve our consciences, but they will not meet the entire problem. Among the refugees are many thousands who cannot be cared for in Europe. An invasion of England or a further invasion of France, necessitating the evacuation of cities like London and Paris, will not only increase the number of refugees but will cut down the area in which they will be safe from dive-bombers and machine-gun fire. And among them are many—such as the Spanish and anti-fascist German refugees—for whom there is no haven in Europe.

There are also tens of thousands of children for whom no decent provision can be made in the midst of war. Simple humanity demands that at least some of these be given temporary shelter in the United States.

"In saying this, we recognize that the opposition to the admission of refugees is probably greater today, in some quarters, than ever before. Many sincere, generous persons have been so frightened by the stories of fifth column activities in The Netherlands and Norway that they are afraid to let in aliens, however desperate their need; another group still fears that refugees will take the jobs of good Americans.

"Both of these fears are legitimate, but we can take steps to protect ourselves against such real dangers as exist without closing our doors on the innocent victims of Nazi terror. The Department of Justice has ways of dealing with genuine fifth column elements, and already has the power to eliminate any dubious refugees who may seek entrance.

"As far as unemployment is concerned, it should be recognized that the greater number of persons needing aid are women and children, and older persons—potential consumers, not producers. A few may be employable, and these might be admitted frankly on a relief basis; individuals and organizations would be required to assume responsibility for their support during the war. German refugees, who have little hope of ever returning to their native land, would obviously have to be excepted.

"The established quotas are much too small to allow the entrance of any significant numbers of aliens during this crisis. Instead of attempting revision at this time, Congress should recognize the emergency and make provision of a large number under the sponsorship of private relief agencies such as the Red Cross. A minimum of a 100,000 should be admitted on a temporary basis, in addition to those who may enter under the quotas. The cost of bringing 100,000 refugees here and caring for them would be little to pay for the preservation of those humanitarion traditions which represent Americanism at its best."

This is how America can help.

Mercy To a Shattered World

The American Red Cross is asking today for $20,000,000 to aid the war-stricken families of Europe. Never before since man collected his family in domiciles has devastation wrecked so many homes as are now torn, plundered, and devastated in Europe, Poland, Finland, Czechoslovokia, Norway, Holland, Belgium, France, Denmark—what a long procession of crushed and broken nations. A parade of captive peoples whose economy has been destroyed, whose food has been stolen, whose fuel has been taken to feed the German war god. Cold, hunger and disease are stalking across western Europe touching a million families with the black fingers of want and despair.

The only agency on earth to extend a helping hand to these ravaged people is the American Red Cross. If we of the United States are to maintain our leadership in what survives of civilization we must show through all the turmoil and terror the kindly, understanding heart and reveal the generous hand that has given us leadership in other ways and walks of life. The American Red Cross offers the only place where man can signal to the world that here in America kindness still rules, here men still love peace, here men are willing to give of their best to bring justice and mercy back into a shattered world.

This new campaign of the American Red Cross is the most civilized thing that has come to America in many a day.

—WILLIAM ALLEN WHITE, *Dean of American Editors.*

Pledge of Loyalty

"Every man, woman of Jewish faith in the United States of America is unreservedly committed to the defense and protection of our American Democracy. Every Jew is available for any service, any sacrifice, as a God-fearing American. Our congregations, charities, societies, fraternities and women's organizations are ready to answer any call our country can possibly make. We Jews are Americans first and last; and our sole allegiance, loyalty and hope of honor lie in the security of our American nation and institutions. We American Jews pledge to our government our lives, our honor and our possessions."

The above declaration was read during the nationwide radio broadcast of "Message of Israel" program, sponsored by the United Jewish Laymen's Committee in cooperation with the National Broadcasting Company.

In Defense of Democracy

A committee has been organized in Greensboro as the local chapter of the Defend America through Help to the Allies, of which William Allen White is the national chairman and E. D. Broadhurst, prominent attorney, local chairman. It is the opinion of the committee that America can best be defended at this juncture, not only by an intensive rearmament program, by careful organization of all our defenses, by a rigorous watch over fifth column elements in American life, but also by helping the Allies, to stop Hitler in his tracks in Europe.

The cry is heard from many defeatists that it is too late, but it is not too late to support the government in its program; it is not too late to help the Allies even in the event of a European defeat, in keeping Hitler away from their Western Hemisphere possessions. It is not too late to strike at the Lindberghs, the Boake Carters *et al*, and to counteract their nefarious propaganda.

We, therefore, urge upon our readers to communicate with the Greensboro office of this committee to lend their name and their support to the effectiveness of this organization. President Roosevelt expressed his approval of the educational value of this organization and at this time of emergency, we must offer him every possible cooperation.

THE AMERICAN JEWISH TIMES invites correspondence on subjects of interest, but disclaims responsibility for an indorsement of the views expressed by the writers.

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Economic Opportunities In Alaska

By AMBROSE F. KENNEDY

United States House of Representatives
Chairman, Committee on Claims

REFUGEES and United States citizens—those with agricultural training and background as well as those with industrial skills—will face abundant opportunities to utilize their knowledge in Alaska under plans developed by the Department of Interior and incorporated in the Alaska Development Corporation Bill.

The bill, introduced by Representative Franck Havenner in the House and Senator William H. King in the Senate, envisages a balanced industrial and agricultural development. Operations considered suitable for Alaska include, besides agriculture and livestock raising, the processing of forest products including wood pulp and paper; the mining, smelting, and processing of tin, platinum, gold and other minerals; the taking, processing, and canning of shellfish and fish other than salmon; fur-farming and the processing of furs; the manufacture of products from reindeer hides; the production of articles and the rendering of services required by the persons employed in any of the foregoing enterprises and their dependents.

In the past, there has been too much thinking in terms of agriculture only, when settlement in Alaska was considered. Agriculture, experts on Alaskan resources agree, holds great promise only when coordinated with industrial development. Up until 1930 there were only fourteen square miles of cultivated land in Alaska, out of a potential 65,000 square miles of tillable land and an additional 35,000 square miles of land suitable for grazing. Why this poor showing?

First and fundamental is the lack of local market, and the lack of transportation and processing facilities. Alaska, twice the size of Texas, but with only some 60,000 inhabitants, half of whom are white, and an economy largely seasonal and migratory in nature, provides no staying, buying power. There are, too, high initial investment costs to be met. There is no incentive for the migrant from the United States who can afford to meet these costs to go there. The migrant from other parts of the world, who is perhaps financially able and willing, is barred by the quota restrictions of 1924.

There thus obtains a vicious cycle—high cost of living, lack of population; lack of population, high cost of living. The individual cannot buck this cycle.

Hence, the Alaska Development Corporation Bill. It solves the problem of man-power by modifying the present immigration regulations as they apply to the Territory of Alaska; it permits the organization of public-purpose corporations having capital stock of at least $10,000,000 each, by ten or more citizens of the United States; it provides throughout for governmental supervision of the entire undertaking.

Detailed plans of the development corporations for the settlement of Alaska would also be subject to the review and approval of the Secretary of the Interior. With respect to at least fifty per cent of the settlers to be accepted by the corporations, preference would be accorded to citizens of the United States who might apply for certification as settlers and possess the qualifications set forth in the proposed plan.

The bill stipulates that non-quota immigrants must be between the ages of 16 and 45, or the spouse or child or adopted child of such persons. They must be certified as physically and mentally fit by officers of the United States Public Health Service and must be persons who do not come within any of the classes excluded from admission into the United States under the now prevailing immigration laws. Such persons must, of course, be qualified for the occupations in which they will engage, must reside in Alaska, and they must engage only in such occupations as are prescribed for the orderly development of Alaska, for a period of at least five years after admission and for so long thereafter as they retain the status of a non-quota immigrant.

After five years, a non-quota immigrant might be reclassified as a quota immigrant by the Secretary of Labor, but only during a year when the regular quota for his country has not been otherwise filled.

It is expected that in addition to many Americans who will feel the urge to pioneer on this, our last frontier, many refugees from Scandinavian and other European countries will have the desire and the aptitudes to begin life anew in Alaska.

Private capital is expected to do the job. There is no doubt in the minds of those who have studied the Alaskan resources, that once Congress has aided in the provision of a labor supply, there will be no hesitancy in making the most of the territory's potentialities. There is the further expectation that many American citizens who are at present sending substantial sums abroad for the relief of victims of war and persecution, would prefer to invest the money in permanent sources of livelihood in a territory where some of these victims might utilize their abilities and become self-supporting.

The natural difficulties confronting the farmer in Alaska will not be excessive. Given year-round industry, transportation facilities, a stable consuming public, which will arise out of the orderly development of Alaska's chief resources—given, in other words, an industrial base and the local market it will provide, the farmer can solve his technical problems.

The season, to be sure, is a short one. But it is an intensive one owing to the long hours of sunshine, and produces an astonishingly high yield per acre. Even wild growth is almost jun-

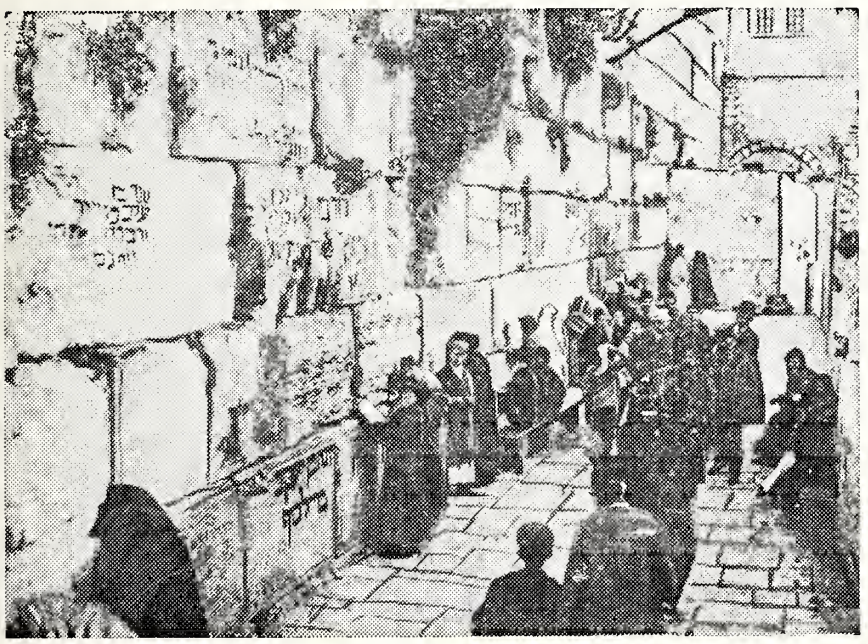
(Please Turn to Page 7)

THE WAILING WALL

By DOROTHY KAHN

THERE is no monument which has had more significance in Jewish history down the ages than the Wailing Wall. In recent years the spotlight has been taken by brighter aspects of our national life such as the drained swamps, the Tel Aviv port, and expanding industrial sections in the Hailfa Bay area. The Jewish sailor, aviator and shepherd have become more symbolic of the land than the shadowy figures who cluster about the Wall in their saffron satin coats and fur-banded streimels.

Still and all, the Wailing Wall does not loose its hold over the imagination of the Jewish people. Unfortunately, the significance of these stones is deeper today than for centuries past. While Palestine itself looks to the future and disdains lamentations, there is scarcely any section of the population, apart from the American, which is not tied through family or friends to the European horrors.



The Wailing Wall

Therefore, Sabbath is a day of pilgrimage to the Wall, and more especially now that peaceful conditions allow one to make the excursion without trepidition. From early morning until afternoon there is a continual trek through the Old City to the Wall.

The small prayer area is a scene of incomparable drama. One can stand for hours watching the changing "casts." There are, of course, the "Old Faithfuls" who have been depicted times without end, with their beards and side curls and fringed prayer shawls. They came singly or in pairs, or in generations—father, son, and toddling grandson. Occasionally one sees a venerable chassidic Rabbi, his few dozen disciples, "yeshiva bochurim," following at a respectful distance, or supporting him if he is too bent to walk. In the women's section are the old cronies who raise their lamentations in the languages of Yemen, Persia or Bucharia. For these people, lest they violate some rule or custom. The men are worried about their head-dress. May they wear any hat or must it be a skull cap? Some have forgotten to bring a hat and the British policeman on duty advises them to cover their heads with a handkerchief. The women worry about the length of their sleeves. Must they wear long sleeves? One Polish woman unwittingly follows her husband over the imaginary "boundary" and is sent scuttling back to the women's portion.

The tears which are shed on these Sabbath mornings! Surely now, if never before, the Wall has earned its name. Tears cannot be measured or analyzed. Do they weep from joy at their own redemption? Or are these tears for those who have been left behind? But this is not important. The tears, whether of joy or sorrow, mingle with the river of tears which have flown in this little alleyway down the ages. Most of these refugees are well-dressed, still wearing the remnants of respectability which they were able to salvage from Vienna or Prague. They cannot give way to the unrepressed sobs of the Oriental to whom keening comes as naturally as eating.

(Please Turn to Page 11)

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Defense of Aliens by Dickstein and Message from Invaded Nations Features of Non-Sectarian Anti-Nazi League National Convention

ALMOST a thousand guests and delegates to the Seventh Annual National Convention of the Non-Sectarian Anti-Nazi League to Champion Human Rights, at the Hotel Astor, New York, Sunday, heard Representative Samuel Dickstein, Chairman of the House Committee on Immigration, assert that the "most active and dangerous elements of the Fifth Column are not aliens—but citizens, many of them in high places."

Calling for alien regulation rather than persecution, the Congressman took his stand "against the hysterical rabble-rousing of certain influential individuals—found even in the Senate and House—who are banking on the confusion in which the American people has been thrown by the fear of Nazism, to push what I will not hesitate to call their own totalitarian measures across.

"The Fifth Columnists to be feared and denounced are not merely the alien groups, who can be easily identified and guarded against," Dickstein said, "but rather those influential individuals pretending to be 200% American—who are actually the American counterpart of the Quislings and the Mosleys."

The Congressman also directly accused the German diplomatic staff in this country of "taking advantage of their diplomatic immunity to carry on propaganda." He asserted that documentary evidence in his possession proved that German seaman have been deliberately "planted" here after being told to jump ship, in order to "prepare for sabotage somewhere in the United States." Dickstein accused the governments of Nazi Germany, Soviet Russia and Fascist Italy of working with native subversive groups here.

A feature of the Convention was the reading of a message to the American people, under the sponsorship of the Non-Sectarian Anti-Nazi League, by diplomatic representatives of invaded European nations. The text of the message follows:

A Message to the People of the United States

Yesterday we lived in peace, as free citizens of free independent nations. Today we are enslaved by a huge war-machine. Our countries have been ravished; our homes destroyed. All we have left are homeless, hungry people—and the will to live as free men again.

Too long we permitted traitors to use our democratic freedom in order to help the Nazi invaders bring about its downfall. We were warned, yet the measures we took were not sufficient to hold back the enemy. Part of our armies were forced to fight against the Fifth Column in our very midst.

We who cherish the ideals of democracy, and hope once more to be free and independent, send this message to the people of the United States:

Only by constant vigilance can you hope to save those things which are dear to you. Only by unceasing care and determination to keep your democracy dynamic and alert to the perils of enemies within and without, can you preserve your liberties. Thereby the tradition of American democracy will remain an inspiration to an embattled world.

(Signed by Consulates of invaded nations).

Karel Hudec, Acting Consul-General for Czechoslovakia, and A. Furnee, Vice-Consul of The Netherlands, were guests of honor. A letter from Dr. Sylvester Gruszka, Consul-General of Poland, praising the League for issuing the message, was read to the delegates.

The Rev. William C. Kernan, Chairman of the Refugee Committee of the Protestant Episcopal Diocese of Newark, N. J., addressed the Convention, stressing the necessity of combatting Fifth Column elements in the United States. He asserted that this country should change its status from neutrality to one of non-belligerency, to "free us from those restrictions which at present make us play into the hands of the Nazis."

Nelson P. Mead, Acting President of the City College and Chairman of the League's National Advisory Council, told the delegates that "the U. S. cannot live isolated from the rest of the world. The separation of 3,000 miles will not prevent the spread of ideas.

"In the last analysis," he said, "we shouldn't send our young men abroad, but I can't see how any decent citizen can be neutral in the face of happenings abroad."

Joseph White, chairman of the School Committee of Boston, advocated stricter caution in the selection of teachers to prevent the dissemination of propaganda in our schools.

Professor James H. Sheldon, Chairman of the Board of Directors of the League, also of Boston, said:

"Let us not feel that it is enough to be merely anti-Christian Front, or even anti-anti-Semitic or anti-KKK, or anti-Hitler. We must instead be anti-Nazi—which means being pro-democracy, and being pro-democracy with the apostolic fervor of the America of 1776, and with the whole-souledness of the Jesuit missionary in an isolated village of the tundras. Then if the devilish idea of the total state wins nevertheless, the historian of 1990 will write: (if he is permitted)—"They at least did their part, but it was too late." And if a better fate awaits us, we shall have helped create it, and will know the joy of having successfully taken part in winning another step in the age-long and not yet completed ascent of mankind from barbarism to civilization."

A testimonial luncheon was tendered to Dr. Benjamin Dubovsky, Chairman of the Executive Committee of the

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Economic Opportunities In Alaska

(Continued from Page 4)

gle-like in its luxuriance. The prospective farmer must take into account that almost wherever he goes he must clear the land of a heavy growth of timber and bushes before he can start to cultivate.

The Matanuska Valley today offers the most immediate opportunities for farmers because of the proximity of a market within reach of railroads and because of the marketing facilities developed by the Government-sponsored Matanuska Valley project. Here cereal crops have been grown with great success and the yield per acre, according to the Alaska Experiment Station, averages twenty-two bushes for wheat, fifty-one bushels for oats and twenty-four bushels for hulless barley. Oats and peas, as a silage crop, yield from four to six tons per acre on average soils. Early potatoes, on well-drained and properly fertilized soil, yield from 300 to 400 bushels per acre. Much of the soil in the Valley is excellent for potato production of a very high quality. Similarly root crops, such as carrots and rutabagas, and peas yield heavily. The cannery established at Palmer makes peas especially attractive as a money crop. Bush fruits such as currants, raspberries and gooseberries do astonishingly well. Strawberries are an annual crop.

All along the Alaska Railroad, from Anchorage to Fairbanks, fresh dairy, meat and poultry products bring premium prices. Even at the present time, opportunities along this line are practically unlimited. A school teacher in the Kuskokwin Valley reports buying at a dollar a dozen fresh eggs flown over the mountain range from Matanuska Valley, and says she was glad to get them!

Poultry can be housed in un-heated well-constructed coops the year round. With the plentiful and excellent feed that can be raised, the favorable climate and an assured market for butter fat, dairying is an assured industry. Turkeys have been raised with excellent results and prime birds have a ready sale.

The Kenai Peninsula, which is today populated by only a few scattered homesteaders, has often been termed a wilderness paradise. The western part of the Peninsula between Cook Island and the Kenai Mountains comprises some of the best agricultural land in Alaska. The climate is never severe, being neither extremely cold in winter nor hot in summer. The same kind of crop being produced in the Matanuska Valley can be produced here. There are also available a high-quality lignite coal, easily obtainable for home consumption, nearby waters teeming with many varieties of fish, and a plentiful supply of game. Available timber assures logs for building, for heating, and for woodcraft. Although the area of good agricultural land is more extensive than that of the Matanuska Valley, the region is much less developed and lacks economical and reliable transportation facilities. With an incoming pioneering population, the construction of a road connecting this area with the Alaska Railroad would be sure to follow.

Other agricultural possibilities lie in the Kodiak Island and Southwestern Alaska, the Tanana Valley, the Kuskokwim Valley and the Yukon Valley. All waits on the development of Alaska's other rich and unused resources. Until that time, the danger spot to the United States will be this vast empty territory, which now arouses the envy of the Japanese farmer who tills his small plot of rocky hillside and jealously sees a neighbor flaunting unused sources of plenty in his hungry face.

The industrial development of Alaska will be based in the main on the wise exploitation of natural resources: wood, fish, fur, minerals, and recreational attractions.

In the southeast, Alaska's most populous and accessible region, there are dense forests capable of producing annually—on a sustained yield basis—one million tons of newsprint, or a quarter of what the United States consumes in a year. At a time when American pulp needs are at the mercy of dislocated foreign sources, here is an invaluable industry.

The Kenai Peninsula, which projects from the south-central mainland into the Gulf of Alaska has forests abounding in spruce and birch, suitable for the manufacturing of toys, furniture, and flooring. This area might, at some future time, serve as the source of a wood pulp supply for an Asiatic market.

The salmon industry is already at a peak, from the point of view of wise conservation policy, but the processing of herring and shellfish offers large opportunities in Southeastern Alaska and the Kenai Peninsula, since our demand for crabs and shrimps is now met largely by Japanese products.

Mink and fox farming, for pelts or breeders, is ideally suited to all of the southern coastal area.

The only tin deposit held by the United States lies in the Seward Peninsula. Its quality compares favorably with any other produced in the world. Although ore recovered in 1937 was worth $202,300, a top figure in annual production, it does not approach the limit to which the industry can be expanded.

There are fine reserves of bituminous and lignite coal, to the extent of 12,000 square miles of mining land. Not enough is mined at present to meet the needs of local consumption. With an increased population and expanded industrial and home needs, the market for local coal production will rise.

In addition, there are undetermined quantities of other raw material in which we are deficient—materials of which our present supply is now endangered, such as antimony, tungsten, chromite, manganese, and nickel.

Recreational attractions in Alaska have scarcely been tapped. There are glaciers, mountains, and fiords, which promise to make the territory a showplace. Beautiful forests, lakes, hot

(Please Turn to Page 11)

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The best way to keep prosperity in America is to dismiss from our minds and hearts, all of the spirit of hatred, avarice and malice. We are all Americans and as such, no one holds a preferred position over his fellow-men. Let us as patriotic Americans, remember to extend to our neighbors, regardless of race or creed, the same love and attitude that we expect ourselves.

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NEWS OF THE WORLD

B'NAI B'RITH GIVES $2,500 TO RED CROSS WAR RELIEF DRIVE

Washington.—B'nai B'rith has contributed $2,500 from its national Emergency Relief Fund to the new war relief campaign of the American Red Cross and has thrown the full force of its 125,000 men and women members throughout the country behind the drive, Henry Monsky, president of B'nai B'rith, oldest and largest national Jewish service and fraternal organization in the United States.

Mr. Monsky declared that he was communicating with the officers of all B'nai B'rith District Grand Lodges and Women's Grand Lodges, urging them to advise their subordinate units to cooperate with the Red Cross' appeal in the more than 500 communities where there are B'nai B'rith lodges and auxiliaries.

Reiterating an earlier plea that the United States may be kept out of war and once more pledging B'nai B'rith "to full devotion to the cause of peace in America," Mr. Monsky said "it is not inconsistent with B'nai B'rith's prayer and hope that our country may stay out of war to contribute to the Red Cross' war relief fund. As a token of its sympathy with and desire to be of assistance to the civilian populations in the new war zones, B'nai B'rith, representing a cross-section of the American Jewish community, is happy to be able to contribute $2,500 from its Emergency Relief Fund to help inaugurate widespread relief measures for the war-stricken peoples of Holland, Belgium and Luxembourg, who only yesterday were giving shelter and comfort to many thousands of those who had previously been made refugees by Germany."

This is the second war relief contribution by B'nai B'rith since the present European war began. In November B'nai B'rith gave $1,000 to the Red Cross to help relieve distress and suffering among Polish war refugees regardless of race or creed. In December $1,000 was presented to the Finnish Relief Fund. At the same time the B'nai B'rith women's auxiliaries collected 2,500 blankets and $3,100 in cash for the Red Cross' war relief blanket campaign.

In announcing the $2,500 contribution, Mr. Monsky said that "American Jewry, having seen millions of its helpless co-religionists in Central and Eastern Europe crushed in the wake of the tide of Nazi aggression which engulfed the peoples of Austria, Czechoslovakia and Poland, cannot but share in the universal feeling of outrage against Germany's brutal and unprovoked invasion of Holland, Belgium and Luxembourg.

"The attack on Holland, Belgium and Luxembourg, coming so soon after the invasion of Norway and Denmark and Communist Russia's violation of Finland, is another act in the long tragedy being written by the Nazi-Fascist-Communist dictatorships, a tragedy in which the Jews of Germany were cast as the first victims."

ICKES WARNS AGAINST TRAITORS WITHIN

Cleveland. — Secretary of Interior Harold L. Ickes asserted this week that America will tolerate no Fifth Column, even if it "misuse the word 'Christian' as part of its name" or is "led by a man in priestly garb or in his country's uniform." He addressed a banquet at the Hotel Statler marking the 90th anniversary of The Temple.

Secretary Ickes asserted that "as the sine quo non of national unity, we must put a stop to all subversive activities anywhere. America will tolerate no Fifth Column. While we recognize that the present threat is Nazi-Fascism, we care not whether the Fifth Column be Nazi or Fascist or Commmnist.

"It will not avail it to misuse the word 'Christian' as part of its name," he continued, "or even to be led by a man in priestly garb or in his country's uniform. America cannot spare even an inch of its precious soil to be trod by the traitorous feet of those who, in vileness, would Quisling her."

"But," he asserted, "it is vitally important that we should keep our heads while searching the dark places for the reptiles that would poison our liberties, for perhaps the most fiendish of Nazi tricks is the planting, among thousands of innocent victims of Nazi terror, of a few vile spies who bring unjust suspicion and distrust upon all refugees in the lands that give them shelter."

Secretary Ickes warned against "the mistake of believing that every citizen of foreign birth is any less an American than some of us who can trace our ancestors back for two or three hundred years."

"From this day forward," the Secretary said, "except for well-established cause, there should, so far as our political life is concerned, be among us neither Catholic nor Protestant, neither foreigner nor native-born, neither black nor white, neither Jew nor Gentile, but only Americans, loving our common country to the point of being willing to die for it—believers and sharers in a common destiny, artisans of a common civilization—the effective and necessary tools of whose artisanship are the civil religious liberties guaranteed to us by our Constitution."

Science without religion is a menace, democracy without religion is a failure and society without religion is a bloody battlefield, Rabbi Abba Hillel Silver said in the anniversary sermon at The Temple. Asserting that all the brain children of science have been prostituted in the service of Mars, the Moloch, the Rabbi, spiritual leader of the congregation for 23 years, said the fault was not with science but with the uses to which scientific achievements had been put.

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CATHOLIC HIGH SCHOOL STUDENTS WIN ESSAY CONTEST ON JEWS AS PATRIOTS

Kearny, N. J.—Three Catholic high school students, two of them pupils in a Catholic parochial school and the third a former pupil of the same school, made a clean sweep of prizes in an essay contest on "Jews As American Patriots" which was sponsored by the West Hudson Lodge of B'nai B'rith. The winning essays were read at an Americanism meeting held at Congregation B'nai Israel under the auspices of the lodge, with Judge Richard Hartshorne of the Essex County Court of Common Pleas as guest speaker.

The first prize winner was Dorothy Kelmer, a senior in North Arlington High School and formerly a pupil in Our Lady Queen of Peace High School, North Arlington. Second and third prizes went to Leo D. Hickey and Mary M. Wiggins, pupils in Our Lady Queen of Peace High School. The contest was open to all residents of the towns of North Arlington, Kearny, Harrison and East Newark, between the ages of 16 and 21.

Judges were George C. Mankey, principal of Kearny High School; Francis J. Hurley, principal of North Arlington High School; William F. Grant, principal of Harrison High School and Jacob Romm and Saul G. Schluter, of the West Hudson Lodge of B'nai B'rith.

NAZIS CONTINUE PROCEDURE OF PAST INVASION

London.—Following the same procedure which marked the Nazi occupation of Austria two years ago, the invading Nazi Army singled out 100 prominent Belgian Jews and executed them, it was reported here.

Lists of outspoken Jewish and non-Jewish anti-Nazis had been prepared in advance by Belgian Nazis and forwarded to the German Command. The complete collapse of Belgian resistance, following King Leopold's surrender, has thrown additional thousands of Jews, including Jewish soldiers, into Nazi hands.

The report said also that the Nazis are shooting groups of five, ten and sometimes fifteen soldiers, captured with the Allied troops, for every Nazi "parachutist" allegedly shot by the French. Jewish soldiers are separated from their fellow prisoners and are subject to different regulations. Soldiers who attempt to conceal the fact that they are Jews are severely punished as "swindlers."

One widely-circulated report stated that the Nazis are compelling Belgian Jews to descend by parachute into France "on special missions." The report said that the families of the Jews are held as hostages until their return. The families of Jews who fail to carry out their special tasks are executed.

Meanwhile, it was said, the first steps toward the "aryanization" of Jewish enterprises in Belgium and The Netherlands have been taken. Many Jewish shops have already been taken over by the Nazis. During the first days of Nazi occupation Jewish merchants in the Low Countries suffered losses running into thousands of dollars as a result of pillaging by Nazi soldiers.

Nazi soldiers smashed windows of Jewish shops and walked off with whatever they could carry. Jewish merchants were ordered to remain open and to sell to Nazi soldiers and the population was compelled to accept specially printed German paper money in exchange for their articles.

The pillaging and robbing of Jewish shops was so wide-spread that the Nazi command has now taken steps to curb the unofficial confiscation of goods. Four Nazi soldiers and several Belgian Nazis were shot by the Army Command as an example to their comrades.

Daily Nazi broadcasts in Holland warn the Jewish population that, in the future, they "will share the fate of the Jews in Nazi-occupied Poland and of the Jews in Germany itself." Jews are compelled to remove the debris resulting from the Nazi aerial bombardment.

The Nazi invasion was the signal for the Dutch and Belgian anti-Semites previously held in check by the respective Governments of these countries, to organize street meetings and demonstrations aimed at the Jews. All Jewish property is now in the process of liquidation.

REICH SENDING WOUNDED MEN TO CZECHOSLOVAKIA

London. — All Jewish doctors in Czechoslovakia have been ordered to register with the Government for special service, it was reported here, giving confirmation to an earlier report that the Nazi Army was sending its wounded soldiers to Czechoslovakia.

The report stated that the Nazi High Command had ordered the injured soldiers sent to Czechoslovakia in order to keep the German population from learning the extent of the casualties suffered by the Nazi army in the battle of Flanders.

Trujillo City, Dominican Republic. —Thirty-seven German-Jewish refugees, the vanguard of a pioneer group of 500 families to be settled in the Dominican Republic, have arrived and begun the task of hewing out homes and new lives on the 26,000-acre Sosua tract.

Washington. — The United States "will continue to be a land of opportunity for native-born and foreign-born citizens" and "will continue to offer them the hope, liberty and justice which have always prevailed in this great democracy of ours," President Roosevelt declared in a statement issued in connection with the observance of New Citizens' day.

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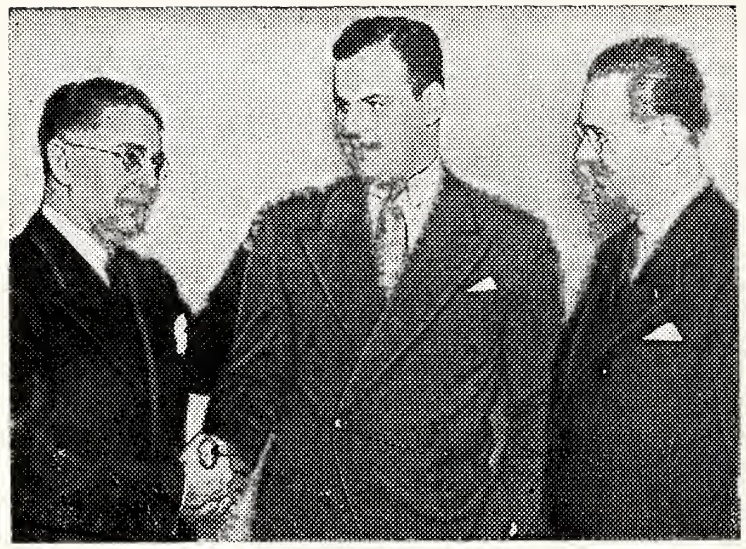
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When Governor Herbert H. Lehman inducted the new "Lehman Class" of more than 1,000 into the B'nai B'rith, Monday evening, May 6th, at the Manhattan Center, one of the new members was Peter Lehman, the Governor's son, making the third generation of Lehman membership in the international fraternity. Peter Lehman is shown here (center) receiving the B'nai B'rith service bar from Harry B. Epstein (left), President, Grand Lodge District No. 1, and Col. A. Ralph Steinberg, Chairman, Century Membership Campaign.

Seaboard Zionists In Membership Drive

Norfolk, Va.—Communities from one end of the Seaboard Zionist Region to the other are humming with Zionist membership efforts. Prior to and following the 18th Annual Conference held in Norfolk, the communities have bestirred themselves as never before in chalking up membership records. This action was prompted not only by events abroad but more so to encourage the delegates at the forthcoming National Zionist Convention with maximum membership enrollment.

In Norfolk, Virginia, the committees are busily engaged in nearing the 300 mark. The climax was reached at the Norfolk Conference when the Norfolk Zionist District, in cooperation with the B'rith Sholom of Norfolk, presented Rabbi Stephen S. Wise with a membership class named for this distinguished Rabbi, totaling 250. Mr. Joseph L. Hecht, President of the District, Dr. Harry Frieden, and David Friedman head the Norfolk membership committee.

Several new Zionist groups were recently formed in the Region as a result of visits paid them by Rabbi Samuel Wrubel. Among these are Reidsville, N. C. headed by Aaron Weinstein, Maurice Omansky, M. Leinwand, Paul Frohman; Kinston, N. C. headed by Harry Pearson and Rabbi Henry B. Hernick; Suffolk, Va., headed by Dr. Murray Kantor, and Winston-Salem, N. C. headed by Samuel L. Katzin.

Rabbi Wrubel also visited the following committees and strengthened their Zionist groups. Annapolis, Cumberland, Easton, Hagerstown, Salisbury, Maryland; Newport News, Petersburg, Roanoke, Richmond, Virginia; Asheville, Salisbury, Charlotte, Durham, Goldsboro, New Bern, Wilson, and Greensboro, N. C.

A new Zionist group was organized in the Hickory-Morganton, N. C. section, to be known as the Mimosa Zionist Branch, with the following officers at its head: Joseph Erbesfield, President; Benjamin Jacobson, Vice-President; and S. R. Cheslock, Secretary-Treasurer.

Baltimore, Maryland, under the president of the Zionist District, Dr. Moses Gellman, and Washington, D. C. under the leadership of Rabbi Isadore Breslau, President of the District, are also very active in obtaining maximum membership results.

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Economic Opportunities In Alaska

(Continued from Page 7)

springs, and big game in abundance would make Southeastern Alaska and the Kenai Peninsula the resort mecca of the Northern Hemisphere.

The opportunities, it is clear even from this resume, are tremendous. There must also be in the character of the settlers who make Alaska their home, the ability and hardiness to grasp the opportunities. Compare with the deserts that were successfully conquered by Jewish settlers in Palestine and by Mormon settlers in Utah, the magnificent opportunities Alaska offers.

Consider, too, what was accomplished by a band of refugees, some 800 Tsimshian Indians from British Columbia, that were ceded a reserve of some 134 square miles on the Annette Islands, in Southeastern Alaska by our government in 1887. Built by their own hands, without subsidy of any kind, they developed a unique community. The settlement made a net profit of $400,000 from its community-owned cannery during the last five years. Its very modern town, Metlakatla, has, among other things, the largest frame building in Alaska and distributes free electricity from its community-owned hydro-electric plant.

Metlakatla's success may be attributed, not only to the opportunities that were present, but to the character of the settlers—to their intense will to succeed, to their willingness to suffer countless failures in the process of succeeding.

Undoubtedly, among the countless refugees who have suffered the loss of liberty and of that right to happiness that every human being must live by, there are those who will successfully brave the rigors of life on a new frontier, if that hard life holds the bright promise of freedom for them and for their children. Such citizens cannot fail to make Alaska a new bulwark for democracy.

The Wailing Wall

(Continued from Page 5)

So these Poles and Austrians weep quietly into their monogrammed handkerchiefs or surreptitiously wipe their eye glasses.

Added to these Sabbath worshippers and spectators, are the Australian troops who come in large numbers. In general, they have won the hearts of the Palestinians and their conduct at the Wall is in keeping with their attitude of friendliness and sympathy with all sections. Naturally, they ask questions without end. Of particular interest to them are the crevices where notes bearing supplications are placed. And these days the crevices are filled with notes, scratched on scraps of paper, in all languages.

Within recent months some Jews have begun to go to the Wall via David Street instead of via the New Road which was constructed after the outbreak of the disturbances. The David Street is shorter and besides, the pious old men have been accustomed for decades to use this narrow street which links up to the Street of the Chain. Now that peace has been restored, they have returned to David Street, like homing pigeons. The fact that it is a busy, crowded and noisy thoroughfare (Arabs conducting their commerce as usual on Saturdays) does not disturb them nor induce them to use the New Road.

And so, on Sabbath morning, the New Road becomes a curious mixture of the ancient and the modern. The old men stroll along, eyes averted from women, many of them following the old custom of walking down to the Wall in their stocking feet. The refugees from Poland, Germany, Czecho-Slovakia, etc., stand along the city walls while street urchins explain to them that here is the village of Silwan and there is Gethsemane. They read with interest the large sign in Hebrew, English and German, which expounds the rules for conduct at the Wailing Wall, according to Rabbinical edict.

Up and down, up and down, from early morning until afternoon, goes the procession; worshippers, soldiers, sight-seers, and the refugees, still too bewildered to be classified. And the Wailing Wall stands in its unprepossessing surroundings, still a spiritual magnet and still the dark symbol of the Jewish fate. However, in bright relief against the gray stones are the shoots of green which seem to sprout from the stones themselves. Inevitably the eyes of the confused newcomers are turned upward to these sprouts. "How do they grow?" is the question put in all languages. And no one seems to know the answer.

WBIG NEWS

Herbert Hucks, Jr., member of the faculty of the Greensboro Senior High School and director of radio education of the public schools of the Greater Greensboro system, became a member of the commercial staff of radio station WBIG, Greensboro, effective Monday, June 17th.

Mr. Hucks will devote his endeavors to merchandising research in WBIG's area.

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DEFENSE OF ALIENS

(Continued from Page 6)

League, in recognition of his splendid services to the organization.

"In this fateful hour," he said, "when a new barbarism rages in Europe and dark storm clouds spread and threaten to engulf the entire civilized world, in this hour of great and ever growing danger to all people who love liberty and cherish freedom, we must rededicate ourselves to the fight against this new monster—Nazi barbarism. We must redouble our efforts to uncover, unmask and expose the Nazi-inspired, imported and native traitors in our own country who seek to destroy our democracy. We must counteract their poisonous propaganda irrespective of whether they masquerade in red, brown, black, silver, white or dirty shirts, and regardless of whether they spew their poison from soap boxes on street corners, from church pulpits or from the exalted seats of legislatures.

"To this goal—the preservation and defense of our freedom and of our democracy, we, like the founders of our Republic, pledge our lives, our fortunes, and our sacred honor."

Dr. Max Winkler, noted authority on economics, said that Germany can only stand a short war.

"Should the Reich be unable to force peace on Europe at once," Professor Winkler asserted, "the German defeat is inevitable. The recent successes, spectacular though they may have been, have not improved the Reich's economic and financial status. The loot and the plunder in conquered territories was not commensurate with the efforts expended by the Reich. Time is the most valuable ally of the Anglo-French combine, and similarly the greatest enemy of the Reich. . . ."

Rabbi Wm. Rosenblum, of Temple Israel, N. Y., described a "Sixth Column," composed of the indifferent, who do not appreciate the dangers of the Nazi Trojan Horse infiltration and are not fighting back.

Ludwig Lore, well-known writer and authority on foreign affairs, who writes a daily column for the New York Post, was another speaker.

Resolutions passed by the League included a denunciation of Communism and Communists, the latter described as "blood brothers of the Nazis"; condemnation of Fifth Column activities in the U. S. with a request to the Government to take action against subversive elements; support of President Roosevelt's foreign policies with further aid to the allied urged; support of anti-Nazi Germans and every supporter of democracy; greetings to the peoples of countries invaded by the Nazi war machine. Greetings from the German-American League for Culture, which emphasized the necessity of not identifying loyal German-Americans with Nazis, were read to the Convention.

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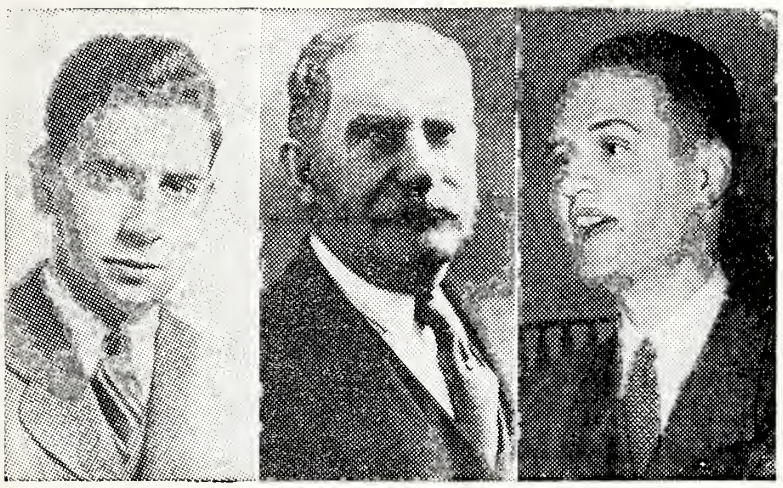
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To Speak at A. Z. A. Convention



Featured speakers at 17th Annual A. Z. A. Convention. Max Kroloff (left), assistant director of the Anti-Defamation League of B'nai B'rith; Hon. Alfred M. Cohen (center), honorary president of B'nai B'rith, and Lyle Spencer (right), America's No. 1 job expert, who will be among the speakers at the 17th annual national convention of Aleph Zadik Aleph, B'nai B'rith's youth organization, to be held at Camp Manatoc, Akron, Ohio, June 28th to July 5th, 1940.

WORLD CONGRESS GIVES TO RED CROSS

Geneva.—The World Jewish Congress has sent 5,000 francs to the International Red Cross to be used for assistance of war sufferers of all countries. In acknowledging this contribution the International Red Cross wrote as follows:

"We wish to thank you warmly for your generous contribution in the amount of 5,000 francs to the International Red Cross. This contribution will assist us in continuing our humanitarian work for the relief of the suffering caused by the war in all countries."

GERMANY PLEADS FOR MEDICAL MEN

Berlin.—Months after having undertaken to woo back Jewish medical practitioners from voluntary or involuntary exiles, Germany is still forced to "ration" her doctors.

Dr. Leonard Conti, health fuehrer, has ordered one-third of the nation's 38,000 doctors into army duty. The others have been assigned carefully to handle the country's needs, and nearly 2,500 medical students have had their instruction curtailed and been pressed into service as "medical assistants."

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Organization and Personal News

Births

Greensboro, N. C.—Mr. and Mrs. H. Davidson announce the birth of a son, Sigmund Sholom on May 23rd, 1940. Rabbi Michael Zev of Raleigh, N. C., performed the Brith ceremony.

Raleigh, N. C.—Dr. and Mrs. Raymond Reiser announce the birth of their son Sigmund on May 24th, 1940 at the Rex Hospital. Rabbi Avery Grossfield and Rabbi Michael Zev of Raleigh performed the Brith ceremony. Mrs. Reiser is the former Miss Shirley Jacobs of Raleigh, N. C.

Raleigh, N. C.—A son, William Maurice was born to Mr. and Mrs. Jack Bernstein on May 30th, 1940. The Brith ceremony was conducted by Rabbi A. J. Grossfield and Rabbi M. Zev of Raleigh, N. C.

High Point, N. C.—Twin daughters, Bertie and Betty, were born to Mr. and Mrs. Harry Jacobs on Monday, May 24th.

High Point, N. C.—A son was born to Mr. and Mrs. Ben Herman on Friday, June 14th.

Lynchburg, Va.—A son, Roy Eliot, was born to Mr. and Mrs. James Feldman on May 23rd.

Asheville, N. C.—Mr. and Mrs. Milton Lurey announce the birth of a son on June 3rd.

Roanoke, Va.—Dr. and Mrs. Maxwell Berson announce the birth of their son Stephen Lawerence on May 30th, 1940.

Roanoke, Va.—Dr. and Mrs. Sam Labson announce the arrival of their son David Elliot on May 25th, 1940.

Engagements

Greensboro, N. C.—Mr. and Mrs. Charles Pearl announce the engagement of their daughter, Muriel Dorothy to Alvin N. Hamburger, of Baltimore, Md. Miss Pearl who is a native of Greensboro was graduated in 1939 from Syracuse University and has been connected with the department of public welfare of the City of Baltimore, Md. Mr. Hamburger, son of Mr. and Mrs. Jesse Hamburger of Baltimore, is connected with the C. Hoffberger Company of Baltimore. He is a graduate of the Mary Institute of Commercial Art and Advertising and studied advertising at John Hopkins University.

Asheville, N. C.—Mr. and Mrs. Frank Marder announce the engagement of their daughter Julienne to Mr. Harry Winter of Canton, N. C.

Roanoke, Va.—Mr. and Mrs. Max Diamon have announced the engagement of their daughter, Edna Mae to Murray A. Cohen of Long Island, N. Y.

Roanoke, Va.—Mr. and Mrs. Jacob Brenner have announced the engagement of their daughter, Esther to Milton King Blank of Atlanta, Ga. The wedding will take place in the fall. Miss Brenner is the Roanoke reporter of THE AMERICAN JEWISH TIMES.

Augusta, Ga.—Mr. and Mrs. Lou Shapiro of Augusta, Ga. announce the engagement of their daughter Shirley to Marrin Arenstein of Richmond, Va. Mr. and Mrs. Shapiro are formerly of Roanoke, Va.

New York, N. Y.—Mr. and Mrs. Arthur I. Okanst of 1625 East 13th St., Brooklyn, N. Y. announce the engagement of their daughter, Harriet Beatrice, to Rabbi Avery Jonah Grossfield, of Temple Beth Or, Raleigh, N. C.

Miss Okanst attended the New York School of Interior Decorating and the Phoenix Art Institute in New York. A talented writer, her poetry has appeared in several volumes of the Sidney Lanier Memorial Anthology "Poems of Trees," and in many nationally known poetry magazines, including "Cycle" and "Blue Moon." Her poem "Teardew" appeared recently on the front-page cover of "Blue Moon."

Miss Okanst is also interested in Little Theatre work, specializing in the designing of costumes and scenery for the production of Biblical themes.

By profession, Miss Okanst is executive secretary of Temple Ahavath Sholom of Brooklyn, N. Y., where she also originated many projects for the preschool division of the Religious School.

Rabbi Grossfield was graduated from the University of Cincinnati and was ordained Rabbi at the Hebrew Union

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College, and was President of the Class of 1931.

The wedding will take place in the late summer at Temple Ahavath Sholom of Flatbush, Brooklyn, with Rabbi Alexander Alan Steinbach officiating.

Bar-Mitzvahs

Lynchburg, Va.—The Bar Mitzvah of David Moffit, son of Mr. and Mrs. Joseph Moffit took place on Friday evening, June 14th and Saturday morning, June 15th.

Weddings

Greensboro, N. C.—In a private ceremony at the home of her parents, Miss Adelaide Love, daughter of Mr. and Mrs. Julius E. Love, became the bride of Archie G. Israel, son of Max Israel of Waterbury, Conn. Rabbi Rypins of Temple Emanuel, performed the ceremony. Miss Love was given in marriage by her father and had as her only attendant, her sister Miss Bernice Love. Robert Epstein of Portsmouth, Va. attended as best man. An informal reception followed the ceremony, at which time the wedding cake was cut. In the receiving line with Mr. and Mrs. Love and the bridal couple, were also the bride's grandmother, Mrs. J. Sussman and the father of the groom. Serving punch in the dining room were Misses Elizabeth Burnside, Frances Fentress, Edna Levine and Dorothy Pearl. Mrs. Israel, who is a native of Greensboro, was graduated from Woman's College in the class of 1939 and for the past year has been on the faculty of the Gillespie Park junior high school. Mr. Israel who is a 1939 graduate of Elon College is on the faculty of Woodrow Wilson high school in Portsmouth, Va. where he is a teacher of English and athletic coach. After a trip to Atlantic City and New York, Mr. and Mrs. Israel will be at home in Portsmouth, Va.

ASHEVILLE, N. C.

The following graduated from Lee Edwards High School on Thursday evening, June 6th: Gloria Caplan, Rosalee Feldman, Edyth Lees, Louis Lipinsky, Jr., Gerard Marder, Doris Patla, Malvin Mayer, Arthur Persky, Bernie Robin, Paul Rubinstein and Roy Swartzberg, II.

Arnold S. Goodman, son of Mr. and Mrs. Al J. Goodman graduated on June 3rd from Riverside Military Academy, Gainesville, Ga.; Stanley Lipinsky, son of Mr. and Mrs. Morris Lipinsky, graduated on June 7th from the University of Cincinnati; Miss Henrietta Silverman, daughter of Mr. and Mrs. Frank Silverman, graduated on June 4th from St. Genevieve-of-the-Pines and Miss Thelma Pearlman, daughter of Mr. and Mrs. B. Pearlman, graduated on June 3rd from Fassifern School for Girls; William H. Book, son of Mr. and Mrs. Charles Book graduated from the Atlanta Southern Dental College on June 5th. Misses Phyllis Galumbeck and Ida Rosen, and Sidney Schocket graduated on June 11th from the University of North Carolina.

Mrs. Gustav Lichtenfels has returned home from a three week trip having visited her sister Mrs. Sidney Berney at Baltimore, Md.

Dr. and Mrs. Leon H. Feldman and their small daughter Ronda visited friends and relatives in Baltimore, Md. and Pittsburgh, Pa. Dr. Feldman attended the convention of the American Medical Association in New York City.

Isaac Gradman was elected President of the B'nai B'rith Lodge No. 517 of Asheville at a meeting June 3rd at the George Vanderbilt Hotel. Rabbi Robert P. Jacobs was elected First Vice-President; Morris Lipinsky, Jr., Second Vice-President; Joseph Kartus, Secretary; Norman Sultan, Assistant Secretary; Ed Goldsmith, Treasurer and Lee Lackman, Daniel Michalove,

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David Marder, Trustees. The officers were installed at a meeting at the Vanderbilt Hotel on June 17th. Max F. Baer, Director of the B'nai B'rith Vocational Service Bureau of Washington, D. C. was the principal speaker.

At the Annual Congregational Meeting of Temple Beth-Ha-Tephillah on May 27th at the George Vanderbilt Hotel, the following new officers were elected for the ensuing year: President, Max H. Crohn; Vice-President, Leo Finklestein; Secretary, Joseph Sternberg; Treasurer, Gustav Lichtenfels. Trustees: S. Robinson, Joseph Cooper, Dr. Leon Feldman, Mrs. Mortimer Kahn, Joseph Dave, Sallie Eisenberg, Robert Persky and Harry D. Blomberg. J. B. Breman was elected trustee, ex-officio.

Mr. and Mrs. J. A. Goodman and niece Miss Fannie Dlugacha of Memphis, Tenn., have returned to their home after visiting Mrs. Goodman's brother and sister-in-law, Mr. and Mrs. Max Crohn.

Mrs. Esther Finn has returned to her home in Savannah, Ga. after spending a week with Mr. and Mrs. T. Galumbeck. Mrs. Finn also visited her brother Mr. Harry Winter at Canton.

Mrs. B. Pearlman and Mrs. Sol Isaac were joint hostesses at the former's home, to a Game-Medley for the Temple Sisterhood. Ten tables of mah-jong and bridge were in play. Delightful refreshments were served.

Mrs. Otto Buseck spent a few weeks in Cincinnati, Ohio, visiting friends and relatives.

The Annual Donor Luncheon of the Asheville Chapter of Hadassah was held on June 4th at the George Vanderbilt Hotel. The President, Mrs. William Michalove welcomed the guests and members and the newly elected officers for the ensuing year were introduced. They are: President, Mrs. William Michalove; Vice-President, Mrs. Frank Marder; Second Vice-President, Mrs. Phillip Ness; Treasurer, Mrs. David Marder; Recording Secretary, Mrs. Nathan Sedossky; Corresponding Secretary, Mrs. Hyman Dave. The guest speaker, Mrs. Robert Travis of Atlanta, Ga., President of the Southeastern Region of Hadassah, gave a very inspirational talk. About 55 attend this luncheon.

—Mrs. Claire J. Goodman, Reporter.

COLUMBIA, S. C.

The last meeting of the season of the Tree of Life Sisterhood, Columbia, S. C., was held at the Wade Hampton Hotel on May 8th. The President gave her yearly report and all committees' reports were read. A most interesting musical quiz was held—popular songs denoting the different committees. A prize was awarded the winner.

Mrs. Jacob Raison, President of the S. C. Federation of Temple Sisterhoods called a Board meeting in Columbia on May 27th. Camden, Sumter, Lake City, Darlington, Charleston, Georgetown and Columbia were represented at the meeting. At this time the Constitution was revised to meet present day requirements.

Rabbi Sidney Balloon of the Tree of Life Temple, Columbia, S. C., officiated at the Confirmation of five pupils of the Religious School. Those being confirmed were: Alan Reyner, Julius Morris, Lore Oppenheimer, Frances Bass, and Elaine Pearlestine. The Columbia Sisterhood presented each confirmant with a Bible at the ceremony. President of the Columbia Sisterhood is Mrs. L. B. Simmons.

The high spot of the May meeting of the Temple Sinai Sisterhood, Sumter, S. C., was the reading of a review of Edna Ferber's "A Peculiar Treasure." Voluntary subscriptions for Jewish mothers in Palestine were received at this meeting. The president of the Sumter Sisterhood is Mrs. M. K. Rosefield.

—Mrs. Charles Reyner, Reporter.

DURHAM, N. C.

On Saturday, May 12th, Harvey's Banquet Hall was the scene of a gala banquet held by Junior Hadassah. This is an annual affair that closes the activities of the club for the fiscal year. In an impressive ceremony, the outgoing president, Miss Beatrice Mellon, made a farewell speech, this fol-

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lowed by the installation of officers for the coming year. At the close of the banquet, a program dance was enjoyed by the members and their guests.

New officers elected at the last meeting of Senior Hadassah on May 29th, were as follows: President, Mrs. Larry Medalia; Vice-President, Mrs. L. Jaffe; Second Vice-President, Mrs. E. J. Evans; Third Vice-President, Mrs. Max Swarts; Treasurer, Mrs. Sam Freedman; Program Chairman, Mrs. Joe Rose; Recording Secretary, Mrs. Leo Nurkin; Corresponding Secretary, Mrs. George Lewin; Auditor, Mrs. Joe Hockfield.

A novel feature of this meeting was a marionette show presented by the Club to its members and friends, with Mrs. J. Freedman in charge of marionettes.

Among the Durhamites attending the B'nai B'rith convention in Roanoke, Va., were the following: Mr. Herman Hirsch, Mr. Sam Sonnenberg, Miss Sara Munich, Miss Ruth Jaffe, Mr. and Mrs. Sam Swartz, Mr. and Mrs. Sam Eisenberg, Mr. and Mrs. Joe Rose, Mr. and Mrs. Ben Rose, Mr. and Mrs. Larry Medalia, Mr. and Mrs. Moss, and Mr. Morris Rose.

Senior Hadassah delegates to the Zionist convention in Norfolk on May 21st were: Mrs. E. J. Evans, Mrs. Lena Leiberstein, Mrs. Larry Medalia, and Mrs. Max Swartz.

On June 6th a weiner roast was held at the home of Mr. and Mrs. S. H. Dworsky for the benefit of the United Palestine Appeal. Approximately 100 people were present, and funds were sufficient to go toward building another home for refugee girls in Palestine.

Mrs. E. J. Wishony has returned to her home in Philadelphia after visiting at the home of her parents, Mr. and Mrs. Mike Gladstein.

Mrs. Leon Moll of Huntington, W. Va. was the guest of her sister, Mrs. George Lewin and her brother, Dr. Abe Rosenstein.

GREENSBORO, N. C.

The first money making affair of the newly organized Junior Hadassah was held on Monday evening, June 17th, in the Temple. Bridge, Mah Jong, Bingo and dancing were features of the evening, while punch was served to all present. The following prizes, donated by members of the community, were awarded: door prize, Mrs. Harry Marks; bridge, Mrs. F. I. Rypins and Mrs. J. E. Love. Every member of the organization worked to make this affair a success and they have already planned a full program for the fall.

Mr. and Mrs. Charles Pearl held open house on Sunday, June 16th, honoring their daughter, Dorothy, whose engagement was announced on the same day to Alvin X. Hamburger of Baltimore, Md. In the receiving line with Mr. and Mrs. Pearl and the bethrothed couple, were Mr. and Mrs. Jesse Hamburger, parents of the bridegroom. Greeting guests at the door were Mrs. Harry Chandgie and Mrs. Harry Thames of Roanoke, aunt of the bride. At the bride's book was Mrs. Moe Isaacson. At the two punch bowls were Misses Edna Levine, Elizabeth Rockwell, Marjorie Stadiem and Betty Chandgie. Others helping throughout the house were: Mrs. Sampson Weiss of Asheville, Mrs. Morris Stadiem, Mrs. Max Klein, Mrs. Fred Rypins, Mrs. Benjamin Marks, Mrs. Harry Sabel and Miss Sadie Stadiem. Friends and relatives from many cities attended this lovely affair. Out of town house guests of Mr. and Mrs. Pearl in addition to the Hamburgers, were Mr. and Mrs. Harry Ginsberg, Mr. and Mrs. Sam Harris and Mr. and Mrs. Morris Robinson, all of Baltimore.

Mr. and Mrs. Albert Oettinger of New York City spent several days with Mr. and Mrs. Jake Oettinger, en route home from Miami, Florida. Mrs. Jake R. Oettinger accompanied them to New York where she spent two weeks.

Miss Elizabeth Sternberger, daughter of Mr. and Mrs. Meyer Sternberger who graduated from Stoneleigh College, at Rye Beach, N. H., is at home for the summer with her family. Mr. and Mrs. Meyer Sternberger and daughter, Mildred, attended the graduating exercises on June 22nd and 24th. During her senoir year at Stoneleigh, Miss Sternberger took part in many campus activities. She held several offices, among them Honorary member of the Inner Circle of the Dramatic Club, and advertising manager of the year book.

Mr. Philip Berlin was recently elected commander of the Henry K. Burtner post of the American Legion. Mr. Berlin, who has for many years taken part in community affairs, particularly Masonic and American Legion activities, has received honors on many occasions. His past and present list of offices include the following: Knight Commander of the Court of Honor of the Supreme Council of the Scottish Rights of the Masonic Order, in consideration of his long and outstanding service to Masonry. He also served as past venerable Master of the Lodge of Perfection, Wise Master of Guilford Chapter of the Rose Croix; commander of the Greensboro Council of Kadosh, at present being Master of Kadosh, of the Greensboro Consistory. He is a member of the executive committee of the Scottish Rites Body, member of

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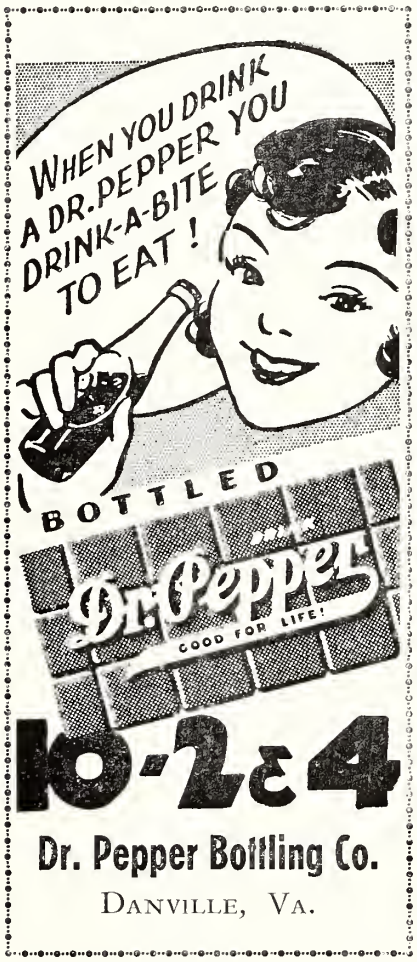
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the board of directors of the Masonic Temple and also of the Board of Directors of the Y. F. W. In addition to the above, Mr. Berlin is an active member of Temple Emanuel, and takes part in many activities connected with the congregation.

HIGH POINT, N. C.

Confirmation services of the B'nai Israel Sunday School were held on Sunday evening, June 9th at the Synagogue. Musical selections at various times during the service were rendered by Miss Virginia Butner, soloist. "Kol Nidrei," a celo solo was given by Mr. Charles Medlin. Mrs. Samuel Hyman and Mrs. George Henry were accompanists. After a very impressive service, arranged by Rabbi Freedman, teacher of the confirmation class, diplomas and gifts were awarded the following confirmants: Anna Lou Doctor, Stanley M. Freedman, Arthur Kaplan, Estelle Leyton, Bertha Schwab, Norman Silver and Mimi Wagger.

The closing meeting of the Council of Jewish Women was held in the form of a luncheon meeting at the Adams Memorial of the Y. W. C. A. Miss Dora Tannenbaum, field representative of the National Council, was the speaker of the occasion. Mrs. Sam Tobias, president, was in the chair. Annual reports from the standing committees were given. Guests included visitors from Greensboro, Thomasville and Salisbury. The Council presented a gift to the Y. W. C. A. for its new home.

The Ladies' Aid Society held its closing meeting at the home of Mrs. Jake Harris, with Mrs. Harris presiding. The following new officers in addition to Mrs. Harris, president, were elected: Mrs. Ben Swartzburg, Vice-President; Mrs. Samuel Hyman, Secretary; Mrs. Jake Samet, Treasurer and Mrs. Leon Greenburg, Financial Secretary.

Mrs. Sam Tobias was hostess to the study group of the Council of Jewish Women on the evening of May 22nd. The program was devoted to the study of Verdi's opera "Rigoletto." Mrs. Joe Barr told the story of the opera and of the composer's life. Mr. J. Gurney Briggs, guest artist, sang the famous "La Donne Mobile" from the opera and Mrs. Samuel Hyman played several piano selections from the opera.

A formal tea at the Woman's Club was given by Mrs. J. Pliskin of Thomasville honoring Miss Loraine Davis, of Philadelphia, who is to be married on July 18th to Mr. Aaron Pliskin, son of Mr. and Mrs. J. Pliskin. Greeting the guests at the door was Mrs. Joe Barr. In the receiving line with the hostess and honoree, were Mrs. Charles Davis, mother of the bride-elect, Mrs. A. Galloway of Cherryville, Mrs. A. Londoner of Marion, Mrs. J. Shulman of Belmont, Mrs. Edward Layton of High Point, Mrs. L. A. Kress and Mrs. E. Smith of Thomasville. At the entrance to the dining room were Miss Sadye Gordon, Mesdames Louis Greenburg, Jake Harris and Stanley Taylor. At the punch bowl were Mrs. Philip Silver and Mrs. Al Swartz, assisted by Mrs. Harry Doctor, Mrs. Sam Shavitz, Misses Lee Layton and Estelle Layton, Anna Lou Doctor and Miriam Pliskin, daughter of the hostess.

Mrs. Edward Leyton was hostess at a bingo party at her home, honoring Miss Loraine Davis of Philadelphia, whose marriage to Aaron Pliskin of Thomasville, takes place on July 18th. Approximately fifty guests from High Point, Thomasville and other nearby cities enjoyed the games and the lovely salad course which followed, with accompanying refreshments. To the bride elected, the hostess presented crystal in her chosen pattern, and to Mrs. Davis, mother of the honoree, she gave handkerchiefs.

—Mrs. Samuel Hyman, Reporter.

LYNCHBURG, VA.

The annual Flower Service which concludes the Sunday School session for the year was held on Friday evening, June 7th at the Community Center. The services were conducted by those children of the school who had perfect attendance throughout the year and gifts were also award to them. These included the following: Victor Oppleman, David Moffit, Stanley Lichtenstein, Selma Oppleman, Bettye Lichtenstein, and Edith Lichtenstein.

Confirmation services of the Agudath Sholom Sunday School were held on Tuesday evening, June 11th. Six members of the confirmation class received certificates. Those confirmed and their parts in the services are: Joyce Helena Cohen, opening prayer; Hannah Ethel Hoppenstein, ten commandments in Hebrew; Shirley Arline Feinman, ten commandments in English; Elliott Stanley Schewel, reading of service; Paula Beatrice Levy, Floral Offering

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and Sonia Seigel, closing prayer. As a token of remembrance from the Sisterhood each member of the class was awarded a Bible by the president of the organization, Mrs. Sidney Blum. Mr. A. M. Schewel, president of the congregation, awarded the confirmation certificates. After the services, the confirmands and their parents received informally in the Community Center.

The annual Sunday School picnic was held on Thursday, June 20th at Miller Park. Games and swimming furnished diversion during the afternoon and evening. About 50 attended.

Mrs. Gresham, director of the Little Theatre in Lynchburg spoke to the Sisterhood Book Club at their last meeting for the season. Her topic was: "The Theatre and Its Various Phases."

Flag Day exercises sponsored annually by the Lynchburg organization No. 112 of B'nai B'rith, were held on Sunday afternoon, June 9th at the Community Center. Rev. Russell C. Strange was the speaker for the afternoon. Due to the increasing interest of the people of Lynchburg and vicinity in this undertaking, the entire program was broadcast for the benefit of those who were unable to attend.

The regular joint meeting of the B'nai B'rith and Sisterhood was held on Tuesday evening, June 4th at the Community Center. This meeting marked the last meeting of both organizations until September. After the business part of the meeting, refreshments were served by tht members of the Sisterhood.

Eight Jewish boys and girls from Lynchburg received diplomas and degrees this spring. They are: Stanford Schewel, L.L.B. from Washington and Lee; Simon Hiller B.A. from Lynchburg College; Dora Hiller B.A. from Randolph-Macon Woman's College and Sam Miller B.S. from V. P. I. Graduates frof E. C. Glass Hlgh School were as follows: Irene Goldstein, Mary Hiller, Ethel Hoppenstein and Henry Schewel.

—Lois Lichtenstein, Reporter.

ROANOKE, VA.

The Young Judaea Club of Roanoke sponsored their Annual Bazaar and Dance Monday, June 17th, at the Beth Israel Centre. General Chairman of the Affair was Miss Mildred Jean Halpern and her asssiting committee chairmen: Shirley Mae Golden, Barbara Thames, Lois Lutins and Ruth Blumberg, president of the club.

Confirmation Services were held at the Temple Emanuel Tuesday, June 11th, at 8 p. m. with Rabbi Morris W. Graff officiating. Members of the Confirmation Class were Ruth Blumberg, Gerry Cohan, Meta Colman, Mary Lee Cohn, and Paul Clayman. Immediately following the services a beautiful reception for the Confirmants was held in the Library by the parents of the Class.

At the closing meeting of the Pan Philian Club the following officers were elected for the coming year: President, Mrs. Jos. Cohn; Vice-President, Mrs. Ike Lowenstein; Secretary, Mrs. Saul Schnurman; Treasurer, Miss Bertie Harrison. Mrs. Abe Horwitz will be the chairman of the Welfare Committee.

Miss Maxine Spigel graduated from Northwestern School of Dramatics June 15th. Her parents, Mr. and Mrs. Samuel Spigel attended the graduating exercises.

—Esther Brenner, Reporter.

SPARTANBURG, S. C.

A regular monthly meeting of the Spartanburg Section of the National Council of Jewish Women was held on June 4th at the Club Rooms of the Temple with the newly-elected President, Mrs. Sidney Kosch presiding. Many items of interest were brought up. It was decided that a rummage sale be held in the near future.

The annual Sunday School picnic was held on June 11th at Rainbow Lake. Several of the mothers in addition to the Sunday School faculty acted as chaperones.

Mr. Abe Smith entertained with a formal dinner party on May 23rd at his home on Twin Drive honoring Mr. and Mrs. Herbert Shapiro of this City who were recently married. The spacious home was beautifully decorated. After dinner, music and dancing were enjoyed. About 30 people enjoyed this affair.

The Congregation of Temple B'nai Israel had the pleasure of hearing Rabbi Wrubel at a special service given on Friday evening, June 14th, at the Temple.

A Council-Sister Revelation luncheon was held at the Cleveland Hotel on Monday, June 10th. A vote was taken as to whether or not to continue Council-Sisters in the future. Council-Sisters, it was decided, proved sufficiently popular to continue in the future.

Mrs. Mike Mallinow entertained with a luncheon at the Cleveland Hotel on June 6th complimenting her visitor, Mrs. B. A. Pollock of Atlanta, Ga. Covers were laid for 10.

Mrs. Carlyn Jaffe of Suffolk, Va. was the honor guest at a luncheon given by Mrs. Jack Cohen on Monday, June 3rd at the Cleveland Hotel. Covers were laid for 12 of the honoree's friends. Mrs. Jaffe is the guest of Mrs. Sylvia Jacobs.

Mrs. Harry Tannenbaum was a recent visitor in Augusta, Ga.

Miss Sarah Hecklin has gone for a visit to Miami and other interesting points in Florida.

Mr. and Mrs. Hyman Pollock and son, Ronald Lynn, visited friends and relatives in Atlanta, Ga. recently.

CALENDAR—1940-5700

Rosh Hashonah	Thurs.,	Oct. 3
Yom Kippur	Sat.,	Oct. 12
Succoth	Thurs.,	Oct. 17
Chanukah	Wed.,	Oct. 25

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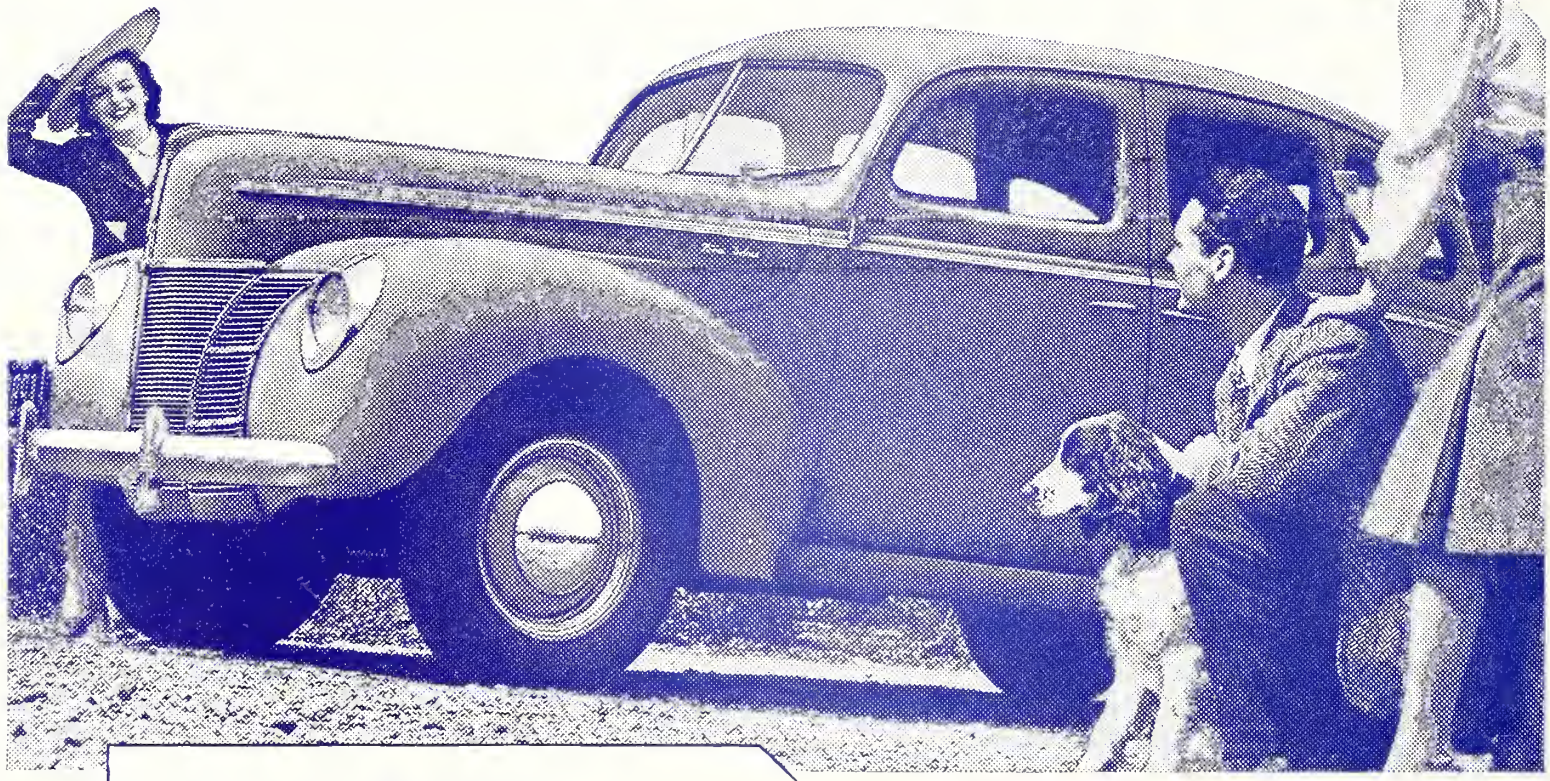
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SEP 3 1940

The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

SEPTEMBER 1940

Don't Bargain With Human Misery!

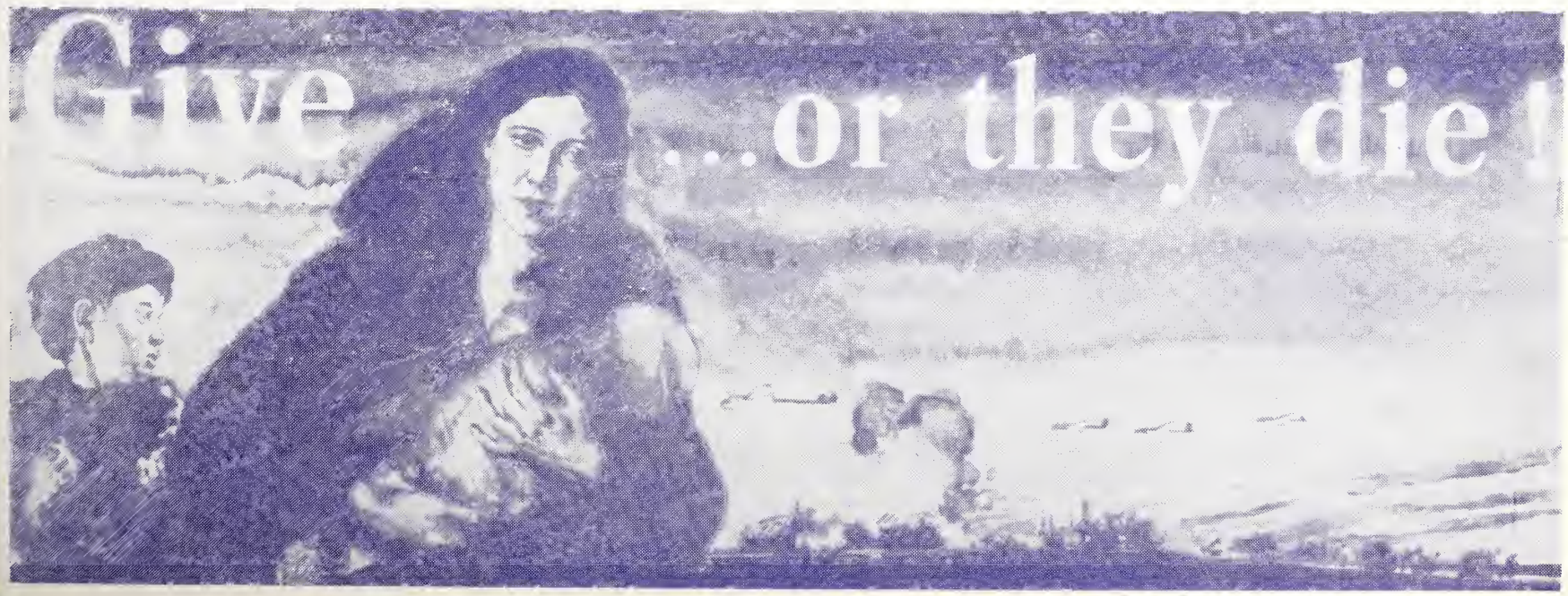
"No Jew today of even the most modest means has a right to feel that he is fulfilling his most elementary duty as a human being if he does not include as an indispensable part of his regular budget an item of maximum assistance to his disinherited and hounded fellow Jews."

Excerpt from a Sermon by

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UNITED JEWISH APPEAL



America's Day of Prayer

A Proclamation

The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our Republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

Mindful of our duties in the family of nations we have endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom we are humbly sympathetic with those who are facing tribulation in lands across the seas.

When every succeeding day brings sad news of suffering and disaster abroad we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

With this consciousness in our hearts it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our Country and for the establishment of a just and permanent peace among all the Nations of the world.

Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby set aside Sunday, September 8, 1940, as a day of prayer; and I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas or wherever they may be, beseeching the Ruler of the Universe to bless our Republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done, at the City of Washington this seventh day of August, in the year of our Lord nineteen hundred and forty, and of the independence of the United States of America the one hundred and sixty-fifth.

(Signed)

Franklin D. Roosevelt

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Auguet 20, 1940

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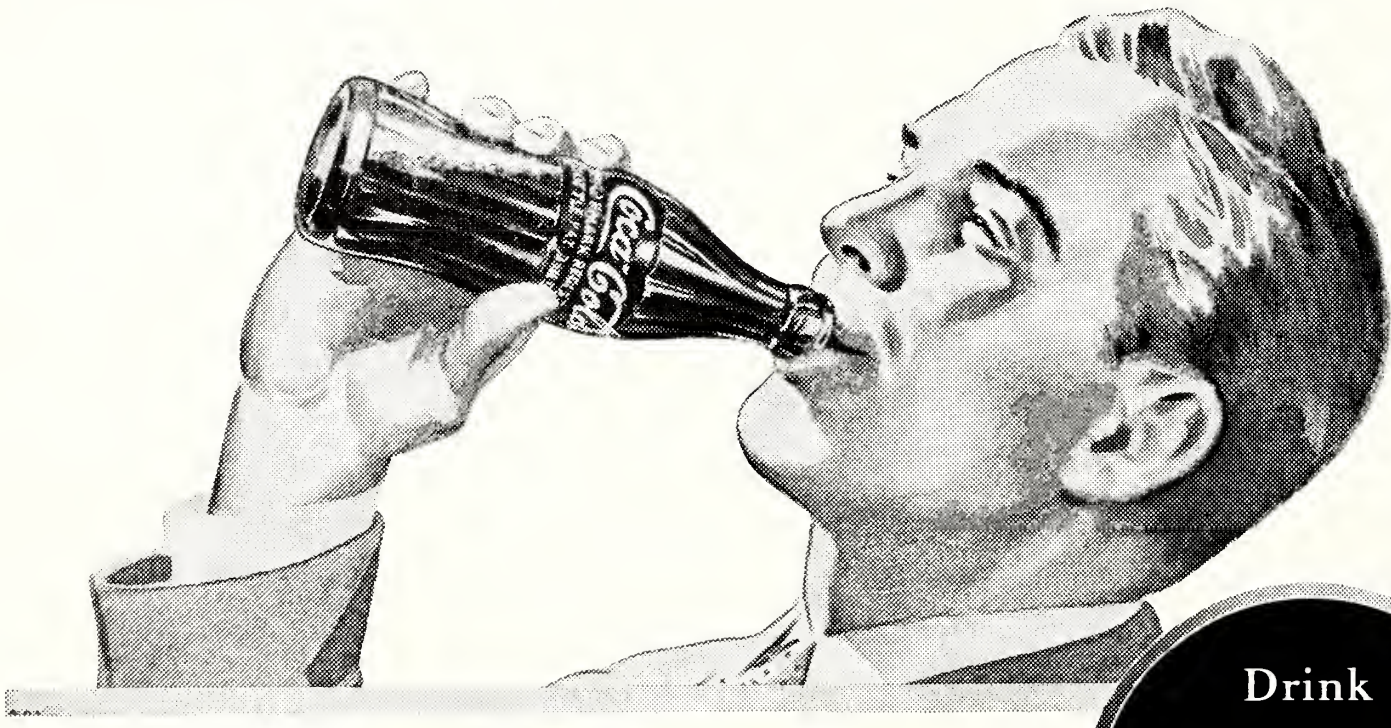
May we express to you the eincere appreciation of the American Red Cross for the splendid help the "American Jewish Timee" gave in connection with the War Relief Fund Campaign. The uee of the War Relief poster on the magazine cover could not fail but catch the eye of every reader of the "Times". Your excellent editorial and several other references throughout the magazine to the American Red Croes European War Relief Fund did, we are sure, make a definite contribution to the success of the campaign.

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A Monthly Journal of Vital Jewish Interest

VOLUME 5 | SEPTEMBER, 1940 | NUMBER 11

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Money?

Thousands of Jews had to leave their aged mothers and fathers behind—just to escape the hell holes of Europe.

Money?

Parents bore the heartbreak of parting with their own little children —that young ones might find a new home in other lands !

Money?

The richest Jew in a German concentration camp would *gladly* change places with the most poverty - stricken Jew in America.

Money?

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Money?

Did we say *money*? How puny a sacrifice— compared with these !

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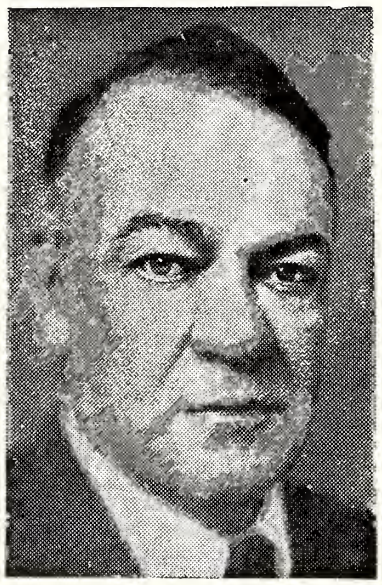
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I SPEAK FOR THE UNITED JEWISH APPEAL IN GREAT ADMIRATION; WITH ALL MY HEART!

By **GENERAL HUGH S. JOHNSON**

WHAT makes the thing we call civilization? I can tell you in two words—faith and consideration. Civilization rests on consideration of men or nations for each other—either enforced by law or freely given—because, ever since men began walking on their hind legs they have learned that they can't live alone and that, the moment they begin to live together, each has to sacrifice something for the other fellow's peace and convenience or community life is impossible. Civilization rests on the faith of each of us in the promise or the practice of all the rest of us to grant this consideration. We seldom stop to real-



General Hugh S. Johnson

ize the extent to which everything we have and are depends in this faith of ours in the promises and deceney of other people.

In the first place the indispensible institutions of family life rests on faith that the promises and obligations of the marriage relation will be fulfilled. Our entire commercial structure depends on faith in the performance of the promises and obligations of contracts. Without that faith not a wheel could turn in industry, the great complex pattern of business would be paralyzed in a day, and this great nation would be threatened with starvation in a week. Passing to the broader field of relations between nations the dependence of mankind on faith and consideration is far greater. In this field there is no super-government to enforce obligations. There is no life possible in the community of nations except for the faith and reliance in the promises contained in treaties and in the respect for simple decency which nations have hitherto had in their relations with each other.

Stated thus it seems a loose and sleazy reliance—but it is the only reliance we have. Somehow it has worked to carry humanity to great progress and a reasonable if frequently shattered enjoyment of peace. It is clear enough that anything which goes to strengthen faith and consideration in human relations is a defense of civilization. Anything that tends to destroy that faith and confidence is a destruction of civilization.

The Thane of Cawdor could sleep no more because "Macbeth hath murdered sleep." Germany is relapsing into primitive savagery because the psychopathic little Sadist who has usurped its power is murdering civilization.

Never in history has a single ruler, broken more promises, torn up more treaties, relied more upon slaughter, treachery, deceit and persecution. There could be no peace by negatiotion in Europe because such a peace rests on treaty promises and no man or nation could put a moment's reliance on any pledge by Germany as long as Hitler controls its destiny.

No nation can live in peaceful neutrality as a neighbor of his anymore than you could go to bed with a rattlesnake because Hitler can't be relied upon even to make war honestly.

The United Jewish Appeal is headed by Jews because, never have human beings been so sorely oppressed and made to suffer as have Jewish people in the blight that Hitler has released on weak and unoffending people of many nationalities and creeds in Europe. It is headed by Jews but, since the need is one of the greatest in human history, that appeal should not also only be made and urged and echoed by non-Jews. It should be responded to by non-Jews and, since there are many times more of them with many times the wealth of Jews, they should carry the brunt of the burden and not let themselves be outdone by their Jewish neighbors in any labor of Christian charity and elementary humanity. I cannot make my meaning more plain than by repeating what I said on this subject over the radio Sunday.

The true curse of God on man was not Attila who boasted that grass would never grow again where his horses' hoofs had trod. It was Ghengis Khan. His savage horde swept in a blitzkrieg blight from the China Sea to the Danube River. It left in its wake across two continents pools of blood, great pyramids of skulls and acres of smoking ruins. Since then, the world has never seen such a Christless example of "man's mass inhumanity to man." But it is threatened again—quite as horribly—by the deluge of slaughter and torture which rolls out of Germany today to darken Europe and threaten civilization.

In our blessed distance and detachment, it seems incredible. The horrible news of its atroeity is obscured by censorship. Yet enough leaks through to arouse in us such emotions of contempt and indignation as to make it hard not to cry havoc and preach the Holy war.

Yet this is precisely what no balanced and informed American will do. This country and the New World remain the only strongholds of decency and democracy—the sole refugee and reliance against such insensate prejudice and cruelty. It is better not merely for our 130,000,000 people but for humanity at large that we do not risk this last, best hope on earth "by entangling it in the complex double-crossing, deceitful maze of either European diplomacy or European war." On the contrary it is our duty to draw closer to each other in one compact front and so perfect the defenses of this hemisphere that we can quarantine this pestilence of the Old World out of it—come what may.

That is easy to say but it is hard to take—especially by those who are tied by bonds of blood, race or religion to unfortunates dear to them who are caught in that terrible trap. The impulse is strong and human to urge national aggressive action for the sake of our kindred. This is said by some to be our weakness. We came from so many diverse peoples that it is sometimes charged that we are a nation of divided loyalties.

It is not true. We proved that in the World War. We are proving it again today. This time no American group is showing it in a test more poignant than Americans of Jewish origin whether of our pre-Revolutionary stock or of more recent immigration whose immediate family ties are such closer and hence more strong.

For never in the long inhuman history of the persecution of the Jews has anything been seen to approximate this mass extermination by slaughter, exile, famine, deprivation and disease that the Nazis have imposed in every country their blighting hands have touched—their own, the conquered nations of Czechoslovakia, Austria, Poland, Holland, Denmark, Belgium and finally, the apex orgy of bloody barbarism in France.

There have been great human catastrophes, due to acts of men and acts of God—battle, famine, flood, fire, earthquake and pestilence. Never in any such disaster anywhere has there been an appeal to the American people that went unanswered. The world has been equally generous with us. It sent millions to the relief of sufferers from fire and earthquake on the Pacific Coast in 1906. You can add these disasters together and their sum of human misery would not be a tithe of the mass of anguish we can help to assuage today.

There is no American of any race or religion who can square with our history and his faith and conscienee, a failure to respond to an extent consistent with his duty to his own dependents.

It is sad to say—but there is little surcease from this suffering that can come from anyone but us. We, almost alone among the bankrupt and tortured nations, are left with any substance to spare. This unfortunate fact, in gratitude God, multiplies our obligation to give and in giving to remember that it was Jesus who said: "I was an hungered and ye gave me meat, thirsty and ye gave me drink . . . a stranger and ye took me in, naked and ye clothed me . . . sick and ye visited me . . . in prison and ye came unto me . . . (For) inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Non - Jewish Woman Contributes to U. J. A.

In San Francisco a non-Jewish woman picked up the receiver and impatiently dialed a number. The phone rang in the headquarters of the Jewish National Welfare Fund, of which the United Jewish Appeal for Refugees and Overseas Needs is the major beneficiary.

"Why hasn't someone called to get my pledge for your campaign?", the non-Jewish woman asked. The campaign worker who answered the telephone explained that while non-Jewish donations were gratefully accepted, Christians were not being directly solicited for contributions.

"I see," said the non-Jewish woman. "Well, I want to pledge $10.00 anyway, because I feel that as a Christian I must do something to help."

The next morning the telephone in the campaign office rang again.

"This is Mrs. ————," the campaign worker was informed. "I called yesterday and pledged $10.00 But I couldn't sleep last night because I felt I was not doing enough. I'd like to change my pledge to $20.00."

In this isolated incident was reflected the widespread sympathy and concern of Christians throughout the country for the victims of oppression and war and their readiness to share in the programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. In many communities the United Jewish Appeal has received the unsolicited assistance of distinguished Christian leaders. In a number of cases Christians of outstanding prominence have come forward to serve as officers in local campaigns for relief and rehabilitation in war zones and other parts of Europe, immigration and settlement in Palestine and refugee integration in the United States.

CHIEF JUSTICE HUGHES AND OTHER NOTABLES HELP THE U. J. A.

Unsolicited contributions from non-Jews, including some notables as Chief Justice Charles Evans Hughes of the U. S. Supreme Court; Joseph P. Tumulty, one-time secretary to Woodrow Wilson, and Thomas Corcoran, one of President Roosevelt's close advisers, have substantially helped to promote the eampaign in Washington.

"... Has Not One God Created Us All?"

By LEO LEHMAN

Addressing the gradnation classes of Notre Dame High School, Mr. Lehman, merchant and philanthropist, stressed the importance of a deeper religious consciousness for the youth of today as a foundation for maintaining the ideals of a living democracy. Mr. Lehman here presents this poignant analysis of the American spiritual temper. —The Editor.

I AM again indebted to Father McGuigan for a further honor, which I value in profound terms of thankfulness. It is more than the appearance of an individual—it exemplifies a recognition of tolerance that I, of another faith, have been asked to be with you on this auspicious occasion. It is fine to contemplate in this war-wracked world, with the chaos of bigotry rampant, that this great organization typifies the concept "Have we not all one Father—has not one God created us all"?

The members of the graduating class are to be congratulated for the privilege which has been theirs in the education which Notre Dame has offered. From my personal inspection of the fine physical equipment, from my



Leo Lehman

knowledge of your competent instructors, you are superbly qualified for your future careers.

I know you will ever be loyal to Notre Dame and its tenets of patriotic, religious and cultural significance. Perhaps among you will arise a successor to the great A. A. McDonell whose memory we revere tonight and whose generosity made your high school possible.

You have had educational advantages denied your pioneer ancestors. Your traditions go back to a rich heritage of fine Catholic forebears, and in this state of Wisconsin, education has flowered to its utmost and the stolid thinking of more ancient institutions of the east is replaced by the modern thinking of this midwest community. You have thrown off the shackles and conform to the teachings of modern philosophy.

Catholic schools in a group sense prove a fine combination of religion and practical knowledge. Such schools, it should be pointed out, are the envy of other religious groups. I particularly refer to Pittsburgh, wherein the Board of Education is allowing credits for religious instruction which the students obtain not only from Catholic Schools but likewise from Protestant and Jewish institutions. In other words, the Protestants and the Jews are attempting to win back to the Church their own children, which from your type of education has remained constant.

I am conscious of the problems which confront you. There was a time when a graduate of high school was endowed with hope, with mental vigor which would from their viewpoint, reform the world. Today, unfortunately, you are not approaching a sunrise of a brighter day and a world in which you can take your part, but a world of strife and chaos. How heartening it is for you to realize the fine preparation which is going to enable you to meet the future. Remain steadfast to your teachings and while the difficulties should not be minimized, the strength and fortitude of your Catholic School education will make you better men and better women in the struggle yet to come.

Education, and particularly that of the type you have received, will revolt at book burnings. With a monster loose in the world, who would destroy religion, who would attempt to replace Christianity with pagan mythology, who thinks that by the mere burning of books he can destroy education—he can not eradicate the impress of the mental attainment which is yours.

He is consistent in his book-burning proclivities by recently burning the sacred library at Louvain. When this ancient institution was practically destroyed in the previous World War, the edifice was restored. I vividly recall the discussion of the proposed inscription "Furore Teutonica Diruta; Deno Americano Destituta"—"Destroyed by German Fury; Restored by American Generosity." This proposed inscription was opposed on the ground that it was—in the words of the rector of Louvain University "barbarous and unworthy of appearing on the new library." And now, it is again destroyed by a new arbiter of German fury. This ferocity does not reflect the fine spirit to which I trace my own German ancestry, and to which doubtless many of you here tonight likewise trace your own. It is merely the concept of a tyrant who conceived of defying himself and glorifying "Kraft durch freude" strength through joy, while *you* glorify strength through religion.

The source of this man's power has been the "yugend"—in youth of the nation. We, too, realize that the future of America with impending problems, is in your hands. Hitler captured the German youth—Notre Dame High School and the things for which it stands, will make it impossible for a dictator to veer you from the path of loyalty and an adherence to American ideals.

The background of brotherly love and tolerance as exemplified by your great pioneers is a fundamental idea of our land. Those who fled from the intolerance of Europe to found on these shores a better life where man could worship God according to the dictates of conscience, incorporated in our basic governing Constitution these imperishable words "that Congress shall make no law restricting the establishment of religion or prohibiting the free exercise thereof." While there is, therefore, a legal proscription against religious interference, the world has witnessed mental enslavement of freedom of belief. Only on account of intolerance and consequent lack of Godliness could the present situation exist. Throughout the ages your people and my people have suffered grave persecution by fighting for the ideals with which we are all imbued—but no power can prevent the survival of faith, be it Catholic, Protestant or Jewish.

Here in America, as indicating what the Church has survived, it is recorded that in 1840 a wave of anti-Catholicism swept New England, starting in Boston where it reached its climax in the burning of the French Catholic Convent in Somerville, a Boston suburb. Mob rule prevailed and when the Volunteer Fire Departments of Boston and Charlestown were called to cooperate with the firemen of Somerville, bridges giving access across the Charles River were closed, and attempt to put water on the fires were thwarted when hose was cut.

It is a far cry from those days of Boston bigotry to the present, where today Boston with Mayor Tobin is regarded as proportionately the largest Catholic city in the world with the possible exception of Dublin. We look with pride upon the fine position these Catholics hold in the civil, economic and governmental life of the former despoiled community.

We recall loathingly the Know-nothing Movement and the A. P. A. It is altogether too current to mention the alphabetical trinity involving the three K's.

Turning back the pages of history to an earlier day, you should derive great stimulation from your glorious history. With the fall of the Roman Empire, a condition of chaos prevailed over Europe and all culture from Rome disappeared. It was then that the Catholic Church came to the rescue of civilization; in the first place because it was equally interested in every European nation and country, it had an international point of view saved Europe from falling into petty principalities and acted as a unified force in the midst of strife and confusion.

Again because of the fact that the priesthood of the Catholic Church comprised the intellectual learned class that remained in Europe at that time, the Church was able to preserve the learning of Greece and Rome—particularly the Greek, with its poetry and philosophy. The philosophy of Aristotle, which was the basis of Greek Mythology through out the Middle Ages, was studied in every Catholic School and particularly in seminaries, and the effort of the learned priesthood to harmonize between the philosophy of Aristotle and Greek tradition, created an intellectual atmosphere which would have been non-existent were it not for this effort and harmonization of theology and philosophy.

Again it was the Catholic Monks who were the great copyists of Greek and Roman philosophies and thus were the means of saving the learning of Greece and Rome and transmitting it to following generations.

This is the heritage which is yours. Your forebears who carried on and maintained the cultural and educational concepts of the Middle Ages, have given you and all of us the learning which would otherwise be denied the world. You who are graduating tonight, have been deeply steeped in the traditions and doctrines of your religious background. It is a challenge to you in the present day world to keep burning the torch of civilization as did those of your historic past.

We of the Jewish faith may, with perfect candor and sincerity, express our sympathy with the Catholic Church, which has sustained great losses in various parts of the world, and whose communicants have suffered in a measure comparable to our own sufferings and disabilities. We, as Jews, may be expected to take a stand in opposition to any anti-Catholic movement, since our own age-old experience reveals to us how an attack on one group is merely an entering wedge for the destruction of institutions which all alike must hold in veneration.

Religiously-minded Catholics, Protestants and Jews must therefore be made aware of the viciousness of the efforts to capture the thinking of the members of our groups. We must be determined that the Nazis of Germany shall not influence the public opinion of America, however carefully they plan the "Trojan Horse" technique. For the

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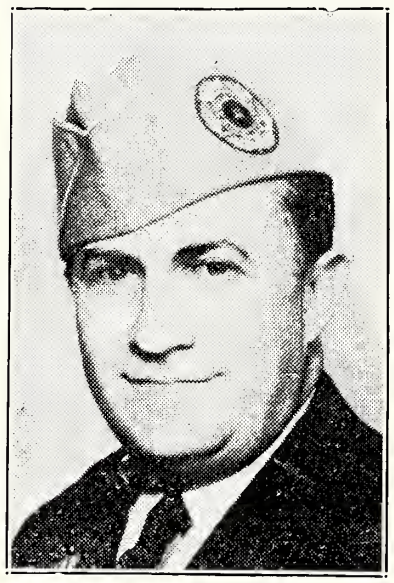
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Faith in Democracy Vital to American Defense

By **EDGAR J. BURMAN**
National Commander, Jewish War Veterans

THE Jewish War Veterans of the United States met in Boston on August 28th for their forty-fifth annual encampment in a time of crisis. Despotism once again is on the march and man's freedom and security and religious faith are menaced as perhaps never before in history. Looking into the future, one cannot help but recall the past. World War No. 2 inevitably brings up recollections of World War No. 1. The very graves of our American dead in France have been plowed up by the shells of the Nazi blietzkrieg. A cynicism has come over many people who formerly believed that our American dead had not died in vain, that democracy was reborn in 1918.



Commander Edgar J. Burman

But they are mistaken who feel disillusionment in the sneers of the aggressor at those American boys who died to make the world safe for democracy. Hysteria and panic are the first effect of the totalitarian onslaught;—indeed, hysteria and panic are the first objectives of all anti-democratic movements. When we sit back and view the situation calmly and dispassionately, many of us see a different picture. The world today is essentially no more unsafe for democracy than it was in 1917. Freedom was under attack then as it is today in a greater degree, and althought the aggressor may be superior for the moment in planes and bombs, it is the defenders who hold what was proven in 1918 to be a more vital superiority,—a superiority in ideals and in liberty, and also in resources. Man's memory is often poor; the picture was dark indeed in those days, perhaps even darker than it is today, and many Americans who remember the first World War as we do, are confident that the forces which respect God and religion and the rights of man will be victorious over the standardized robots of godless destruction.

But let us look at our own domestic picture. America is as much opposed to going to war today as it was a year ago, but negative isolationism has changed to the positive spirit of national preparedness. This is a healthy indication. By it the people of this nation are demonstrating that no matter what temporary damage may be done to liberty and democracy abroad, we are determined to preserve and strengthen our ideals of liberty and justice and to disperse every attack against these ideals here. The spirit of preparedness has come upon us suddenly in the last two months and it is important for all Americans to realize that if our objectives are to be attained, if America is to be kept secure against attack, this country must be prepared not only in armaments but in morale as well. Military preparedness is the job of the President, of the Congress, of admirals, generals and technicians, but moral preparedness, the strengthening of our intangible American ideals and institutions,—that is the job,—indeed the patriotic duty, of every American in every walk of life.

The basis of this vital moral preparedness lies in America's democratic unity,—the union on common ground of every American group, of every origin and creed. Just as Americans of Catholic, Protestant and Jewish faiths fought in Flanders, not for Catholic, Protestant or Jewish liberties, but rather for the preservation of American liberties, so too these religious groups today must work together for democratic unity on the basis of moral preparedness. Our unity must be impervious to the methods of hate breeding, Trojan horse elements. Two Americans, working together are more effective than two million Americans at war with each other at the behest of Trojan horse disunity. It is true that the past several months have witnessed a violent revulsion of public opinion against those individuals and groups who would undermine our liberties by means of group hatred—specifically, by means of anti-Semitism as a smokescreen to conceal their real anti-American purposes. The demogogue is not a popular figure in America just now.

We must keep it that way. For we have seen country after country in Europe fall before the aggressor, not primarily because of military inferiority but rather because of popular disunity and betrayal from within.

The lesson of France is that military defenses must be backed by high civilian morale. There can be no Nazi blitzkreig in this country if we keep morally prepared and make this country unsafe for totalitarian aggression, whether it be against the body or against the spirit. This thought must be driven home to every American throughout our daily life.

The President has called for 50,000 planes, but we who know the methods

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Things Worth Knowing

John Steinbeck Says He Isn't Jewish, But Not Proud of It.—An interesting letter from John Steinbeck, author of "Grapes of Wrath," was made public here by the Rev. L. M. Birkhead, head of the "Friends of Democracy." Denying that he was Jewish, but rapping the prejudice and propaganda which was behind questions of this type levelled at him, Steinbeck stated that he could prove his origin, but "when I shall have to, the American democracy will have disappeared."

"I am answering your letter with a good deal of sadness," he wrote to the Rev. Mr. Birkhead. "I am sad for a time when one must know a man's race before his work can be approved or disapproved. It does not seem important to me whether I am Jewish or not, and I know that a statement of mine is useless if an interested cri ic wishes to ride a preconceived thesis. I cannot see how 'The Grapes of Wrath' can be Jewish propaganda, but then I have heard it called communist propaganda also.

"It happens that I am not Jewish and have no Jewish blood, but it only happens that way. I find that I do not experience any pride that it is so.

"If you wish—here is my racial map, although you know what an intelligent anthropologist thinks of racial theories. As you will see, I am the typical American Airedale.

"My grandfather on my father's side was German, the son of a farming family which lives and still lives on a fairly large farm near Dusseldorf, N. Y. Mr. grandfather came to America in the late fifties in time to be in the Civil War. There has been little communication with the German branch since then except for a visit to Germany about four years ago by a second cousin of mine. He reports that the family still lives on the same farm and that they appear to be good citizens, intensely blond and quite able to prove the non-sensical thing the Nazis insist on. Their name and ours by the way was Grosssteinbeck but the three 's's' in a row was an outrage in America, so my grandfather dropped the first syllable in the interest of spelling.

"My German grandfather married a New England woman whose family name was Dickson, who came from Leominister, Mass., where her family had lived since the middle of the seventeenth century.

"On my mother's side my blood is all North Irish, my grandfather, whose name was Hamilton, having come from Mulkeraugh near Londonderry, and his wife, whose name was Feaghan, from nearby.

"Anyway, there it is. Use it or don't use it, print it or not. Those who wish for one reason or another to believe me Jewish will go on believing it while men of good will and good intelligence won't care one way or another.

"I can prove these things, of course, but when I shall have to—the American democracy will have disappeared.

"Your's is only one of many letters I have received on the same subject. It is the first I have answered, and I think it is the last. I fully recognize your position and do not in the least blame you for it. I am only miserable for the time and its prejudice that prompt it.

"Sincerely, JOHN STEINBECK.

President Emeritus of Indiana University, Dr. William Lowe Bryan, Tells Audience Attending Union Church Services in Bloomington to Take a Lesson from the Jews.—Whatever the Jew has done or failed to do, he has had one undoubted success. He has survived. Through thousands of years, most of the time conquered, enslaved, persecuted mercilessly, the Jew has lived.

From Pharoah and Nebuchadnezzer to Hitler, one ruthless tryant after another has poured out ruin and death upon the children of Abraham, and, while most of their conquerors have perished, the children of Abraham are still here.

Like every race, the Jews have had bed men and good. The best Jews have given an example of industry, thrift and business integrity united with success. But, beyond that, the best Jews, from the time of Abraham through all the terrible centuries, have had a faith that never died and a will that would not know defeat.

The millions of non-Jews now under the wheels of Hitler's juggernaut and those who fear that fate may well take a lesson from the wandering, undying, undefeated Jew—his Book—his faith—his "will to live victoriously."

"He who knows, and knows he knows,
He is wise—follow him;
He who knows, and knows not he knows,
He is asleep—wake him;
He who knows not, and knows he knows not,
He is a fool—shun him;
He who knows not, and knows not he knows not,
He is a child—teach him."

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THE JEWS OF ITALY

THE Jewish community of Italy is being liquidated by the Fascist regime. According to the latest reports, close to five thousand Jews have submitted to baptism. The foreign Jews, who constitute a good fifth of all the Italian Jews, have nearly all of them left the country. A large number of old-established Jews have emigrated to America and to Palestine. How many Jews still remain in Italy is not known. However, it is evident that their number is dwindling from day to day. To glance at this community is to visualize the tombstone over its grave. And this, properly speaking, is the object of the present article.

We shall not speak of the restrictive laws and persecutions, but merely offer some material toward the history and sociology of Italian Jewry.

Table 1: The number of Jews in Italy during the last 100 years:

Year	No. of Jews
1840	36,139
1861	38,887
1901	43,468
1931	54,121
1938	57,425

Throughout this period the Jews formed merely a tenth of one per cent of the total population. And it is this handful of Jews which has loomed large and dangerous in the eyes of the Fascist rulers.

It is extremely interesting to cite here a passage from a book by a German professor, who taught for many years at the University of Rome and was quite familiar with the situation of the Italian Jews. This quotation shows how deeply rooted and integrated in the surrounding economic life the Jews of Italy considered themselves, and how security is never secure enough. In his book, "Umschichtungen in den herrschenden Klassen," (Berlin, 1934, p. 49), Robert Michels writes: "Of late, even Jews have begun to invest their capital in landed property. Contrary to their spirit and habits, many Italian Jews have become large landowners. Possibly, one of the cases of this phenomenon is to be found in the circumstance that the Jews of Italy feel so secure in their rights in that country, where there is no anti-Semitism, that they venture to invest their fortunes in land, having no fear of expropriation in the future."

These words, written only six years ago, when not only Mussolini but also Hitler had come into power, sound ironical today.

The same author points out the fact that during the last period the Italian Jews, like the German Jews, began to change from commerce to industry. This is borne out by the data concerning the division of Italian Jewry according to occupations.

In the course of a single decade the number engaged in agriculture increased twenty fold. These, to be sure, were only landowners and not peasants, but it is none the less very symptomatic. It is still more interesting that the percentage of those engaged in commerce declined more than a fourth, while the number of those engaged in industry nearly donbled.

Italian Jewry is preponderantly middle-class. Yet it may be noted that 42%, even in this class, was engaged in productive occupations—agriculture, artisans, skilled workers, officials, clerks, professional men, and laborers. For all its wealth, Italian Jewry was almost a third composed of proletarian elements — skilled workers, laborers, and clerks.

The liberal professions constitute a large percentage, but a smaller one than in 1911. The Jews were well represented among college professors. Thus Robert Michels (cited above) writes: "One-fourth of all Jewish men over twenty years of age are attending, or have attended, college. At the universities, such subjects as finance, commercial law, as well as national economy, international law, the philosophy of law, and mathematics, are largely, in some cases mostly, in Jewish hands."

There were very few Jewish officials, altogether not more than 246, including the members of their families. But even the absolute number of Jewish college professors was not so very large. The Italian newspaper, "Il Te-

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Edited and Compiled by
Rev. Dr. Joseph L. Baron

The stories in this volume, written originally in nine different languages by twenty-three masters of the story-telling art, were culled from fourteen national literatures. Each of them fulfills the fundamental requirements of a story, namely, interest and entertainment of the reader. Character sketches, drama and adventure, tragedy, satire and mystery may be found here side by side.

Some of these stories appear here in new form, others are published here for the first time in English. All of the tales are literary masterpieces in their respective countries, and all of them teach the first and most fundamental Law, the Golden Rule of Human Brotherhood.

These stories have two elements in common: a gentile author and a Jewish subject. Such names as Boccaccio, Carl Ewald, Anton Chekhov, Anatole France, Strindberg, Cargiale, Eliza Orzeszko, Stephen Vincent Benet, Sinclair Lewis and others represent the finest artists of the literatures to which they contributed. Each author differs in his approach to the subject of the Jew, and writes with a view to the social problem of his own day and surroundings. All of them are free from vulgar prejudices and place the discussion on a high moral and intellectual plane. In his stimulating preface to this volume, Carl Van Doren points this out in his remark, "The best non-Jews have not been unjust or inhumane toward Jews."

Two brilliant essays accompany the collection, "A note on Anti-Semitism" by the famous critic and author, Carl Van Doren, and the editor's historical survey of non-Jews' friendship for the Jew, the first study of its kind in any literature.

Clearly the Jew has always and everywhere been an interesting subject. Joseph L. Baron selected these stories for a much larger collection of gentile tales about Jews, because these are the best examples from the point of view of thought and artistic presentation. At the same time, he indicates that the Jews have never lacked sympathetic understanding of the more fair-minded among their neighbors. Here may be found tolerance and admiration for Jewish martyrdom, and an understanding of Jewish life and character. Each story in its own time and place sheds a bright light in a dark corner in human relationships. They combine here to serve our dark and unhappy times as "Candles In the Night."

"THE JEWISH CONTRIBUTION TO CIVILIZATION"

By Cecil Roth

To open eyes which ignorance has closed, to break down barriers which misunderstanding has raised, in many nations and among all classes, Cecil Roth set himself the task of showing, since it must be shown, that the Jew has made a great contribution to civilization.

Enlightening and fascinating are the conclusions to refute the oft heard charges that the Jew is a middleman, a foreign influence, and that his contribution to world culture is practically nil.

This criticism is answered with facts, an enormous array of interesting data gathered by painstaking research and interpreted with a restraint which makes his facts more eloquent and impressive.

The book is not merely a list of names, however distinguished; it proves the thesis that the Jew has contributed to every department of life, to every branch of culture, science, and art.

The Jew's greatest contribution, his proudest possession, the religion of one God, of love thy neighbor, was transmitted first by him to all peoples.

Amidst Ghetto squalor, scholarly study and Jewish education were able to thrive and a universal system of education was set up for all peoples to follow.

Jews in the Renaissance period were the link between the cultures of the East and the West. They were the interpreters of civilization, and took an active part in the rebirth of learning.

Many were the Jews to sail out on the great voyages of discovery, blazing new trails of commerce and opening new worlds of settlement.

Cultural life,—letters, art, music, the stage, abound with names of great Jewish figures. In every country and in every century, Jewish genius wins recognition.

The domains of philosophy and science have been greatly enriched by Jewish thought and discovery.

Dr. Roth has applied his microscope to the fascinating field of medicine for which Jews have, since Biblical days, shown a remarkable predilection. He disproves the charge that Jews dominate the world of finance and economics. Indeed, it is surprising to learn of the late entry of the Jew into these fields.

It is natural that a book dealing with the Jewish contribution to civilization should devote a section to charity, a quality which Jews are proud to have cultivated and brought to a high state of development even during days of persecution.

Dr. Roth, a thoroughgoing historian, presents his facts with a sense of proportion and an almost romantic touch. He writes in a lively style, his words have color, freshness, and a genuine ring.

The Jewish Contribution to Civilization should be on the library shelf of every Jewish home. It is a monument of achievement of which every Jew may be justly proud. It is a book which will serve as a handy reference book, dealing with "the many-faceted genius of an astonishing people."

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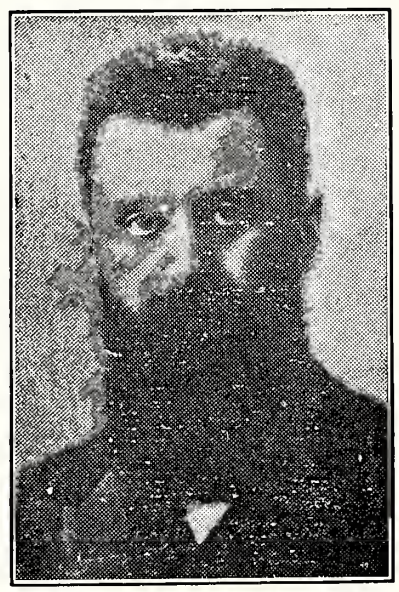
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Theodor Herzl -- The Man

By **PAUL GOODMAN**

The Zionist Movement has, during the course of its history, raised up many men of exceptional calibre—a tribute to the idealism and dynamic qualities of the cause they espoused—but head and shoulders above his brethren stood Theodor Herzl, and the test of time has enhanced his name and achievements. It was the late Chief Rabbi Hermann Adler, a political opponent, who declared at Herzl's death that he was the greatest Jew since Moses Maimonides, eight centuries ago. The course of events has confirmed this estimate of Theodor Herzl's place in history.

The factors which brought Herzl to the foremost place in contemporary Jewish life were both personal and due to causes which, incipient in his early days, have since come to fruition with fatal effect on the Jewish status in the world. This king among men who,



Dr. Theodor Herzl

by his personal imagination, rallied the scattered atoms of the Jewish race into a cohesive organization, appeared like a comet on the Jewish horizon in the last decade of the nineteenth century, and, after a public activity of about eight years, died at the age of 44 of a broken heart. He passed away, leaving a luminous ideal which has guided his people amidst the darkness that has enshrouded them. He represented the efflorescence of Israel of the latter days, noble in mien, in stature and bearing, majestic in his conception of the solution of the Jewish tragedy, the end of which is, alas, not yet. He evoked a devoted loyalty as no Jewish leader before or since, and it was the mere sight of him that made one realize why princes had enlisted the very lives of men who had freely elected to serve them.

It was no sudden inspiration that led Herzl to propound his ideal of the Jewish people living a free national life on its own soil. He had come of Sephardi stock, which more than any other branch of the Jewish race had produced martyrs and mystics who had dreamed of Israel Restored; in his youth his vivid imagination saw that vision and, unconscious to himself, it germinated in his mind until, as if by a revelation, he delivered his prophetic message to the world.

Theodor Herzl's early years were passed amidst the storm and stress of that Austrian Pan-Germanism which has culminated into the National Socialism of the Austrian Adolf Hitler. Schonerer, Wolf and above all, Lueger, the notorious Burgomaster of Vienna, then dominated the scene, and their virulent anti-Semitism left their impress on the sensitive soul of young Herzl. The decisive effect of the Dreyfus Affair, of which he was an eyewitness, brought about his conversion from the assimilated cosmopolitan to the Jewish nationalist, from the German feuilletonist to the Hebrew prophet. He foresaw from the Jewish standpoint, as practically no one else in the general world, that the regime which had brought above the civil emancipation of the Jews was nearing its end. He believed that so-called Christian Europe would not only welcome if the Jews chose to leave it, but that, if this were effected by the initiative of the Jews themselves, would bring about the parting between "hosts" and "guests" with mutual goodwill. It, unfortunately, turned out otherwise. His correspondence with the Rothschilds and the record of his conversations, real and imaginary, with them are among the most extraordinary documents of the time; and his dark prognostications of the fate of the Rothschilds, which might then have appeared fantastic to them, have, with dramatic suddenness, in certain respects, come only too true.

Theodor Herzl's "Diaries" reveal a mentality like that of the Prophet Ezekiel, who, in his exile on the River Kebar, saw divine visions of the return of his captive people to their land purified by their tribulations. Herzl, too, was no mere nationalist, materialist or chauvinist in his objective. He was a cultural humanist with wide international sympathies, and the new social structure advocated by him in the future Jewish State was of a remarkably advanced nature, for he, like his forbears of old, believed in human brotherhood, in social justice and righteousness.

It was because he was an Anglophile, with a profound faith in the fundamental sense of British fair-play and good faith, that he was convinced, as he declared at the Fourth Zionist Congress in London in 1900, that England, the traditional friend of the Jews, would understand the aims of the Zionist Movement. If he had attained the age of 80 and lived today, he would, in view of recent events, have been a disillusioned and broken man, or his faith in the ultimate destiny of his people, which had originally caused him to take up the leadership of their cause, might have sustained him in these dark hours. But the gods loved him, and he passed away in his mature manhood with his full mental vigor, leaving a personal example and a national achievement that will remain the precious heritage of his people for all time.

". . . Has Not One God Created Us All?"

(Continued from Page 5)

citizens of any American community to be lured into acceptance of anti-religious and un-American propaganda, is to reveal a short-sightedness and a lack of perspective which is a reproach to our intelligence. Our power of perception must be sharpened so that we shall thus be fortified, to label for what it is, this pernicious attempt to creat dissension between American groups, in order that through the division arising therein, the forces of anti-religion and hostility to liberty may be frustrated.

With respect to all religion, the perils existing today can not be overstated. The outcome of the present conflict will determine in a large way the lines of the future development of the world. This applies not only to political boundaries, but equally as well to religious and economic life.

If the totalitarian idea is successful in dominating all of Europe, we can not remain unaffected. The very competition of nations will force a drastic change in our way of life. When the State becomes supreme, all other things must be subservient. All organizations and institutions will be encouraged, tolerated or eliminated in accordance with the measure of assistance they contributed to the maintenance and aggrandizement of the state. It is not difficult to imagine that under such conditions any religion which pleases God first, will conflict with the paramount importance of the state and must be removed. The logic of this step is unmistakable.

It already has been demonstrated that under Communism or Naziism freedom of conscience can not be permitted, because the State will have no rival claims for allegiance, even though they are only spiritual. When such conditions exist, all things must be rendered unto Cæsar.

Minority groups are constantly selected for the pillory during times of social stress, during which political racketeers have sought to make goats of the Catholic group. When once Mr. Hitler has confiscated Jewish property and degraded the Jew to second class citizenship, the Nazi interest was transferred to the Catholic group. Priests were placed in concentration camps, nuns were villified, church property was seized and the Mother Church itself viciously attacked.

The assaults against the church interests in Catholic Poland bear all too eloquent testimony to the fight against the religious idea which is implicit in the Nazi movement and which that movement seeks to spread throughout the world. No group is immune—one day it is the Jew, the next day it is the Catholic. In the general hysteria created by a political upheaval, some groups may stand aside, seeking to acquiesce in the abuse of another group. Eventually, however, they are sucked into the whirlpool, for it is an historic fallacy to believe that movement against one group will be confined to that specific attack.

Civilizations are recorded in their art—be it on canvas or stone. It is significant that the outstanding shrine in Soviet, Russia, in the Red Square of Moscow, is the massive tomb of Lenin symbolizing the soul of that Communist country.

The most honored statue today in Germany is that of Horst Wessel, a small-time underworld procurer, thus indicating the up-surge of the gangster element to the control of a former great nation.

The revered monument in France is the Arc de Triomphe, justly symbolical of a great period of military glory, first expressed in the career of the famous Napoleon.

England's most famous monument stands in Trafalgar Square and is Nelson's Column, symbolical of the grandeur of the British Empire, the control of the seven seas.

As for these great United States, while we glorify the shrines at Mt. Vernon and Monticello, our most famous monument does not pay homage to naval might, nor military glory—this truly famous statue stands in

(Please Turn to Page 15)

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NEWS OF THE WORLD

EDMUND L. KAUFMAN CHOSEN PRESIDENT

Pittsburgh, Pa.—Edmund I. Kaufman, prominent Zionist of Washington and long active in Jewish work and welfare activities was elected President of the Zionist Organization of Ameriea at the Convention held recently at the William Penn Hotel.

In the light of the present world situation, deeply affecting the fate of Palestine, Zionist leaders of all groups welcomed the end of the controversy whieh it was felt must prove espeeially damaging at a time when the need for a united Jewish front was flauntingly apparent.

The differences of opinion prior to the election were thrashed out in a debate participated in by Dr. Goldman, retiring President of the Organization, Dr. Stephen S. Wise, Rabbi James G. Heller, Jacob Fishman, Ezra Shapiro of Cleveland, Daniel Frisch of Indianapolis, Dr. Israel Goldstein, Rabbi Barnett R. Brickner of Cleveland and Louis Lipsky. The debate began when Simon Shetzer of Detroit presented the report of the Committee on Nominations, naming the Washington Jewish leader.

A counter proposal was presented by Dr. Wise that a collegium composed of seven leading Zionists instead of one President be named to direct the Zionist body. It was urged by Dr. Wise and others supporting the collegium that in the existing world erisis, such a body could more adequately cope with the grave problems confronting the movement than could one man. Louis Lipsky, chief advocate of the collegium plan, was the choice of many at the Convention in the event that the plan for a "consolidated leadership" was not accepted.

Mr. Lipsky, however, after a conference with leaders of both sides anxious to preserve peace in the Zionist household, at this time withdrew from the race. In a statement announeing that his "group had released him" from his candidacy, he pointed out that his previous acceptance of the candidacy reflected no inclinations of his own for the post. His championship of a Collegium too, he said, did not date from the present controversy. He had thought indeed that the "consolidated leadership" plan should go even further to embrace wider fields of Jewish leadership. He would have liked to see the Zionist organization and all affiliated bodies under such a plan so that combined organizations might profit from the united leadership.

With the withdrawal of Mr. Lipsky's name, the election of Mr. Kaufmann immediately followed and the new President of the Zionist Organization was ushered into the convention with applause as the delegates sang the Hatikvah.

Others chosen in the new administration slate are: Honorary Viee-Presidents: Professor Harry Friedenwald and Judge Julian W. Mack. Viee-Presidents: Dr. Solomon Goldman, Dr. Israel Goldstein, Louis Lipsky, Judge Morris Rothenberg, Dr. Abba Hillel Silver, Robert Szold and Dr. Stephen S. Wise. Chairman of the Administrative Counеil, Judge Louis E. Levinthal.

ZIONIST ORGANIZATION OF AMERICA MOURNS PASSING OF JABOTINSKY

New York. — Joining officially in the expressions of mourning over the passing of Vladimir Jabotinsky, leader of the Zionist Revisionists, who died Sunday morning in Hunter, N. Y., the Zionist Organization of America, in a statement by its president, Mr. Edmund I. Kaufmann, termed the loss a "severe blow to the eause of the upbuilding of the Jewish Homeland in Palestine."

Speaking on behalf of the offieial Zionist leadership in this country, Mr. Kaufmann stresses the fact that although the Administration of the ZOA did not see eye to eye with the Revisionist program and the views expounded by Mr. Jabotinsky, the ZOA leadership has "always entertained the highest esteem for Mr. Jabotinsky's sterling qualities as an intrepid leader and as a valiant son of Israel."

Mr. Kaufmann,s statement expressing deep sorrow over the death of Mr. Jabotinsky reads as follows:

The Zionist Organization of Ameriea deeply mourns the passing of Vladimir

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Jabotinsky, renowned publicist, orator, leader and founder of the Zionist Revisionists. Although the Administration of the ZOA found frequent occasions to severely criticize his policies and reprove the activities of his group and followers in this country and in Palestine, it always fully respected his sincerity, his moral integrity and his fealty to the cause of Zionism. Though a wide gulf existed between the views which he expounded as leader of the Revisionists and those held by the Administration of the ZOA on matters of policies laid down by the World Zionist Congress and implemented by the World Zionist Executive, headed by Dr. Chaim Weizmann, the official Zionist leadership has always entertained the highest esteem for Mr. Jabotinsky's sterling qualities as an intrepid leader and as a valiant son of Israel.

"Mr. Jabotinsky's name is identified not only with the founding of the Jewish Legion which fought alongside the British forces during the World War for the liberation of Palestine, but with the active defense of Jewish civil rights in the lands of the Diaspora. As a protagonist of armed Jewish self-defense in Palestine, Mr. Jabotinsky suffered imprisonment during the Arab outbreaks in 1920. Thanks to the intercession of the World Zionist Executive, his sentence was commuted.

"His passing is a severe blow to the cause of the upbuilding of the Jewish Homeland in Palestine. In this the most crucial and tragic hour in the history of mankind and of Jewry, the Jewish people have lost a noble and courageous fighter who commanded the respect and admiration of his adversaries. His record of service to the cause of Jewish civil rights and to the upbuilding of Palestine will serve to perpetuate his memory for generations to come."

GERMAN LIBRARY OF INFORMATION SPREADS NAZI PROPAGANDA

One of the most dangerous sources of Nazi propaganda in this country is the German Library of Information with headquarters in New York City. Each week in book and periodical form, reams of literature flood the country, giving twisted, unfactual information about Germany's place in the international picture. Particularly effective is a weekly bulletin issued by the Library of Information which goes out in quantities approaching 200,000. It finds its way into the offices of senators and congressmen, university professors, state legislators, editors and to libraries in thousands of American communities. The bulletin is a simple but poisonous conduit through which Nazi agents hope to influence and convert the American mind.

On this score, this department has received a communication from Richard E. Gutstadt, director of the Anti-Defamation of B'nai B'rith, calling attention to the methods by which the bureau operates and suggesting methods of combating its tactics. The letter says in part:

"There is no way by which we can advise the innumerable recipients of the despicable character of Nazi misrepresentation. It is possible, however, with your cooperation, to advise librarians and members of the local library boards of the insolence of this brazen attempt to capture the American public mind. Practically all libraries are tax-supported, and their purpose is the cultivation of the American public mind. In view of the openly expressed hostility of Nazi powers to the American way of life, we believe you will be justified in pointing out to local library authorities the unwisdom of remaining an instrument for furthering Nazi anti-American propaganda. Once possessed of the facts, we are quite certain that local libraries will no more desire to display this Nazi literature than they would the literature either of the extreme left or any of those elements which seek deliberately to undermine the spirit and philosophy of American institutions.

"Will you be good enough to consult with your local librarian and, where possible, with leaders of educational institutions? Should you ascertain that they are receiving this material from the German Library of Information, it would be well to advise them that this agency is registered with the State Department as a foreign propaganda institution. This, in itself, should be sufficient to so identify the German Library of Information as to make use of any of its material extremely repugnant to any American official."

We urge our readers to keep on the alert and warn both individuals and institutions against being victimized by such pernicious thrusts.

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Death Summons Great Scholar

Baltimore.—The death of Jacob H. Hollander has removed one of the great scholars of the United States. Baltimore born in 1871, Professor Hollander received his Ph.D. degree from Johns Hopkins University at the age of 23. From then one, he remained on the staff of that institution, becoming world-famous in the field of economics. At the request of the Secretary of War, he revised the taxation laws of Puerto Rico and was appointed Treasurer of Puerto Rico by President McKinley. The system he laid down is still the system used. He also served as special taxation agent in Indian territory for the U. S. Government, special United States Commissioner to investigate the public debt for President Theodore Roosevelt, confidential agent for the government, financial advisor of the Dominican Republic. He also served his state in many valuable capacities as well as the city of Baltimore. He wrote many books and articles that are now regarded as classic in their fields. Hollander was a brother-in-law of Dr. David Phillipson, a leader in Reform Judaism.



Rabbi Max Zucker (left) delivering B'nai B'rith's message to Father Dunne.

Washington.—A small news item in a magazine led a powerful group of Jewish leaders on the Pacific coast to pay tribute to a Catholic priest on the Atlantic seaboard for the latter's heroism and good will toward the Jews of the community in which he lives.

Several months ago, Father William V. Dunne, of Passaic, N. J., risked his life trying to save a Torah from Temple Emanuel, which was ablaze. The National Jewish Monthly, published by B'nai B'rith, reported the unusual incident, and B'nai B'rith leaders on the Pacific coast resolved to honor the priest after they read of his action.

District No. 4, B'nai B'rith's area comprising all the Pacific coast states, appropriated a sum as a cash contribution to the Mount Carmel Guild, a charity they discovered was close to Father Dunne's heart, and of which he is Moderator.

In addition, the Presidents of all B'nai B'rith lodges in San Francisco, in behalf of the Jewish community there, sent Father Dunne the following letter:

"In an age when so many of the children of men have turned their faces from God and are pursuing hatred, falsehood, and strife, your act of sanctification bears witness that God created man in His image and that His command that we love one another has not perished from the earth. . . . May the day not be distant when brotherhood and love such as you have exemplified will fill the earth even as the waters cover the sea."

THE JEWS OF ITALY

(Continued from Page 8)

vere," in September 1938, cited the following figures regarding the number of Jewish professors at Italian universities: In the year 1909, out of 848 professors, 41 (or 4.9%) were Jews; in 1919, out of 965 professors, 61 (or 6.3%) were Jews; in 1938, out of 1,362 professors, 174 (or 12.8%) were Jews. Of course, these are large percentages relative to the proportion of Jews in the population (0.1%). But in themselves they are small figures.

800 Suicides in Paris on Day Before Germans Entered

London.—The King-Hall Newsletter reported 800 suicides were recorded in the 24 hours preceding entry of the German army into Paris, including 300 Jewish refugees from Germany and Poland. During the first 48 hours of the German occupatilon, the Newsletter said, there were 18,000 arrests.

Don't bargain with human misery! You can still increase your 1940 pledge to the United Jewish Appeal.

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COLUMBIA, S. C.

". . . Has Not One God Created Us All?"

(Continued from Page 11)

New York harbor and faces the Old World—the Statue of Liberty which is essentially significant of the spirit —the past and the destiny of the United States.

We are all intrigued with the bronze tablet on this monument containing the sonnet by Emma Lazarus entitled

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities fame.
"Keep ancient lands, your storied pomp!"
Cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, the tempest-tost to me.
I lift my lamp beside the golden door."

For aside from formal and just patriotism, the fact remains that more actual liberty for more generations to more millions of human beings, more essential political and economic freedom has been granted to millions of children of men in this land than any other land on earth.

Here in these blessed United States is the only remaining Democracy on earth. With totalitarianism rampant throughout Europe and the Allies having been compelled for military objectives to assume the power of Dictatorship, America is the only existing country of absolute democracy. Pray that it ever so remain and that in a world restored to sanity it's influence will spread in ever widening circles to rehabilitate the lands now suffering under the yoke of despots.

The ramifications and effects of the present conflict are endless, even insofar as our very language is concerned. New words and new interpretations of them have resulted from the war. In 1914, we recall camouflage—a cover-up suggestion, masking or hiding military objectives. In the present calamity, we have blitzkrieg—literally interpreted "lightning war," and cruelly demonstrating the difference between a war involving destructive distortion and one of absolute and quick annihilation.

"Trojan Horse" is not new, going back to Grecian days, but indicating a revival of a type of warfare from the days of King Priam. We should be prepared for the Trojan Horse within our midst. It is sired on intolerance and finds rich pasturage in a field of indifference.

"Fifth Column" is new in our nomenclature. It is a pernicious invasion which tends to undermine our Government. Let us not forget its effectiveness so horribly demonstrated in Sweden, Denmark, Holland, Belgium and even in France. The diobolical effect and the sinister objectives make a direct attack upon it difficult. It progresses as a rat gnawing in the night, but let us not be asleep to this menace in America.

Although not a new word, the term "propaganda" has taken on an ulterior significance. Formerly, we regarded propaganda as a dissemination, oral or printed, for constructive purposes. Today, we find its effect as drastic and comparable to, tanks and diving bombers.

While poison gas does not seem to have found its way in the present struggle, propaganda, however, is far

(Please Turn to Page 22)

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ITALIAN-AMERICAN CIVIC LEAGUE CONDEMNS ANTI-SEMITISM; WANT HARMONY

Madison, Wis.—The National Italian-American Civic League, at its annual convention here, adopted a resolution condemning "the abusive and false propaganda and artificially inspired race hatred, and religious discrimination by enemies of democracy."

The resolution, which decries racial hatred and "propaganda levelled at the citizens of the Jewish faith in America," pledged the National Italian-American Civic League "to combat this evil with all means at our command."

The resolution charged that "religious discrimination is sown by enemies of democracy who seek in this fashion to destroy American national unity." It also made mention of the "harmony and cooperation in which people of Italian and Jewish descent have lived in America for generations."

FRANZ LEHAR VANISHES FROM VIENNA AFTER DISPUTE WITH NAZIS

London.—Franz Lehar, composer of Hitler's favorite operetta, "The Merry Widow," has disappeared from Vienna after a brawl with Nazis and is believed to have smuggled himself and his Jewish-born wife out of Germany, seeking to reach Budapest, it was reported here.

Lehar had a dispute some days ago with local Nazis who marched into his castle at Nussdorf-on-the-Danube, the reports said.

(The report that Nahar, composer of "The Merry Widow," had left Germany coincided with advices from Paris that Victor Leon, Austrian Jewish librettist who wrote the book for the operetta, had died in poverty after his property was seized by the Nazi authorities in Austria in 1938.)

PRAGUE PRIEST SENTENCED FOR AIDING JEWS

Zurich.—The Prague newspaper Der Neue Tag reports that a 66-year-old Prague priest, Dr. Ferdinand Hrouda, has been sentenced to 15 months' imprisonment for "misuse of his office" by pre-dating records of Jewish conversions.

The newspaper states that Father Hrouda baptized 454 Jews after annexation of the Sudetenland by Germany in order to help them escape penalties of the anti-Jewish laws or to obtain immigration permits for South American countries.

Father Hrouda was charged with having inserted in the certificates of baptism not the actual date it had taken place, but, in at least three cases, a date a few days after the date of birth of the convert. In his defense Father Hrouda is reported to have explained that he had been moved by Christian sympathy to aid the Jews.

POSTERS TELL HOW TO RECOGNIZE A FIFTH COLUMNIST

New York.—Posters bearing instructions on how to identify fifth columnists are being distributed nationally by more than 1,000 local and state organizations representing the American Federation of Labor. The posters, supplied by the League for Human Rights, Freedom and Democracy, describe the fifth columnist as follows:

"He looks like an American. He dresses like an American. He speaks the same language as Americans, but he hates American democracy and maintains that it is doomed. He hates unions of working people because they are symbols of democracy in action. He sneers at the sacred liberties of the American people. He spreads religious hatred among Protestants, Catholics and Jews to destroy our democratic unity. He pays lip service to the American flag but his allegience is to a foreign flag. He imitates his Nazi masters by using anti-Semitism as a smoke-screen for his betrayal of America. He awaits the day when a foreign power 'takes over' America and 'Heil Hitler' replaces 'God Bless America'."

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Organization and Personal News

Births

Dr. and Mrs. David B. Silverman, of Roanoke, Va., arrounce the birth of their daughter, Vivian Froma, on July 18, 1940.

Engagements

Sternberger-Weinstein

Mr. and Mrs. Meyer Sternberger, of Greensboro, N. C., announce the engagement of their daughter, Elizabeth, to David Weinstein, of Middleboro, Ky., and Bristol, Tenn. The wedding will take place in September, being a formal garden ceremony at the home of the bride's parents.

Coplon-Zuckerman

Mr. and Mrs. Aaron Coplon, of Rocky Mount, N. C., announce the engagement of their daughter, Isabelle, to Bernard Zuckerman, of New York City and Greensboro, N. C. The wedding will take place in the fall, in Rocky Mount.



Miss Isabelle Coplon

Goodman-Satisky

The engagement has been announced of Miss Alice Goodman, daughter of Mrs. Celia Goodman, to Daniel Satisky, both of Raleigh, N. C. The wedding will take place in the early fall.

Weddings

Greenberg-Litman

Miss Judith Greenberg, daughter of Mr. and Mrs. Louis Greenberg, of Florence, S. C., was married in Columbia, S. C., to Dr. Samuel Walter Litman, son of Mrs. Rosa Litman, of Columbia, S. C. The ceremony was performed by Rabbi David Karesh. The bride had as her attendants Miss Eloise Franklin, of Atlanta, as maid of honor, and Miss Helen Poliakoff, of Anderson, S. C., as bridesmaid. The bride's parents accompanied her to the altar. Groomsmen were Dr. S. A. Greenberg, of Spartanburg, and Samuel Greenberg, of Florence, brothers of the bride, and George Chaplin of Greenville, Carol P.

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Abrams of Georgetown, and Israel Litman of Greenville, brother of the groom. After the ceremony a wedding dinner was served in the ballroom of the Wade Hampton hotel. The couple left on a motor trip to Wisconsin, where Dr. Litman will do work toward his Ph.D. degree at the University of Wisconsin.

Mrs. Litman attended the Woman's College of the University of North Carolina, and also the University of South Carolina, where she received her degree in 1938, graduating with Magna Cum Laude honors. She received her Bachelor of Laws degree from the University of South Carolina and is now a member of the South Carolina bar. While at both universities she was outstanding in her work and active in many campus organizations. Dr. Litman received his education at the University of South Carolina and the Massachusetts Institute of Technology, where he did graduate work in Electrical Engineering. He holds many offices in scientific societies and is a member of the faculty of the Engineering School at the University of South Carolina.



Mrs. Morris Lipinsky, Jr.

Marder-Winner

The marriage of Miss Julienne Marder, daughter of Mr. and Mrs. Frank Marder of Asheville, N. C., and Mr. Harry Winner of Canton, N. C., took place at the home of the bride's parents on August 13th. Rabbi Robert P. Jacobs of Asheville officiated.

Traub-Lipinsky

In a beautiful ceremony at the home of her parents, Miss Josephine Traub, daughter of Mr. and Mrs. Frank Traub, of Savannah, Ga., became the bride of Mr. Morris Lipinsky, Jr., son of Mr. and Mrs. Morris Lipinsky, of Asheville, N. C. Rabbi George Solomon of Savannah, performed the ceremoy. The only attendants were the maid of honor, Miss Barbara Traub, sister of the bride, and Mr. Stanley Lipinsky, who was his brother's best man. The young couple spent their honeymoon in Miami, Fla., and are making their home in Asheville, N. C.

Globman-Greene

The marriage of Miss Claire Globman, daughter of Mr. and Mrs. Abe Globman of Martinsville, Va., and Dan Allen Greene, son of the late Mr. and Mrs. I. Greene of New York City, was solemnized in the ballroom of the Forest Park Country Club in Martinsville, Va. Rabbi Irving Ganz of Roanoke, Va., performed the ceremony. Miss Evelyn Shore of Philadelphia was maid of honor, and Mrs. Herman Kessler of Leaksville, N. C., was matron of honor. Bridesmaids were Misses Henrietta Greene of New York, sister of the bridegroom; Evelyn Paradies of Atlanta, Ardith Fuller of New York, and Mrs. Hersh Surkin of Philadelphia. Patsy Rudman, daughter of Mr. and Mrs. Gilmore Rudman, was flower girl, and Jerry Potolsky, of Galax, Va.,

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was ring bearer. Lon Goldstein of New York, brother-in-law of the groom, served as best man. Ushers were Leon Globman, brother of the bride: Irvin Heiner, of Danville, Va.: Dr. Walter Sloan, of Charleston, W. Va.; and Sonny Spiegel, of Roanoke, Va. After the ceremony a buffet supper and reception were held, with dancing in the ballroom.

Diamond-Cohen

The wedding of Miss Edna Mae Diamond, daughter of Mr. and Mrs. Max Diamond, of Roanoke, Va., and Murray A. Cohen, of Long Island, N. Y., took place in June at the home of the bride's parents, with Rabbi Irving Ganz officiating. The bride was attended by her sister, Miss Libbye Diamond, as maid of honor. A reception followed the ceremony, after which the bridal couple left for their wedding trip.

Sosnik-Solomon

Miss Gertrude Sosnik, daughter of Mr. and Mrs. Charles Sosnik, of Winston-Salem, was married to Aaron Solomon, son of Mr. and Mrs. Sam Solomon, of Charleston, S. C., at the Beth Jacob Synagogue, with Rabb M. Poretzky officiating. Miss Frances Solomon, sister of the groom, was maid of honor, and Joe Reznick of Winston-Salem was best man. The bride was given in marriage by her father. Miss Hannah Teichman, pianist, and Miss Margaret Magley, soprano, rendered a program of wedding music.

After the ceremony a reception was held by the bride's parents honoring the bridal couple. After a wedding trip to New York and other northern points the young couple will make their home in Charleston, S. C., where Mr. Solomon is in business.

Obituary

Lefkowitz

Mr. Louis Lefkowitz, 52, died at his home in Winston-Salem on Sunday, June 30, after a serious illness of a week. Mr. Lefkowitz, a native of Poland, had lived in Winston-Salem for the past twenty years, and was an active member of the community and the Jewish congregation. He was a member of the Knights of Pythias and the American Legion. Surviving Mr. Lefkowitz are his wife and one daughter; his mother, Mrs. Max Lefkowitz, and several brothers and sisters. Burial was held in the Hebrew cemetery in Greensboro, with Rabbi Poretzky in charge.

ASHEVILLE, N. C.

The new Jewish Community Center of Asheville was opened for inspection by the public on Sunday, August 18th. A committee has been appointed to furnish and decorate the interior, and a formal opening of the center will be held soon thereafter.

Mrs. Al J. Goodman, Reporter

DURHAM, N. C.

To celebrate their becoming a national chapter, the A. Z. A. boys entertained at a dance at Turner's Cabin. On this occasion the new officers were installed, the ceremony being led by Henry Bane, president of B'nai B'rith. The officers for the coming year are as follows: President, Albert Rose; vice-president, Jacob Zuckerman; secretary, Jacob Margolis; treasurer, Abe Greenberg.

At the close of the school year the local chapter of B'nai B'rith donated an American flag to the Junior High School of Durham. This was performed in a very impressive ceremony at the Junior High School, with the following representatives of B'nai B'rith: Henry Bane, Charles Wilson, and Larry Medalia. The flag was accepted by Mr. W. M. Upchurch, principal of the school.

Max Josephs won the bowling tournament sponsored by B'nai B'rith.

A picnic sponsored by the B'nai B'rith was held at Eno river. A feature of the affair was a baseball game between the B'nai B'rith and the A.Z.A.

Rose Munich, Reporter

GREENSBORO, N. C.

Mrs. F. I. Rypins and daughter, who spent the greater part of the summer at Virginia Beach, have returned home. They were accompanied to the beach by Mrs. Rypins' parents, Mr. and Mrs. G. Roth, and by Dorothy and Jessie Stewart, her nieces.

Mrs. David Bernstein and son and daughter, Harry and Rita, have returned to Greensboro after spending

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the summer at the beach at Atlanticville, S. C., near Charleston. The Bernsteins will be located in their new home at 1803 Rolling Road.

Mrs. Meyer Sternberger and daughter, Miss Elizabeth Sternberger, have returned from a shopping trip to New York.

S. Bernard Weinstein attended a lawyer's convention in Chicago, Ill., early in August. Mrs. Weinstein and son, Robert, were visitors of Mrs. Weinstein's family at Longview Beach, L. I.

Harris Klein, of Miami, Fla., spent two weks in Greensboro as guest of his uncle and aunt, Mr. and Mrs. A. F. Klein. Harris is the son of Mr. and Mrs. Edw. A. Klein, formerly of Greensboro.

Lee Perelman has returned to Greensboro after a two weeks' trip to Nova Scotia and other points in Canada.

Mrs. Joseph Klein is spending some time with relatives in New York City and New Jersey.

Among the children spending the summer at Pleasant Hill Camp at Owings Mills, Maryland, are Anne and June Eisenberg, daughters of Mr. and Mrs. H. Eisenberg, of Burlington, N. C.; Sally Goldman, daughter of Mr. and Mrs. I. Goldman, of Burlington, N. C.; and Nancy Saslow, daughter of Mr. and Mrs. B. G. Saslow, of Greensboro.

Rabbi and Mrs. A. Shulman, of South Bend, Ind., were overnight guests of Dr. and Mrs. Sidney F. LeBaner, on their way to New York from Miami, Fla.

Mr. and Mrs. Bertram Bloch, formerly of Burlington, are now making their home in Grensboro, where Mr. Bloch is connected with the Burlington Mills. Mrs. Bloch is a former Greensboro resident, being the daughter of Mr. and Mrs. Ike Reinheimer, who lived in Grensboro until just a few years ago.

Bernard Zuckerman, who for the past two years has been employed by the Burlington Mills in Greensboro, left on September 1st to assume a new position with the Massachusetts Knitting Mills, in Gloucester, Mass. Mr. Zuckerman's many friends in Greensboro regret that his new position will take him away from this part of the country.

Mrs. Sam Prago and children, Donnie and Barbara, have returned from Virginia Beach, where they spent the month of August.

The community expresses its heartfelt sympathy to Mrs. Sol Weinstein, who has been informed of the death of her father, Mr. M. Arleans, in New York City.

HENDERSONVILLE, N. C.

Mr. and Mrs. Nathan Patla attended the American Legion convention in High Point.

Miss Elizabeth Lewis, of Birmingham, Ala., spent several days with her parents, Mr. and Mrs. A. Lewis, on her way to Washington, where she has accepted a position with the government.

Mrs. Sam Cooley was hostess at a lovely party which she gave in honor of Miss Madelyn Karesh, of Charleston, S. C., whose marriage to Mr. Harry Cooley, a son of the hostess, was solemnized in July.

Mr. and Mrs. George Greenberg, of Miami, Fla., have returned home after visiting Mr. and Mrs. Morris Kalin. Mrs. Greenberg and Mrs. Kalin are sisters.

Miss Frances Sherman visited her cousin, Miss Shirlee Manro, in Langley Field, Va.

Miss Louise Lazarus has returned after visiting relatives and friends in Columbia and Batesburg, S. C.

Mr. and Mrs. Leonard Lewis and son, Allen David, visited Mr. Lewis's parents, Mr. and Mrs. A. Lewis.

Mrs. Louis Sherman, Reporter

RALEIGH, N. C.

Mrs. B. S. Aaronson is spending the summer with relatives in New York and New Jersey.

Mrs. Davetta Steed has returned from a visit with relatives and friends in New York.

Mrs. Herbert Rosenthal and Miss Corrine Rosenthal spent several weeks in New York and other northern points.

Mrs. Lewis Rosenthal and young son have returned to their home after a visit with Mrs. Rosenthal's parents.

Mrs. I. Reinheimer, Reporter

ROANOKE, VA.

The local community welcomes Mr. and Mrs. Joseph Goldstein, former Roanokers, who have recently moved here from Washington, D. C.

Mrs. Jacob Maas, of Atlanta, Ga., have been visiting her parents, Mr. and Mrs. Goldstein, for the past month.

Several members of the Young Judaea Club attended the National Convention at the Southern Hotel in Baltimore. Accompanied by their leader, Miss Esther Brenner, they are: Miss Dorothy Nan Cohen, Miss Gloria Katz, Miss Lois Lutins, Miss Mildred Jean Malpern, Miss Shirley Mae Golden, and Miss Ruth Blumberg. They were joined there by Miss Eloine Gainsburg.

Esther Brenner, Reporter

ROCKY MOUNT, N. C.

Miss Lenore Berk has returned to her home after spending the summer with relatives in New York City. Mrs. Harry Berk and son Kenneth spent the month of July at Carolina Beach.

Mrs. Leon Epstein and daughter, Margy Belle, have returned to Rocky Mount after spending the greater part of the summer with Mrs. Epstein's parents in Scranton, Pa.

Mrs. Sam Justa and son spent several weeks at Virginia Beach, where Dr. Justa joined them on a number of occasions.

Mr. and Mrs. Francis Gold and their son, Joseph, spent a week at Virginia Beach. They were accompanied by their guest, Miss Ruth African, of Brooklyn. Mrs. Norman Gold spent

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the summer at Cherry Grove Beach, S. C. Mrs. Joseph Gold attended the Baker's Convention in Asheville in July. While there she was the guest of her son and daughter and their families.

Mrs. Sigmund Cohen and son Allen spent the summer with relatives in Newport News, Va.

The paintings of Miss Beatrice Temko, talented young artist of this city, are now on display at the Library and are attracting much attention.

A benefit card party sponsored by the local Sisterhood proved very successful. The proceeds were turned over to the chairman of the J. D. C. drive.

Mrs. Jos. Gold, Reporter

SALISBURY, N. C.

A group of young women from neighboring towns met at the home of Mrs. Milton Sternberger in Statesville for the purpose of organizing a chapter of the Council of Jewish Women. On July 2nd the newly organized group, which is being called the Piedmont Section Council of Jewish Women, met for the purpose of signing their charter and electing officers. There are thirty charter members, and the newly elected officers are as follows: Mrs. J. W. Chinn, president; Mrs. H. Harris, of Albemarle, vice-president; Mrs. Samuel Swartz, of Salisbury, secretary, and Mrs. Philip Levenson, also of Salisbury, treasurer. The group will hold its meetings on the first Tuesday of each month, at the homes of the various members in the surrounding towns. The older chapters of the Council of Jewish Women, throughout the state, welcome this new organization and wish for them much success.

WILMINGTON, N. C.

On Sunday, June 16th, the Jay Club of Wilmington (Jewish Association of Youth) was host to close to 75 Jewish young ladies and men at a Youth Conclave at Carolina Beach. The following communities were represented: Fayetteville, Raleigh, Wilson, Goldsboro, Duram, and Clinton. The youths gathered at the beach in the morning, and at 1:30 o'clock a luncheon symposium was held. Rabbi Joseph Goldburg, of Wilmington, spoke on "The Responsibility of Jewish Youth to the Synagogue and the Community," and Rabbi Mordecai M. Thurman, also of Wilmington, addressed the gathering on "The Responsibility of Jewish Youth to the Synagogue and National Jewish Organizations." Rabbi Joseph I. Weiss, of Goldsboro, opened the general discussion, which was spirited and very stimulating.

Milton Finkelstein presided over the luncheon meeting, and Miriam Miller, outgoing president of the Jay Club, extended greetings. "America" and "God Bless America" were sung by the group. Rabbi Thurman pronounced the invocation and Rabbi Goldburg dismissed the group with the benediction.

In the evening the young people assembled at the Jewish Social Center and brought the one-day conference to a close with a dance.

A Wilmington Round Table of the National Conference of Christians and Jews has been formed. The first project was the sponsorship of a memorial meeting for the late Father James Manley, who was most active in goodwill efforts. Rev. C. D. Barclift, Fifth Avenue Methodist church, gave the invocation, after which the assemblage sang "America." Short talks on "Father Manley, Friend of Youth," "Father Manley, the Citizen," and "Father Manley, Religious Leader," were delivered, respectively, by Mr. Phil Buckheit, Judge Alton A. Lennon, and Bishop Thomas C. Darst. Mr. Riddle, accompanied on the piano by Mrs. Eric Norden, sang "There Is No Death." The resolutions drawn up by a committee of four were read by Rev. Walter B. Freed, St. Paul's Lutheran church, and unanimously adopted by a rising vote. Father Cornelius Murphy, successor to Father Manley, gave the benediction. Rabbi Mordecai M. Thurman presided at the meeting.

M. M. Thurman, Reporter

WINSTON-SALEM, N. C.

At the closing exercises of the Jewish Ladies Aid Society, the following officers were elected to serve for the year 1940-41: Mrs. M. Harris, president; Mrs. M. Hurwitz, vice-president; Mrs. B. Silverstein, corresponding secretary; Mrs. I. Paris, recording secretary; Mrs. L. Reznick, treasurer.

Sylvia Berlin, Reporter

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(Continued from Page 15)

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If our country is to remain a real *United* States, we should resent the intrusion of sentiment which will break down the solidarity of patriotism into units of thought. Only when we have *divided* states of mind, can the Trojan Horse enter the breach caused by this division.

Catholics, Protestants, Jews, all Americans, must firmly stand together or the sacrifices from Valley Forge through Appomatox and Chatean Thierry are lost. I have confidence in groups such as this if you remain true, and I know you will, to the teachings of the sisters and priests.

Tonight marks an important epoch in your career. On the heights, surveying the years of educational privileges which you have had at Notre Dame, you are first of all imbued with a deep spirit of obligation to Father McGuigan and his fellow-priests, Sister Joseph and the Nuns, for their unselfish devotion to your spiritual and educational well-being.

You will look back upon the years spent in these sacred halls of learning with mixed emotion—joy in the contemplation of the happy years here and the fine friendships you have made. The future is a challenge and your success, based upon your fine preparation, is largely in your own keeping. Always remember, in the words of the poet, that

"The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night."

With hearts attuned to the broader field in which you are now embarking and a realization that in your hands—the youth of today—lies the destiny of America, let there be ever enshrined upon the tables of your hearts the imperishable motto "Pro deio pro patria"—"for God and Country."

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United Jewish Appeal Leader Training at Plattsburg

Edward M. M. Warburg takes time out from campaign duties as Chairman of the Greater New York drive of the United Jewish Appeal to train with the Business and Professional Men's group at Plattsburg. Son of the late Felix M. Warburg, Mr. Warburg is the National Co-Chairman of the Joint Distribution Committee.

SEE WIDER PUBLIC INTEREST IN JEWISH MUSIC

New York, N. Y. — (Special) — The first records of Jewish music to be made for the Victor Red Seal Classical Albums since the late Cantor Joseph Rosenblatt, were released this week, featuring "Songs of Palestine" and "Songs of the Synagogue". The music is recorded by Cantor Robert H. Segal of Temple Ohabei Shalom, Boston, with choral and organ accompaniment.

Public relations officials of the Victor Company declared that the records are being issued as a result of a marked increase in public interest in Jewish music caused by a broader program of Jewish education in this country and the activities of the Zionist movement, both here and in Palestine.

Included in the album of "Palestine Songs" are some of the most popular of the melodies which have been brought to this country by recent visitors from the Holy Land. Among them Dr. A. W. Binder of the Jewish Institute of Religion in New York conducts the chorus on the recordings.

FAITH IN DEMOCRACY

(Continued from Page 6)

of the aggressor tell you that 50,000 planes are weak indeed unless they are backed by the common will to freedom, cooperation and internal friendship of 130,000,000 Americans.

Above all, let us avoid hysterical witch-hunting—for this too aids the aggressor by creating confusion. Let us keep calm, and with faith in God and our democracy, we may feel confident that soon the future of liberty will have been assured. Meanwhile, our duty is not so much to ourselves as to our neighbors and to America!

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